

NEW HEBRIDES.

LETTER OF REV. JOHN G. PATON, D. D.,
ASKING FOR INTERNATIONAL ACTION TO RESTRICT SALES OF
INTOXICANTS, AMMUNITION, FIRE-ARMS, ETC.
TO THE NATIVES OF THE NEW HEBRIDES,
WITH STATEMENT BY PAN-PRESBYTERIAN COMMITTEE.

The Chairman of the Committee, appointed by the Council of the Alliance of the Presbyterian and Reformed Churches, held in Toronto in September last, with reference to the question of international co-operation in suppressing traffic in intoxicating liquors and fire-arms in the New Hebrides, has received the following appeal from Rev. John G. Paton, D. D., a missionary in the New Hebrides. Dr. Paton bears a special Commission of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania, appointed July 21st, 1892, "to visit America in the interests of the New Hebrides and especially to appeal to the American Government and the General Presbyterian Council for their assistance in having the restrictions relative to the sale of fire-arms and intoxicating liquors in the New Hebrides made equally applicable to all nationalities." This appeal has been considered by the Committee appointed at Toronto and approved, and it is herewith officially presented to the public as the plea, not only of a single man, but of a great body of Christian people, many of whom have borne peculiar sacrifice in the work of civilizing and Christianizing various groups of islands, where within the memory of men now living, superstition, cannibalism and every form of cruelty bore undisputed sway.

The fact that the labors and sufferings of the missionaries for more than half a century, as well as the generous gifts of tens of thousands of Christians of various denominations, should be threatened and brought to nought, in the interest of an unscrupulous and reckless and cruel traffic, is an issue so appalling that it seems impossible that Christian America can contemplate the question with indifference or apathy.

The appeal of Dr. Paton is followed by a brief outline of the diplomatic correspondence which has been had between our Government and that of Great Britain during the last eight years.

SIGNED:— { F. F. ELLINWOOD, Chairman of Committee.
DARWIN R. JAMES, Secretary.

SIR:—

As senior missionary of the New Hebrides Mission, and Mission Agent of the Presbyterian Churches of Australia and Tasmania, I have, by their commission, been in the United States of America for some months pleading the cause of our Mission (and of all foreign missions.) Our Mission was begun nearly forty years ago among rude cannibals who had no written language. Six white missionaries and many native Christians and teachers were murdered in the early years of the Mission, and my own life was also often attempted. But, chiefly within the last twenty-five years, God has given us fourteen thousand converts to Christianity, and a blessed work is still extending. There are many thousands not yet Christianized who are friendly and advancing in civilization, but beyond these there are forty thousand cannibals whom we have not reached. We have about two hundred and fifty schools well organized, and all taught by teachers whom we have educated from cannibalism. The Scriptures have been translated into fifteen languages spoken by them, and by the civilizing power of the teaching of Jesus Christ on twenty islands, life and property are now rendered safe, and comparatively safe on the whole group. These are truly marvelous results.

But now, since God by His servants has rendered life and property safe, degraded traders from many lands follow in the wake of the Gospel, doing all they can to oppose and undo our Christian work, by forcing upon the islands in exchange for native products, opium, rum, brandy, whiskey, fire-arms and ammunition.

In the shocking Kanaka labor traffic or virtual slave trade now carried on there, chiefly under the influence of intoxicants, I have a list of some two hundred and twenty-six persons who have been murdered by the traders in a short period.

By our appeals in the interest of humanity, Great Britain prohibited her traders on the New Hebrides and all surrounding islands, from using as trade, fire-arms, ammunition and intoxicating drinks, and she pleaded with America and all the nations interested to join

her in this prohibition. Germany and France agreed to do so if America would join; but, alas! America refused. Hence, Germany and France withdrew from it till America shall agree. They declare that otherwise they would hand the whole trade of the groups over to America traders, as the heathen will only trade for intoxicants, fire-arms and ammunition.

Hence, I am deputed to plead with all Americans, and especially with the President, Secretary of State, Senate and Congressmen of the United States, to unite with Britain in this prohibition. And why should Christian, generous America hesitate in this? The trade is of little value to America or any nation, nor is it likely to be for a long time to come.

America, in her triple protectorate with Great Britain and Germany over Samoa, has already agreed to the principle of such prohibitions. And the moment her mariners went on shore lately to preserve order on the overthrow of the Government of the Hawaiian Islands, fire-arms, etc. were prohibited from sale to the natives. Now, it would certainly be to America's honor to extend this prohibition to the New Hebrides and all unannexed islands.

The islanders do not need fire-arms for hunting, as there is no game on the islands. They use them only in their internal wars to shoot down each other, or white traders and slavers who oppose them. It may seem hard that when the white traders are armed, and shoot down and use the islanders so cruelly, they should not have such arms to defend themselves; but if, under the severest oppression and provocation, an islander is tempted to shoot a white trader of any civilized nation, its men of war in revenge usually burn down their villages, destroy their canoes, fruit trees and plantations, and kill many of the people. Hence, in the end the joint influence of maddening drinks and fire arms always leads to the destruction of the people.

To the honor of America be it said that, when by some strange influence, Britain was lately led officially to propose that if America would desire it in agreeing to the prohibition, one of the contracting powers might be appointed to license certain parties, under certain restrictions, on the islands to sell intoxicants and fire-arms; but the United States at once rejected this proposal as sure to be abused and to counteract the whole design of the proposed prohibition. For if such licensed houses cause such ruin, vice and crime when under the laws of civilized lands, what would they be when they are under no such restraints? If it were published to the world that America and Britain had united in this prohibition, all the smaller nations would be sure to unite with them, and America would add another crown of glory to her name.

Surely then, this great, magnificent America, which God has so blessed and honored, will now, through her wise, far-seeing President and other statesmen, generously exercise her world-wide influence in leading all the other nations interested to enter into this union. I shall feel ashamed to return to Australia and the Islands and say to them and the world, that America has not yet agreed to the greatly needed restriction.

I most earnestly plead with all in power to save our poor, oppressed islanders from destruction; and I hope that what has already been done will quickly be followed to completion, and that God's blessing will more and more rest on and prosper the United States in all their interests, and always bind in one the whole English-speaking race in every good cause.

Yours faithfully,

JOHN G. PATON.

ALLEGHENY, PA., APRIL 8TH, 1893.

The matter for which the Rev. John G. Paton, D.D. pleads in the accompanying communication has been before the Government for the past nine years. In 1884 Earl Granville sent out an identical note to the various treaty powers asking their co-operation in suppressing the traffic in intoxicating liquors and fire-arms which was devastating the New Hebrides and other groups of Pacific Islands. As the vessels engaged in the traffic carried the flags of various nations it seemed possible to suppress the evil only by mutual consent and joint action. Several of the powers responded favorably. Our own Secretary of State, Mr. Frelinghuysen, responded expressing a general sympathy with the philanthropic measures proposed, but asked "for more information as to the scope and form of proposed agreement." To this letter of August 22d, 1884, an answer was made by Hon. L. S. Sackville West, on the part of the British Government, and dated December 23d, 1884, in which he said: "I have the honor to transmit to you herewith copies of a memoranda and Parliamentary papers on the subject of the supply of arms, etc., etc." This was acknowledged December 26th by Mr. Frelinghuysen, who wrote: "With reference to previous correspondence on the subject, I have the honor to acknowledge with thanks the receipt of copies of papers on the subject of the supply of arms, etc.," and he announced that "the proposed international agreement is receiving the consideration of this Department."

A letter dated April 6th, 1885, directed by Hon. L. S. Sackville West to Hon. T. F. Bayard, then Secretary of State, says: "I have the honor to inform you that all the powers interested have now given general assent to the suggestion for an international agreement for the settlement of this question, with the exception of the United States. Earl Granville has, therefore, instructed me to press for an early communication of the views of the United States Government on this subject which, as stated in the above mentioned note of December 24th last, was 'receiving the consideration of your Department.'" To this Mr. Bayard replied under date of April 11th, 1885: "I have the honor to receive your note of the 6th instant, in which you refer to the correspondence heretofore exchanged on the subject of the supply of arms and ammunition to the natives of the Western Pacific Islands, and inform me that all the powers interested have now given a general assent to the suggestion for an international agreement for the settlement of this question, with the exception of the United States, in view of which Lord Granville has instructed you to press for an early communication of the views of this Government in the premises.

"Whilst recognizing and highly approving the moral force and general propriety of the proposed regulations, and the responsibility of conducting such traffics under proper and careful restrictions, the Government of the United States does not feel entirely prepared to join in the international understanding proposed, and will, therefore, for the present, restrain its action to the employment, in the direction outlined by the suggested arrangement, of a sound discretion in permitting traffic between its own citizens in the articles referred to and the natives of the Western Pacific Islands."

This seems to have been construed into a declination on the part of the United States to enter into any joint arrangement whatever, and as hinting that the United States would act, if at all, on its own individual responsibility. A very general sentiment of disap-

pointment was felt, not only throughout Great Britain and the British Colonies, but on the Continent of Europe, and particularly by the King of the Belgians, who was interested in the question of suppressing a similar traffic on the Congo and the west coast of Africa. When the Presbyterian Council, held in London in 1888, sent a committee to King Leopold expressing its sympathy with his efforts on the Congo, he expressed his surprise and gratification at seeing so many Americans in the committee, as he had come to feel that American were in favor of unrestricted traffic in intoxicating liquors among the weaker nations.

A memorandum in regard to this general subject left with the Secretary of State by the British Minister, January, 1891, recites the history of correspondence briefly as follows: "A general assent was given to this proposal by all the powers connected, with the exception of the United States, who replied that they did not feel entirely prepared to join in the suggestion and would for the present restrain their action to the employment, in the direction outlined by the arrangement, of a sound discretion in permitting traffic in the articles referred to between their own citizens and the natives of the Western Pacific Islands.

"In consequence of the attitude of the United States the negotiations in the matter were suspended for a time; but in the year 1888 a further proposal was made to the Governments concerned (United States included), to the effect that pending the conclusion of an international agreement of a more satisfactory character, the great powers principally interested in the Pacific should absolutely prohibit, under suitable penalties, the sale of these articles by their own subjects or citizens to the natives of all islands in the Western Pacific, and should unite with the H. M. G. in pressing on other Governments the adoption of a similar course.

"To this proposal the United States Government appears to have returned no answer; but the principle involved having since been accepted by them, as well as Great Britain and Germany, in the final act of the Samoa Conference, it may be that under present circumstances they would view with favor and endeavor to extend to the whole of the Western Pacific the restrictions upon the traffic in arms, ammunition and spirits lately imposed in the Navigators Islands, and with this object would agree to joint action with the great powers in the manner originally proposed in 1884."

In response to the above memorandum, one was transmitted from our State Department June 25th, 1891, in which the following occurred: "Until a tangible scheme of international co-operation can be submitted for examination, as invited by us in August, 1884, I do not see how we can at present be expected to go beyond Mr. Frelinghuysen's acquiescence in the principle involved."

To this Hon. Michael H. Herbert responded for the British Government July 4th, 1892, accompanying his letter with a memorandum containing suggested plans. To this Hon. John W. Foster, Secretary of State, gave a favorable response, dated October 11th, 1892, by and with the assent of the President of the United States. Very properly our Government in this response took the pains to guard the rights of any American who might be arrested for participating in this trade, by insisting that he should be tried only before some American tribunal. In general the plan proposed was approved.

A committee was appointed by the Pan-Presbyterian Council in Toronto, in September last, for the purpose of co-operating with Dr. Paton in the promotion of a humane sentiment on this subject in the United States, and if need be, laying the subject before our Government, pleading for co-operation. The fact that the attitude of our State Department and of our President was found to be favorable to such co-operation, as shown in the response of October 11th, 1892, was looked upon as satisfactory without further action, but no final conclusion of the matter had been reached before the close of the last administration, and the matter, therefore, of co-operation by our Government still remains an open question.

It is a subject which not only demands the most enlightened and elevated statesmanship on the part of our Government, but the deep and active interest of all citizens who are sensitive to the demands of humanity and the honor of our Christian Republic.

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A Bible-class was discussing the subject of "Lying," and many of the members took a dark view of the case. They were ready to say that the world, including the most sincere Christians, and even themselves, was constantly guilty of lying. What is deceiving and misleading but lying? they argued; and are not people all the time deceiving each other? or trying to, which is just as bad.

There was among some a disposition to rate women severely in this respect, and cases were cited, for instance, where women received callers and visitors with smiling faces, and

THE EVANGELIST.

entertained them most agreeably, where they were really counting every moment, and would be unspeakably glad to be left alone. This was called "out-and-out lying," though, perhaps, of the most plausible kind.

Then a fact very often noted was adduced: that people are every day meeting and greeting others with good-humored faces and pleasant words, when their hearts are full of a contrary feeling.

One woman said she was conscience-smitten much of the time, because of the little deceptions she was obliged to practice upon her children. They were quite young, only two and three years old, and she was usually with them herself; but when she wished to go out, and had to leave them with an attendant, she had the habit of getting them absorbed in some new playthings, and then slipping away quietly. Though this saved their crying, it was really deceiving them, and she supposed that in order to be truthful, she should tell the babies she was going out, and then if they cried, let them cry, or compel submission in the common way. She wanted to set an example of truthfulness before her children, but the more she thought about it, the more impracticable it seemed.

One man said it was, no doubt, necessary to lie "to a certain extent," in order to get along at all in this world. "That is," he concluded, "while it may not be necessary to lie, in so many words, yet more or less deception is always counted on, and people have got such a habit of practicing this kind, that they don't think what they're about unless their attention is called to it." Then he gave it as his opinion that it was just as bad to *act a lie* as to *speaking one*.

"Would it not be right," another asked, "to deceive, or, more plainly, to tell a lie, to save the life of a helpless parent or child?"

The more conscientious ones said "No; it would not be right. The truth should be told, whatever came of it." Others demurred, declaring that something was wrong about it, somewhere.

An iron gray little man, whose home was in a frontier town, was moved to speak. "Once," he said, "when things were worse than they are now, I had been selling some stock at the Corners and did not finish the business till after dark. This was bad, as I knew my movements were watched, and there was no place there to deposit money; nothing but a saloon and two or three cabins. Now, I've always been called a man of my word; but I didn't go and tell those fellows what I was going to do. I said, as I saddled and mounted my horse, that I'd have to hurry home to supper, or take a cold bite. So off I went toward home; but a quarter of a mile out, I turned off on to the country road and made for town, twenty miles away, and the next morning found me finishing the payment on my farm at the Land Office. I came to know afterwards that those fellows rode across lots to intercept and rob me on my way home. There was no doubt about it. Now I want to know if in that case I was guilty of lying."

Nobody gave an answer.

Then the teacher said she believed it was always, and under all circumstances, wrong to tell a lie. "It is the sin that would destroy all trust throughout the wide universe of God, and it cannot enter heaven. A lie is a lie, and nothing else can be made of it. But," she continued, "let us first consider what a lie is, and see if we can agree about that. There are two cases from common life, so simple that we cannot fail to see if there is any difference in them, and in what the difference consists:

"In the old days, when ladies' bonnets were large and took a great deal of material, a mil-

liner ripped to pieces an old bonnet, made of very fine velvet, which had been laid in deep folds, so that there was only a faded line once in four inches or so, and then she made a beautiful new bonnet of it, folding in the faded lines and leaving only the bright and fresh parts in sight. It looked lovely when it was done, and she sold it for a good price, the same as new; that is, she did not say it was new—the lady who bought it never thought of questioning. It fitted her and she paid the money for it, supposing, of course, it was new.

"There was another woman, the same season, who found a velvet bonnet that had belonged to her grandmother, in a chest in the garret. She was not able to buy new, so she ripped this faded old thing to pieces, and found, as in the other case, the velvet under the folds fresh and unworn, only in this, the faded streaks were wider; it was a more hopeless case every way. However, she cut out the faded strips, and laid the fresh pieces in folds over her frame, so that when done it looked like new. It was really a lovely, becoming bonnet, and no one who observed it as she wore it all winter long, ever thought of it being other than new, ever had the least idea that it had been made from that old, dragged headgear of her grandmother's. She never told anybody it was new, nobody ever asked her, indeed, she never spoke of it to anyone.

"Was there any difference in these two cases, and if so, where was the difference? In both cases, the velvet was old, and in both cases it was made over so as to look new and beautiful, and in both cases everyone who thought about the bonnets as they looked at them, thought they were new.

"Did either of these women tell a lie? Where was the wrong, if any? Did it consist in the making a bonnet out of old velvet, or in making it look so well that people were deceived, or in not telling everybody all about it? Or was there a lie in one case and not in the other? How is it?"

No need to repeat the decision of the class in the first case. It was unanimous that the milliner lied, in effect, because it was the right of the lady who bought the bonnet to know that she was buying old stuff; in which case she would have expected a reduction in price.

"In the second case," the teacher went on, "it was nobody's business whether the bonnet was of new stuff or old, any more than it is the business of anybody to know how long you have worn your well preserved coat or boots. And this, I take it, is the criterion. If you deceive a person where it is his right to know, you lie to him; if it be not his right to know, then it is another thing altogether, and this agrees, I think, with the definitions given by the best lexicographers.

"And now, as to calling a great share of the pleasant greetings which people give each other, 'lying,' 'deception,' or 'falsefront,' because the feelings of the heart do not correspond, I am sure it is a great mistake. The fault is not in the smile and the pleasant word, but in the heart. If one would speak to a person at all, he has no right to cherish a feeling at variance with pleasant speech, and it is this unholy feeling in the heart which is the deceiver, and which should be changed, not the smiling face and pleasant words. It is one's duty to have his looks and words corre-

pointed to as produced by hetting. It is the prolific mother of a brood without exception evil.

THE ENGLISH CHURCH.

Opening of Nottingham Church Congress, "Congress Sunday."—The Civic Reception at the Exchange.—The Congress Sermon.—The Archbishop of Canterbury at St. Mary's.—Bishop Perry on the Church as a Reformer.—Formal Opening.—Bishop Ridding's Address.—The Congress on "The Organization of the Anglican Communion."—Dean of Ripon on "Methods of Theology."—The Workmen's Meeting.—Discussion of Social Problems.—To What Does the Church Congress Owe Its Vitality?

The great news event is of course the meeting of the Church Congress in Nottingham. It is more than twenty-five years since the Congress met in the city which calls itself "the Queen of the Midlands." The Bishop of Southwell in his address of welcome, referred to the fact that the date of the Congress had been changed, so as not to interfere with the famous Nottingham Goose Fair. He said: "Our welcome has not lagged behind, but hastened before the appointed time. Many of you may have been incredulous that a Church Congress and a Goose Fair were mutually exclusive. I waa I thought that it might be wholesome for the Congress to study humanity revolving mechanically to the sound of trumpets; but I learnt that every hall in the city was engaged years before for the obsequies of the geese, and that no mayor or council, or home secretary, 'all the Queen's horses and all the Queen's men,' could disturb the sacred herds from our capitol for an hour without an Act of Parliament. I have been glad to find the change of date convenient to some of our visitors."

A great many people thronged the streets of Nottingham on the Saturday before the Congress opened. "Congress Sunday" was well observed. The Deans of Ripon, Ely and Lincoln preached to large congregations. Father Ignatius fulminated in the Mechanics' Hall against the conclusions of the higher criticism. The Evangelical School was represented by Prebendary Wehh-Peploe, and Dr. Barlow, while other preachers struck notes which were particularly apposite as indicating the tone and subjects of the coming debates.

The civic reception took place on Tuesday in the Exchange. By ten o'clock a large company had assembled there. Mr. Fraser, the mayor, wearing his badge and chain of office, after a brief sketch of Church work in Nottingham under Bishop Ridding, extended his welcome to the many prelates, English and Colonial, who were present with the various delegates. The Archbishop of Canterbury was visibly affected by the warmth with which he was greeted.

After this formal reception, the Congress sermons followed in the different churches of the city. The Archbishop of Canterbury, preaching at St. Mary's from St. Matt. xviii. 20, spoke of the value of association, no less in such gatherings as the present than in prayer. "The spirit," he said, "in which they met must be one of devotion to the Lord, one which longed above everything else to please Him who loved and died for them, a spirit that never let go, whatever else there might be in the mind, of the one supreme thought, 'The Lord is here.'"

Bishop Perry of Iowa, chose as his text St. John ix. 4. In the course of a striking sermon, which was attentively listened to and widely reported in the press, the preacher said: "The attitude of the Church to all reformatory, humanitarian, eleemosynary measures should be that of her Lord and Head. The social reformer, the student of the wage-problem, of the relations between capital and labor, of the betterment of the industrial classes, the investigation of nature's requirements of temperance, purity, cleanliness, self-restraint, the mastery of all that is low, base, hurtful in man, are, each and all, in their furthering these altruistic plans and purposes of good, sharing in that spiritual priesthood, that Christ given kingship which the laity possess as 'kings and priests unto God.' The Church, as a loving mother, must give her benison, her active co-operation and aid to all this work, which is rightly her own, because it is Christ's work, the work of the Incarnate Son of God, given Him by the Father to do."

At the formal opening of the Congress in the great hall, the Bishop of Oseka was the earliest of the episcopal members to put in an appearance, his tall figure and handsome face rendering him, during the short period that he sustained that onerous position, a very dignified representative of his order. Earl Nelson was the next notability to come into prominent view of the gathering multitude below. And after him succeeded a number of arrivals who ultimately filled the front seats, leaving empty few besides those which should be occupied by the diocesan and that illustrious member of the assembly, the Archbishop of Canterbury. Among the throng were to be observed the Archbishop of Sydney, the Bishops of Lichfield, Peterborough, Epsford, Cairo, Calcutta, Brisbane, Ballarat, and many other well-known faces.

Bishop Ridding then made the opening address (to which we have already referred) and which was preliminary to the actual work of the Congress. He concluded with these striking words: "The aspiration of the Lambeth report on missions is no less true for this Congress. Suffer me to adopt it for my conclusion: 'May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our heavenly Father; in lowliness of mind, praying for the divine blessing, and confident in the divine promise, ministering the Gospel of the grace of God to the souls that we love; and thus, in promoting the kingdom of truth and righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the second advent of our Lord.'"

The first subject set down for discussion in Congress Hall was "The Organization of the Anglican Communion." Bishop Barry was the first to contribute to the consideration of that important topic. The bishop having reviewed the resolutions of the Lambeth Conference upon this question of organization, urged the importance of the realization of the varied character of the churches which must be involved, and declared the necessity which pressed, to be that of "Freedom, both in growth and in actual working, under a strong sense of true spiritual unity." The Bishop of Salisbury, who handled the question of the formation of a Central Consultative Body, as advanced by the Lambeth Conference, was succeeded by the Bishop of Calcutta, who spoke of the further reso-

lution proposed by the committee of the conference, "That it is advisable that a tribunal of reference be appointed." He declared that he considered the ventilation of this subject a sign of progress, and his belief that it was by cautious advances that the organization of the Anglican Communion would become so established as to secure the thorough independence of each of its branches, with that cohesion and co-operation which should form the foundation of a true unity for Christendom.

At the sectional meeting a discussion was held on Methods of Theology. The results were somewhat hazy. The chairman was the Bishop of Hereford. Sir George Stokes declared that "the too exclusive employment of a single method may lead to errors in detail which might have been avoided by taking a more comprehensive view. . . . None of us can claim a monopoly of divine truth; we can help one another even by the very difference in the points of view from which we regard divine truth." And the Dean of Ripon made the extraordinary announcement that the time was come when teachers must adopt the inductive method of theology as that which would finally lead students to the perception of God and to the acceptance of the Incarnation.

Perhaps the most important gathering of the day was the Workmen's meeting in Victoria Hall. The Archbishop of Canterbury made a very telling speech, in which he said: "Though he had received an excellent education, and though he had exerted his brain to the full stretch of his powers, he had experienced many privations in his time. He had known what it was to be unable to afford a fire, and, consequently, had many cold days and nights. He had known what it was, every now and then, to live upon rather poor fare; and he had known—what perhaps he felt most—what it was to wear patched clothes and shoes. He mentioned these things to show that he could sympathize with workmen. He did not believe there was now a man in England who could thresh better than he could. He had learned to plough, and could plough as straight a furrow as any man in the parish. Hard work, chiefly of the other kind, of labor with the brain, he had experienced in considerable quantity these last sixty years. So he felt he was a workman. What message had they for the workmen? Just the same message as for any others. Character was the chief thing, whether men were rich or poor; and he sometimes thought of the preacher who told the Court of France that they could see how little the Almighty cared for riches when they noticed the people to whom He gave them."

Among the interesting discussions of the week was that on "Social Problems," in which Mr. Harry Phillips referred to the ever-increasing number of unskilled workmen as the great social problem of the hour. He dwelt upon the various forces heating upon the unskilled workman—foreign competition and displacement by machinery, the combination of capital—all these interlacing. He suggested to the clergy that if they wanted to have influence during a strike they must previously have entered into the workmen's movement and taken part in it.

Mr. E. Bond, M.P., in speaking of the duty of the clergy in trade disputes, very sensibly said that while the clergy, like other men, could hardly fail to have an opinion on the merits of a trade

fed comment at that time. The comes again to our attention by of a pamphlet just published by John Graham Brooke on the "Consumers' League." Mr. Brooke discusses economic principle upon which this of dealing rests, and the practical of its enforcement:

"economic principle, which is also lical principle, is that the buyer is sible for the conditions under the articles of his purchase are and sold. If they are made in -shops, at such a wage as compels raker to live like an animal or a if they are sold in stores where the are unjustly treated, the buyer is sible, because if he would but ex- a influence in combination with of his neighbors, the conditions he changed. If the seller knows he buyer cares where he gets his nts made, and under what sanitary gements life goes on in his shop re, he will see that the buyer's are complied with.

Brooks, in his own words and in ents quoted from economic au- s, states this again and again: u products made by laborers g in unwholesome surroundings p perpetuate these evil circum- . "The leading economists of all lay emphatic stress both on uence of consumption upon pro- , and upon the moral duties his involves for society and the ual." "The producing man is ally the servant of the consuming and the final direction of industry ith the consumers." "A slat ing of the public conscience has id some ask if it is not possible and some guarantee that the good y are made by workers paid decent and working under healthy con- . "The responsibility involved nding money, in buying goods, is itely recognized by sober think- any of the other simple issues he- right and wrong."

question, then, is how to translate ocial responsibility into immediate an action. An answer is given e Consumers' League. The purf of the League, both in this country England, is to give its members ation as to the shops in which ay spend their money without o- arn to their fellow-men. The

of the dealers who sell goods are made under right conditions, hose stores are fit to be the habita- human beings, are set down in a list." The requirements are able; the whole transaction is oard; the dealers know what ust do if they desire the trade of tened Christian people. The re- not only to inform the purchas- ble, but to correct abuses. There h a League in New York; there is er in Chicago; one is being formed ation. They make it possible for who are interested in social heter- and perplexed as to what to do, to immediate, practical and effective e to their fellow-men. Thus a stianity carried out of the Church

into the shop, and the fraternal teach- ings of the Master made applicable to the daily buying and selling. The victory is gained when the merchant is convinced that the buyer cares. "The experience already gained," says the Executive of the Christian Social Union in England, "shows how much can be done even by a small group of people who are really in earnest about their Christianity, who have been at some pains to see how their principles are meant to apply to the conditions of industry and commerce, and who are prepared, if necessary, to make some personal sacrifice in order to be true and just in all their economic dealings."

The National Council of the Knights of Columbus, a Roman Catholic beneficiary order, voted last week at New Haven to ask all members who are engaged in the sale of liquor to resign. This is but the latest in a series of most creditable measures taken in the Roman Church during the past few years, against a traffic which absorbs the money of many who belong to that communion. No considerations of social or financial policy, no prudent tenderness for the feelings of those who are able to contribute to its revenues, has constrained earnest men among the Roman priesthood and laity from speaking their minds upon this matter with absolute frankness. The community owes much to these reformers, and expects much from them. The saloon is not a monopoly of the adherents of the Roman Church, but a sufficient majority of those who maintain it, on both sides of the bar, profess allegiance to that communion to make its existence a reproach to that Church, and to make the work of reformation or abolition a particularly appropriate service to be rendered by its leaders. They can do much if they will; and they will.

The newspapers of the same date report that the Baltimore University School of Medicine has decided to conduct its hospital without the use of alcoholic liquors. One of the physicians of the faculty says that there are many good substitutes for alcoholic stimulants, and that they are being used in hospitals with good results. They do not develop morphine or chloral or alcohol "habits."

These dealings with the evil of intemperance from the side of religion and from the side of science are in favorable contrast with the attempts made to cope with it by means of prohibitory law. Gen. Neal Dow is said to have maintained to the day of his death that the Maine Law, which he formulated in 1851, was a successful and effective piece of legislation. He must, however, have kept his faith with some difficulty in sight of the 182 illegal drinking-places publicly known to flourish in the city of Portland, where he lived. Dr. Wines and Mr. Kren, reporting to the Committee of Fifty upon "The Liquor Problem in its Legislative Aspects," assert that the prohibitory methods of which Gen. Neal Dow was the most conspicuous champion have not been favorable

identical with those of England and the United States; and that the report of the Committee on Industrial Problems was unanimously adopted without the change of a single word. But the most encouraging episode of the whole Conference remains yet to be told.

As the Bishop of Stepney so truly said in his eloquent address at the gathering of bishops in Glastonbury, no member of the Conference will ever forget the last memorable Friday afternoon before the adjournment, for it was then that the subject of Foreign Missions was discussed. The words of the encyclical can give no idea to an outsider of the breathless lush of that moment, when, in response to some technical objections regarding the wording of the encyclical, the Archbishop of Canterbury arose and said that, as he read the Gospels, the primary duty of the Church was to obey the great commission of her risen Lord, and to go into all the world and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; that our Church through past centuries had never risen to a full realization of the great responsibility thrown upon her by her reigning King and heaven; that the Prayer Book itself had no prayers for missions which indicated an appreciation of this trust; that whatever had been done by missionary societies in England or in the United States was as a drop in the bucket compared with the capacities and opportunities of the Church.

Through the conference began in a sober, earnest spirit; though the committees, one and all, worked conscientiously and unceasingly, with daily sessions in the preparation of reports; the climax of the interest, of the feeling of responsibility, and of spiritual power, was not reached until the very end.

The Conference of 1897 attained its highest point when the fact was revealed that the Church's mission work was the one supreme object that lay nearest to the hearts of all the bishops who were present, and when the illustrious head of the English Church delivered that ringing apocalyptic message, which came like an echo of the primitive Church, and of New Testament days.

ON BETTING.

BY PROF. MARCUS DODS, D.D.

"Man," says the immortal Mrs. Battle, "is a gaming animal. He must always be trying to get the better in something or other." It may, therefore, seem both unwise and likely to be fruitless to attempt to stem a current which finds its spring and its momentum in human nature. Yet it is perhaps the absence of frank discussion which is partly responsible for the disastrous magnitude to which the practice of betting has grown. No one seems to know exactly what to think of it, or in what its evil consists, if it is evil. We read that "the Calcutta Diocesan Conference, with the Metropolitan at its head, recently spent a whole day trying to discover what was wrong about gambling, but did not succeed. They carried a resolution, however, declaring it to be the duty of all to discountenance betting." Everywhere an extraordinary indecision is apparent in the public mind and attitude toward betting. What the right hand subscribes to, the left hand deletes. For centuries Acts of Parliament have condemned gambling in one form or other, and to-day it flourishes more than ever. Censured by the law, it is practised by legislators. "Betting is the way of the world. So are all the seven deadly sins under certain rules and pretty names; but to the devil they lead if indulged in, in spite of the wise world and its ways."

Betting is not to be condemned on the sole ground that it is an appeal to chance, for many such appeals are innocent and justifiable. There are issues so absolutely trivial, or interests so perfectly balanced, that reason cannot or need not be exercised, and the tossing of a coin is the most sensible means of arriving at a decision. For determining which side is to have the choice of innings at cricket, or in any case where nothing can be urged on the one side that may not equally be pleaded on the other, an appeal to chance is legitimate. But to carry this appeal into regions where the issues are of magnitude and importance, and in which reason and conscience should be listened to, is to renounce the distinctive prerogatives of human nature and sink below our proper level. That the loser pay for the use of the table in billiards is a convenient arrangement; and if the players are so equally matched that after fifty games each shall have paid for the same number, no one can take any exception to such a method of determining who shall pay for each game. But if the players are unequal, then it is a meanness.

We shall be in a better position to pass judgment on betting if we trace it to its source. The attractiveness which gives it almost universal empire is its appeal to two of the most persistent of our appetites—the craving for stimulation and the desire to make money without toil. The dreary monotony of ordinary human life is accountable for a great deal of the betting, as for much of the drunkenness, in town and country. Nature, by its changes of seasons, its vicissitudes of weather, of growth and so forth, has done something to relieve this monotony. And one of the greatest blessings which easy circumstances bring is variety of occupation, of residence, of interest, of outlook. But where a meagre education has starved the mind, and where the necessities of daily toil admit of little relaxation or change; where the same faces are seen, the same dull streets frequented, the same mechanical occupation engaged in day after day, year in and year out, this monotony drives a man, like a caged bird, to crave enlargement and some experience which will add a new zest to living. Betting offers a relief to this intolerable monotony. It quickens the life with fresh, if trivial, hopes; it keeps him for days or weeks expectant of results, and therefore with a possible bright future instead of the leaden present. The richer classes bet as much as the poorer. That is true. Unfortunately, it is also true that it is only too possible for persons who have all the world open to them to become *biased* and to share with the poorest end the dullness of the craving for excitement.

With the large majority of those who habitually bet, sheer greed is the incentive. They are lazy, and have little or no interest in work; perhaps they resent and loathe it. They seek a straight and easy way to wealth. They hear of large sums won on races, of immense fortunes made on the Stock Exchange, and they wish to share in this delightfully simple method of acquiring wealth. They would shrink from appropriating by theft or fraud the money earned by other men, but here is a method by which they can, without the condemnation of society and without labor, get possession of other men's money. If men were neither lazy nor greedy, if they found their sufficient stimulus and reward in forwarding the work of the world, there would be no betting. It has its roots in the lower parts of hu-

man nature, in morbid and selfish views of life.

It can, I think, be shown that betting is ungentlemanly, unsportsmanlike, foolish, productive of crime, and a violation of the fundamental law of society.

(1) It is ungentlemanly. Many gentlemen bet. Yes, but they do so because they are blinded by the custom of their set, and have failed to consider the nature and bearings of their actions. They would be more perfect gentlemen—that is, they would be more considerate of the feelings of others, and be in a purer relation to their friends—if they did not bet. There are men among us whom we esteem as giving us the true ideal of conduct, and these men it is impossible to conceive as standing book in hand at a race course, or as betting with their friends. (And to those who are not beguiled by custom, it is difficult to understand how of two friends one can put his hand in the other's pocket and stoop to be profited by the other's loss. Be it a half-crown or five thousand pounds, it is equally incomprehensible how a gentleman can receive it from his friend. If the sum is small, there is a meanness in being indebted for it; if it is large, there is a meanness in depriving his friend of it. There is a pleasure in receiving a gift from a friend as the expression of his remembrance and affection; none in winning from him money which he is compelled to pay. The small trader who would scroo to put money in his till for which he had not given an equivalent is, forsooth, looked down upon by the so-called gentlemen who with equanimity pocket what makes their friend poorer, and which they have done nothing to earn. Nothing is more likely to damage the character, and eat out the other qualities which are associated with the title of gentleman, than the practice of betting.) There is no getting past the words of Charles Kingsley: "Betting is wrong, because it is wrong to take your neighbor's money without giving him anything in return."

(2) It spoils sport. Popularly it is supposed to be the very life of sport. The betting man is supposed to be the true sportsman. The very opposite is true. There can be no whole-hearted love of sport where there is betting. To a man who habitually bets, there is no attraction in a game of whist or billiards, or in a horse race, on which no money depends. Notoriously, it is the betting which draws crowds to the race-course, and keeps the crowds anxiously awaiting the result in remote parts of the country. And there are many eager and constant whist players for whom all interest in the game lapses if they cannot play for money. Sport in itself

ceases to be of interest to the man who has staked a large amount upon the issue. He is absorbed in the issue for himself, and has no room for any pleasure in the sport. It becomes deadly earnest to him. It is therefore not sport that is fostered by the betting men who gather round the contest; it is money-getting, and money getting under such circumstances taint the gains. Between the man who plays for play's sake, and the man who plays, or watches play, for a money stake, there can surely be no question which is the truer sportsman.

Hence there gather round all our favorite pastimes crowds of ill-conditioned loafers, who have little or no knowledge of the game, and who are unable to admire play for its own sake. City-bred youths who know none of the points of a horse become the gulls of a prophet who knows little more than they do, and is himself the gull of stable gossip, and talk knowingly of favorites they have never set eyes on. Can any set of men be much more contemptible? "How long, ye simple ones, will ye love simplicity?" It is this that drives sober people from the race-course, and from other manly and exhilarating amusements, and, instead of promoting true sport, brings it down to a mere carnival of greed, fraud, and trickery.

(3) It is foolish. In many cases the gambler himself is conscious of his folly, and therefore excuses himself. He merely wishes to experiment; he wants a little fun, end so forth. But the estimation in which the world holds the gambler becomes apparent when he loses. The merchant whose losses are the result of untoward and unforeseen changes in the market receives sympathy and help. But what bank or private friend will advance money to a gambler? The betting man who has staked his last shilling and lost it is pronounced a fool, and hes put himself beyond the reach of practical compassion. The sharper who has fleeced him has neither gratitude nor pity. He uses his victim as the butt of his ridicule. And the victim himself, who has risked his money on mere chance, or on baseless information, or on fraudulent representations, freely pronounces himself fool, judging himself in the light of the issue. To fancy that we shall be exceptions and win where others have lost, that we shall be the solitary lucky ones among the thousand and un lucky, is a folly to which we are all liable, but it is none the less a folly. It is stated that the winnings of the table or bank at Monte Carlo last year amounted to £200,000; that is to say, this was the net sum lost by those who played. Yet each gambler who stakes his little pile fancies he will be the one to win. There are some thousands of book-makers in our own country. Out of whose pockets do they pick so comfortable a living? Out of the pockets of their dupes, who so bountifully contribute to the maintenance of their worst enemies.

(4) Betting is a prolific source of crime. As betting is largely indulged in by boys whose wages amount to seven or eight shillings a week, and by clerks who have less than a hundred a year, it is obvious that losses must strongly tempt them to embezzlement and theft. Accordingly, it is the unanimous and unambiguous testimony of chaplains and governors of prisons that the great proportion of these crimes are the result of betting. The statistics of suicide also prove that betting is responsible for a larger number of cases

than drunkenness. And any one who is familiar with the working classes in the larger towns of England must have had evidence of the same fact within his own observation. And beside the crimes that fell under police cognizance, betting is responsible for many neglected and miserable homes, and for a thoroughly unhealthy view of life, and of the relation in which a man should stand to the society of which he is a member.

What, then, is the inherent vice of betting? Recognizing the evils which it unquestionably produces, can we also lay our finger on that very quality in the act itself which makes it wrong and constitutes it a breach of moral law?

Obviously, it runs directly counter to the most rudimentary ideas of what is due to society and to ourselves as members of society. For, fundamental to the idea of society, is the law that every one who enjoys its advantages should contribute to its well-being. The man who wins money without producing the money's worth, or in any way benefitting those from whom he derives it, transgresses this radical law, and becomes a mere parasite or abscess on the body of which he ought to be a helpful member, consuming the substance and contributing nothing to the strength. But, it is objected, there are many besides betting men who are in this condemnation; those who have inherited sufficient means and live a life of leisure; those who from any cause are above the necessity of working. Of such the same law holds good. There are those who, by reason of old age or infirmity, are unable to benefit society by any active exertion; but where there is no such obstacle every man, in whatever affluence born, is bound to toil for the good of the community. The mere consumer is a mean and worthless parasite.

And this craving to acquire wealth without producing its equivalent reacts disastrously on the man's self. It turns life upside down. The sole enduring satisfaction in life, the one thing that above all else makes life worth living, is to forward a little the interests of our fellow-men, to do some little piece of the world's work, to drive one firm bolt in the ship of the State, to lift some one to a happier standing, in any way or other to put our strength into the common stock. But when gambling takes hold of a man and possesses him, as it does with such surprising rapidity and tenacity, he can no longer aim at anything but his own gain.

These are our reasons for thinking that betting must be condemned by every citizen who seeks the good of his country, and by every individual who is interested in character and morals. Judged by the law of Christ, which forbids our hastening to be rich and assures us that it is giving and not getting which blesses human life, it can look only for doom. Let the counsel for the defence be called, and what can he plead? To set ever against the deterioration of character, the desolation of homes, the suicides, the mean trickery and fraud, the obstruction to healthy methods of business, the withdrawal of so many from honest and productive labor, the evoking of what is grasping and selfish in the individual—that has the advocate for betting to plead? What are the gains it has brought to our social state? What healthy views of life and advance of civilization has it introduced? Where are the advantages which are to blind us to the calamitous results of this practice? In point of fact, there is no one good thing which can be

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STOCK GAMBLER'S MORALITY.

To the previous collapses in other industrial stocks was added, on Tuesday, one in Consolidated Gas, which suddenly fell from 180 to 164, and now stands at about 170. The reason given for the fall is the usual one of impending competition, which will reduce the company's profits, and, consequently, the value of its stock. In Manhattan Elevated some remarkable fluctuations occurred, the stock being sold upon reports of decreased earnings, and bought upon another report, which was promptly denied, that Mr. J. Pierpont Morgan was seeking to gain control of the company. American Sugar declined still further, upon the announcement that the expected war in the refined sugar trade had actually begun, and Northern Pacific upon one that dissension prevails among its directors. On the other hand, Metropolitan Street Railroad advanced on rumors that it is going to add the sale of electricity to its already lucrative business, but, as a whole, the stock market closed, on Saturday, dull and depressed.

The cynical avowal made by Mr. James R. Keene, on Tuesday, in the public prints, of his slaughter of his associates in the manipulation of American Tobacco stock, though it will not surprise the veterans of the Stock Exchange, ought not to pass unconsidered by beginners in the game of stock speculation. It throws upon the darkness that surrounds the neophyte, a searchlight, revealing to him the precipice upon the edge of which he walks when he sets out to buy or sell stocks of the value and of the future of which he judges merely by the transactions recorded on the tape. He sees quotations of a stock rising, and fancies that the rise is due to public appreciation of its merits. He sees them falling and infers that there is a corresponding fall in its value. Mr. Keene has shown him that both the rise and the fall have no connection with merit and value, but are the results of other causes.

Mr. Keene's revelations also confirm, as to the methods by which the control of great corporations is gained and lost, what was said upon the subject in this column a fortnight ago. Mr. Keene, although he and his associates owned, as he asserts, 160,000 shares of American Tobacco, was obliged to allow the owners of but 30,000 shares to retain the management of the company, through fear that they would throw their stock upon the market, and thus either break down its price, to the grievous loss of his friends, or put those friends to the expense of buying it at a price far above that at which it could be sustained. Like highway robbers, the minority held a pistol to his head and forced him to give up to them what was rightfully his own. In a similar way, the late Jay Gould is said to have kept his grip upon the Union Pacific Railway Company by being the holder of its floating debt, when he not only did not own any of its stock, but had sold for future delivery thousands of shares of it.

If any proof were needed, that what is called morality, is, as the etymology of the word implies, nothing more than the usage and custom prevailing among men, and that it is not, as some ignorantly suppose, a code of universal and unvarying law, it will be found in the morality of stock gamblers as distinguished from that taught in churches and Sunday schools, and practiced by the mass of the community. Ordinarily, lying and the breaking of promises, express or implied, are esteemed offences disgraceful to the perpetrator of them, but, in stock gambling, a man may lie and may violate his agreements without in the least injuring his standing among his fellow gamblers. Scarcely a day passes that false rumors are not set going in Wall street, purposely designed to induce people to sell or buy this, that or the other stock, and, as Mr. Keene has shown, agreements to sell or not to sell a particular stock are disregarded as lightly as if they were only lovers' vows.

Take, for example, the gambling in Consolidated Gas stock. A year ago it was asserted positively, and the assertion was repeated from mouth to mouth, that the company was going to be consolidated with several other city gas companies, on a basis which would give its stockholders 200 in new stock and 100 in bonds, thus making its stock worth \$300 per share. It was further asserted that the company's real earnings were sufficient to enable it to divide 18 per cent. per annum if its directors chose to do it, instead of the 8 per cent. it is dividing; and that it had \$6,000,000 in cash on deposit in various banks and trust companies, whose names were specified. The currency of these rumors induced numbers of gullible innocents to buy the stock at over 240, but it is needless to say that not one of them was true, and the stock is now selling, as has been said, at about 170, upon rumors of impending competition both from rival gas companies and from new electric light companies, which may be, and probably are, as devoid of solid basis as those which were current a year ago. Certainly, nothing in the work which the Metropolitan Street Railroad Company has done or is now doing indicates a purpose on its part to go into the electric lighting business. All the conduits it has laid and is now laying, are, as its President has satisfactorily explained, needed for the propulsion of its cars, and an entirely new system of subways would be required for the furnishing of electric light.

Five years ago Manhattan Elevated stock was selling at 175 and is now below par. Recently the Stock Exchange has been treated to a variety of rumors concerning this stock, one of which has been already mentioned; namely, that Mr. J. Pierpont Morgan was buying it with a view of assuming the management of the company. Another rumor relates to the adoption by the company of electric motors for its trains and another to its consolidation with the Metropolitan Street Railway Company. The only fact of which the public is at all assured is that the earnings of the company, owing to the competition of the trolley cars of the street surface roads which parallel its lines, are much reduced below what they once were, but whether they will be further reduced and whether they may not increase is not certain.

With the frequent use of false reports of impending passing of dividends or making of dividends, to put stocks down and up, everybody that reads the financial news in the daily newspapers is familiar. The same may be said of reports of decreases and increases of the earnings of great railroads, of threatened parallelings of their lines, of fresh bond issues, and of bankruptcies and receiverships. What gives effect to these stories is, that sometimes some of them turn out to be true. For instance, the existing war in the refined sugar trade was predicted a year ago, but so little credence was given to the prediction, that upon the very eve of the demonstration of its truth the price of American Sugar Refining stock, now quoted at 114, rose to 145. Thus, also, announcements of coming dividends or passing of dividends, proceeding from no authorized source, have often proved to be well founded, to the great loss of those who disbelieved them. Hence, the most experienced operators are puzzled to distinguish between lies and facts, and the tyro is utterly powerless to do so.

Akin to the dissemination of falsehoods for the purpose of affecting the prices of stocks is the practice of "hammering" and of "washing" the market. In order to produce the impression that somebody has privately had bad news of a stock, and desires to unload it before the news becomes public, an operator will sell with great ostentation a few hundred shares on a declining scale until other operators who hold the same kind of stock take fright and hasten to sell it, too, and thus further depress it. Contrariwise, the price of a stock is advanced by "wash" sales of it, made in collusion with a confederate, to give an appearance of an active demand for it. To the credit of the Stock Exchange, "washing" is condemned as fraudulent, but, still, "hammering," so long as the stock sold is actually delivered, is tolerated as lawful. "Cornering," too, or inducing people to sell for future delivery, a stock of which the cornerer holds all there is in the market, so that the seller cannot get it for delivery except at an exorbitant price, is no violation of Stock Exchange ethics.

To enumerate all the devices to which stock gamblers resort, would require much more space than can be given to the subject, and a knowledge besides, which can be gained only

by years of experience. It is sufficient to say of them all, that, as in the examples already mentioned, their underlying characteristic is their utility in deceiving antagonists. Buyers and sellers are assumed, by those who practice them, to be at war with one another, and that, as in war all stratagems are permissible, so they are in the struggle between gamblers in stocks to get the better of one another. That this view conflicts with the higher morality which scorns lying and false testimony, and even with the sentiment of honor which forbids a duellist from taking an unfair advantage of an adversary, is plain enough, but it is one that the Stock Exchange recognizes as correct, and those who venture into that arena must govern themselves accordingly.

It will probably be said, and, unfortunately, with truth, that the Stock Exchange is no worse in the respect that has been mentioned, than all other exchanges, and is as good as the world of trade in general. *Caveat emptor*—the buyer must take care of himself—has become even a maxim of law, and it is a lamentable proof of the inefficacy of religion to curb human selfishness, that, in the course of nearly nineteen centuries, Christianity has not succeeded in inspiring its professed adherents with better principles of conduct in business affairs than those which governed the ancient heathen. Full as our courts are of cases in which redress is sought against fraud practiced in bargaining, those which never come into court, and in which the victims suffer uncomplainingly, are a hundred times as numerous. This, too, happens in spite of repeated demonstrations by experience, that fair and even generous dealing is more profitable to a business man than trickery, just as peace is more favorable to a nation's prosperity than war. As stolen bread is said to be sweeter than that obtained by labor, so the profits of stratagem and deception have a fascination for the human mind, which those gained honestly seem not to possess. Man is evidently, by nature, a predatory animal, whom neither civilization nor religion has yet fully reclaimed.

MATTHEW MANSF

The Bishop of Truro, writing to a London newspaper on the question, "Is betting a sin?" says: "A difficulty lies in its omission among the sins condemned in Scripture; perhaps it had not yet grown to proportions worthy of a special law. Yet it seems to me to run counter to the general ethics of the Bible, to undermine the character which that Book tends to produce, and to contradict the definition of 'neighbor' implied in the Old Testament and taught in the New. At Oxford, in a college which was anything but Puritan, we kept an unwritten law—'never make a friend of a man who makes a betting book.' This was our estimate of its social fruits. Its primitive fruits are writ large in the wreckage of countless homes, and 'By their fruits ye shall know them,' said the Judge about those sins which He desired that conscience rather than law should prohibit. To others it makes one a

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bad neighbor; to one's self it deteriorates one's own character—it is selfish and makes one more so; to God, it breaks that higher and nobler code of laws which makes one more akin to Him."

WOULD SMOKE ON THE CAR.

A Well-Dressed Man Who Liked to Cause Discomfort to Women.

There are renewed complaints about smoking on trolley cars in Brooklyn. On a Putnam avenue car that reached the Manhattan end of the Bridge before 8 o'clock the other morning was a typical offender of this kind who helped to make the trip from Franklin avenue to Manhattan a memorable one to the other passengers.

Both platforms were crowded as well as the interior of the car, and this fellow stood at the rear door and smoked cheap cigarettes incessantly. The smoke blew in upon the men and women who were packed together on the seats, and in the aisles, and their complaints to the conductor resulted in nothing.

The conductor remonstrated with the man, as did a trained nurse who was returning home after a night's vigils in a patient's room, and who was made ill by the smell of the poor tobacco. All was in vain; the man defied the passengers and the conductor and dared the latter to put him off the car.

He was standing on the rear platform and the law allowed him to smoke there, he contended. And as there were more women than men on the platform the smoked several cigarettes in their faces, seemingly to his own satisfaction.

The most surprising part of the performance was that the man was well clad, and but for his conduct might have been taken for an ordinary person of respectability.

Jan 13th

DR. SAVAGE DEFENDS WALL ST.

**SAYS THE TALK OF GAMBLING
THERE IS EXAGGERATED.**

And Declares That the Great Part of Its
Business Is Most Essential to the De-
velopment of the Nation—Some of His
Views as to Gambling and Drinking.

The Rev. Minot J. Savage had some interesting things to say yesterday at the Church of the Messiah on the subjects of gambling and drinking. Incidentally he gave his views of Wall Street and they were not of the kind usually heard when the Street is referred to in the pulpit.

"Contrary to the belief which has been held popularly for a good many hundreds of years, I believe that there is nothing in human nature which is essentially or necessarily evil. There are no qualities, no characteristics in man which are not in themselves right; all the evil in the world is either in the excessive use of some quality, faculty or power, or in a perverted use of these. So that tendency in human nature which leads to gambling is not in itself an evil; out of it have sprung some of the noblest and finest things in all the world.

"What is it? It is the love of excitement, combined with the willingness to take a great risk; the willingness to take chances. Is not this the source of some of the grandest displays of the world's heroism? Right in here do we not find the secret of some of the grandest discoveries and achievements of the ages?

"Young men are perpetually excusing certain things they do that they know are wrong because somebody has set an example. And half the time the thing that is cited as an excuse lacks the essential quality that made the thing he did wrong. For example: I am perpetually hearing it urged that people ought to set an example in regard to Sunday observance, or in regard to drinking a glass of wine, or in regard to this or that or the other of a hundred things; and I know of young men who have drunk to excess and then have tried to excuse themselves because some man in respectable society takes a glass of sherry with his dinner; and I have had these people held up as examples of evil because they did this. I repudiate and rebel with indignation any responsibility for that kind of setting an example.

"If I never drank until I felt the effect of it in my head or my limbs, then I never set the example for anybody else to get drunk. I know men who cannot drink half a glass of champagne without being upset by it; are they to be the standards, when there are thousands of people that are not influenced by it in the least? And shall they become intoxicated and then hold as responsible for it the example of somebody who did not get intoxicated? It strikes me that the essential difference in the two cases is that one did get intoxicated and the other didn't, and it is the intoxication that is evil.

"I wish for the sake of clearing up this matter of example, and for the sake of the definition as to what constitutes gambling, to venture to talk a little about Wall Street. I hear Wall Street referred to constantly as a place of indiscriminate and universal gambling, and the danger is that young men will cite Wall Street as an example and excuse for their gambling.

"What is Wall Street? It is an absolutely essential thing in a great commercial civilization. The work of the modern world could not go on without a Wall Street; it is the great measurer of values; properties all over the world are listed in a centre like that and they are measured against each other and their actual value ascertained. Then it is a great market, an essential market, in order that the world's work may be carried on. Property in Oregon, property in Central America, property in South Africa that could find no market in Oregon, Central America or South Africa may find a market in Wall Street; and so the world becomes open to the great beneficial transactions and exchanges which make up the commerce of the civilized world.

"Through the great combinations of capital which are possible in Wall Street enterprises are entered upon and carried out that it would be impossible to put through in any other way; and the brokers that carry on these enterprises are inestimable public servants. The great things for which Wall Street exists are not gambling; they are legitimate, and in every way necessary to carry on the processes of modern civilization.

"I wish to speak of a phase of gambling which I have no personal knowledge of, but which I am sure does exist and is perhaps growing and spreading in the city of New York. I refer to social gambling, gambling in high places, gambling on the part of society leaders and women. I am credibly informed, for example, that there are cases like this: When Saturday night comes a lady dismisses her servants, lets them go on a vacation; she has her meals sent in from Delmonico's or Sherry's, or some hotel; she devotes Saturday night and Sunday, and Sunday night to dissipation in the form of gambling, accompanied, as almost always these dissipations are, with at least too much drinking, whatever too much may be; so that the result of it is, not recreation, not rest or legitimate pleasure, but deterioration, demoralization of everybody concerned. These things are unspeakably worse than a licensed gambling house that is labelled 'Gambling,' and known to be gambling and devoted to that and that alone.

"The spirit of gambling is unsocial, it is anti-human; it makes a man live with his hand against every other man. There is hardly any other vice so utterly and hopelessly inhuman as gambling; most vices you share with somebody, even if you injure them by so doing, you at least share a momentary satisfaction with them; but in gambling everybody is your enemy, and you are seeking to get out of them what they possess without doing them any good. It is opposed to the world's business, to the world's prosperity in every direction, and it dries up in a man the fountains of love and tenderness that bind him to his fellows and makes him the enemy of mankind."

"don't know,
From that time on,
ever was a prosecution
corporation, was there?" inq-
McGillicuddy.

"And there was no prosecution
August," interjected Mr. Reed.

"Oh," exclaimed Mr. Carnegie, "what
had I to do with the Steel Corporation
in which I never owned a dollar's worth
of stock?"

Strong Against Stock Gambling.

Chairman Stanley next elicited Mr. Car-
negie's views on dealing in stocks on ex-
change.

"I never bought a share on the Stock
Exchange in my life, never sold one. I
am a monomaniac on stock gambling.
My grandfather was ruined on the Stock
Exchange in Scotland. Once in the early
days I bought a lot of shares of Pennsylv-
ania Railroad stock in Philadelphia. My
banker said I might pay thirty days after.
That was the only purchase I ever made
on Exchange."

"Did you keep money on hand when
you were in steel to protect your stocks
if they go on the Exchange?" asked
Chairman Stanley.

"My stocks were never listed on the
Exchange. I never tolerated that."

"Do you believe in writing into the law
a provision that any company shall not
enter inter-State commerce if its stocks
are listed on Exchange?" asked Mr. Stan-
ley.

"Let me write you my views on that—
after mature thought. Don't let me
jump. I never wagered a cent in my
life, on cards or anything."

The committee consented to allow Mr.
Carnegie to forward his answer in writ-
ing to this question.

"Do you think it would be better to
gamble on the spots on a card, on the
speed of a horse, than on values affect-
ing products and food?" inquired the
chairman.

"Oh, you might gamble on a horse
race just for fun," said Mr. Carnegie,
"but the end of that man would proba-
bly be in ruin. I don't like to draw
fine distinctions. The best rule for you,
gentlemen, to follow is never to gamble
on anything."

DEMOCRATS GREET HARMON.

Governor Discusses Tariff, Trusts,

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If our friends who favor us with manuscripts for publication wish to have rejected articles returned, they must in all cases send stamps for that purpose.

The Question of Mutual Consent to Abrogation.

A fact generally overlooked in discussions of the validity of the old Clayton-Bulwer Treaty is here stated again for the benefit of all concerned.

So slender was the bond effected by that arrangement that if the canal had actually been constructed under the conditions then contemplated, that is, by the joint investment of British and American capital, it would have been in the power of either Government to withdraw from the joint protectorate and tear up the guarantee of neutrality upon a pretext so slight as to be always available.

It would not then have required mutual consent for the termination of the neutrality compact. Great Britain could have withdrawn, under the terms of this very treaty, without asking our formal permission or even our tacit acquiescence.

Nevertheless, the Governments of the United States and Great Britain, in according their protection to the construction of the canal, and guaranteeing its neutrality and security when completed, always understand that this protection and guarantee are granted conditionally, and may be withdrawn by both Governments, or either Government, if both Governments, or either Government, should deem that the persons or company undertaking or managing the same adopt such regulations concerning the traffic thereupon as are contrary to the spirit and intention of this convention, either by making unfair discriminations in favor of the commerce of one of the contracting parties over the commerce of the other, or by imposing oppressive exactions or unreasonable tolls upon the passengers, vessels, goods, wares, merchandise, or other articles.

Therefore, the compact to guarantee jointly the neutrality of the canal, "so that the said canal may be forever open and free," was not eternal. It was distinctly made conditional and terminable on six months' notice in case either party—not both parties jointly but either party independently—might entertain or profess dissatisfaction with the traffic regulations or the tolls!

We are of the opinion that if Article V. of the old Clayton-Bulwer Treaty is studied candidly on both sides of the Atlantic, and with more attention than it seems to have engaged heretofore either here or in England, it will serve to illuminate the present British position in both its legal and its moral aspects.

If Article V. had made the joint protection and joint guarantee terminable only by mutual consent, our British friends might now with some reason insist that the whole convention was intended to stand until both parties agreed to its abrogation.

But the treaty itself provided for the termination of the partnership and the neutrality guarantee at the pleasure of either party on six months' notice.

To maintain that a convention framed fifty years ago under conditions now obsolete, and with expectations that have never been realized, and even in view of those conditions and expectations practically terminable at short notice by either Government, has now by some mysterious alchemy acquired the sanctity of an everlasting obligation dissoluble only by mutual consent, is a proposition that does not appeal to common sense.

The Revival of Gambling.

Members of the National Society of New England Women, after enjoying a competitive game of whist for prizes at DELMONICO'S, on Monday afternoon, farther diverted themselves by criticising the sermon of the Rev. Dr. HUNTINGTON, of the day before, on the spread of the passion of gambling because of the present fashionable vogue of bridge whist.

It may be doubted and of government as to the legislative power. And the Court case held that as long as the Constitution of the Cor cannot exercise such laws as the good of the Cor In this State, defined the power which resides all laws for government of public welfare writer says a system of the State self, but a course of of good me which are of right All laws citizens, as the tranqu health or accident o regulation course, th is for the l But in comes hel ature, it ask, First or is there "Is the and The question: with Con lates the invalid t that othe Bench. There the Legl in their ing life.

In former times gambling among such women was usual, as every reader of history knows, and the present vogue of the amusement is only a revival. During this winter the devotion to bridge whist has given it a greater stimulus than it has had for a century; and its excitement, its appeal to chance, is so peculiarly seductive to the feminine nature that Dr. HUNTINGTON had good reason for lamenting the fashionable revival.

The gaming table surrounded by the allurements of feminine charm is also especially dangerous to men. The most pernicious of public gambling houses have always been those in which feminine enticement was used to enhance the temptation of the game, and women, no matter how pure and reputable they may be, must act as such tempters of men whenever they set up the game in their houses and invite young men, more especially, to take part in them.

The consequences as suggested by him were not at all exaggerated. Nor is it doubtful that if private gambling con-

tinues to receive the stimulus of fashionable habit it will grow rapidly into a veritable passion, ruinous to many young men and young women both. The evil influence of the illicit games of the professional gamblers will be insignificant comparatively. No passion is more easily aroused, and when the stimulation is the desire to win social advancement it is likely to be irresistible by great numbers of young men unable to afford the luxury of such courting of chance. The excitement afforded by gambling, too, makes other forms of diversion seem tame and flat; but it is costly.

Hadley and the Emperors.

Discoursing at the Old South Church in Boston Sunday night, did Dr. ARTHUR TWINING HADLEY, President of Yale University, emit this singular prophecy:

"We shall have an Emperor in Washington within twenty-five years unless we can create a public sentiment which, regardless of legislation, will regulate the Trusts."

Such is the soothsaying attributed to Dr. HADLEY. Attributed incorrectly, we prefer to believe; and we so prefer for these reasons:

1. Social ostracism, the punishment and remedy proposed by Dr. HADLEY some time ago for the wicked men who make Trusts, has not yet been tried sufficiently, if it has been tried at all. Surely Dr. HADLEY cannot have lost faith so soon in his prescription.

2. "We shall have an Emperor in twenty-five years" is a sentence so confident, so exact and so severely mathematical that it must have come or should have come from another distinguished New Haven prophet and moralist, Lieut. TORREN.

3. According to the history and traditions of Yale for two hundred years no President of that institution has been limp of judgment or loose of tongue, subject to stoppage of the intellect fits of hysteria.

We should hate to have to believe the present President of Yale has lately gone into the padded cell with JACOB LENTZ and GAMALIEL BRADFORD.

The Police Power.

Some superficial writers in various parts have advanced the theory that the proposed transfer of the control of local police to a State official would be Constitutional because "the police power is vested in the State, that, as the greater embraces the lesser, whatever police power the city of New York enjoys, must be subject to the paramount authority. This argument is based on a misconception of the theory of our republican form of government, and upon a failure to observe the nature of our Constitution.

What do these people mean when they say, "The police power is vested in the State?" In their minds do they think the State is a sort of omnipotent or as a hydra-headed monster of all the State officials hounded to they think the State is the

The State is composed of numerous departments of governmental power, the Executive, and the Legislative power is divided between the Senate and the Assembly. The legislative power is vested in these departments and powers of each of them are controlled by the writs or the organic instrument framed by the people of their sovereign capacity.

The Legislature has all making power, except limited by the Constitution. It seeks to make laws, and to put them into effect, in the Court of case, said:

"High authority, certain that laws, which although by written Constitutions, and subvert clearly vested must so be declared by the

And he cited with approval of Judge CHASE, who

"I cannot subscribe to the Legislature, or that it is not subject to the control, although its authority is derived from the Constitution or fundamental

And Judge ORMEYER, in his words of Chief Justice

"It may be doubted and of government as to the legislative power.

And the Court case held that as long as the Constitution of the Cor cannot exercise such laws as the good of the Cor In this State, defined the power which resides all laws for government of public welfare writer says a system of the State self, but a course of of good me which are of right All laws citizens, as the tranqu health or accident o regulation course, th is for the l But in comes hel ature, it ask, First or is there "Is the and The question: with Con lates the invalid t that othe Bench. There the Legl in their ing life.

Three great principles of right of eminent domain, private property, and taxation, are exercised by the State for one moment of the State.

The police power is vested in the State. In Massachusetts the power vested in such laws as the good of the Cor In this State, defined the power which resides all laws for government of public welfare writer says a system of the State self, but a course of of good me which are of right All laws citizens, as the tranqu health or accident o regulation course, th is for the l But in comes hel ature, it ask, First or is there "Is the and The question: with Con lates the invalid t that othe Bench. There the Legl in their ing life.

All laws citizens, as the tranqu health or accident o regulation course, th is for the l But in comes hel ature, it ask, First or is there "Is the and The question: with Con lates the invalid t that othe Bench. There the Legl in their ing life.

APPLIED CHRISTIAN SCIENCE.

Students of the Doctrine Jolted in a Wreck and Pretend It's Fun.

STAMFORD, Conn., March 12.—A party of young men who are students in the Manor School in this city, an organization in which the principles of Christian Science are taught, had an experience a few days ago in which their religious belief stood them in good stead. The young men, who are sons of New Yorkers, and other out-of-town people, are a jolly set. A few days ago they discovered an abandoned horsecar lying alongside the street railroad tracks near their school. Here was an opportunity to have some sport.

The lads appropriated the car and managed to get it on the car tracks. There is a heavy grade on the road at this place. The line ends on the brow of a steep hill which leads to the seashore. The car gathered speed as it dashed down the grade. When the end of the line was reached the young Christian Scientists attempted to apply the brakes, but they would not work. The car ran off the tracks to the hill.

Down the steep hill the car jolted until near the bottom, when it struck an obstruction and was overturned. The students were thrown in all directions and some of them were badly bruised, but never a murmur made they. The power of the mind asserted itself and physical pain was forgotten.

SOMEBODY'S BALL DRESS STOLEN.

Worth \$225 and Hawked About for 50 Cents—Colored Vender in Jail.

A silken ball dress trimmed with old lace and valued by the police at \$225 was added to the miscellany in charge of the property clerk at Police Headquarters yesterday. The owner can be found. A negro who says he is Charles Johnson of Norfolk, Va., was caught trying to sell it for 50 cents at 17th avenue and Forty-second street on Monday night. His tale was that a man had shown it to him at Fifth avenue and Fifty-third street telling him to sell it. He is being investigated as the police believe him to be an art flat thief.

HOWDY ON AN ELEVATED STATION

Have Intended a Hold-Up but if He Did Was Fooled by the Ticket Agent.

A man who may have meditated robbing a ticket office of the downtown elevated station at Sixth avenue and Eighteenth street, was foiled by the presence of one of the ticket agents, made things very awkward at the station early yesterday morning. He was a powerful-looking fellow, dressed as if he was a student, and he turned up at the station about 3 A. M., with a ticket of Joseph Lawless, the agent, and asked to where the ticket chopper was. He did not put the ticket up and when the ticket chopper asked the man knocked him down. Lawless, an old man, heard the row from across the street and walked to see what was going on.

The man who was waiting for the ticket chopper to come back to him saw the agent come back and he broke away from the chopper and rushing to Lawless, he laid his hands on his face which broke his nose and did not knock him down, though the ticket agent, fearing that the man was a robber, managed to get into the ticket office and lock the door. Then the man who had a rough time of it while the ticket agent was assisting him from the window of the ticket office came back to him.

The ticket chopper had run away and the policeman who came to see what was going on, while he could not find him, thought that he did not think it worth while to make a hold-up. He got the man from the ticket office and he came back to look for the ticket chopper.

OF GAMBLE MURDERS.

White, Accused With Eight Other Members of a Family, Goes Free.

March 12.—Russell Broach, charged with complicity in the murder of the Gamble family, was acquitted by a jury today. The verdict was a surprise after the jury took the case into consideration and the people were by no means satisfied with the verdict. The other members of the family, charged with the murder, were committed to the one-story brick jail in charge of Sheriff Walcott. An appeal term of the court will be held in the afternoon, leaving to-night for the country, to Carthage that is not far from here.

MADE HIM MAD.

Snatched Mrs. Louise Pryor's purse from her while she was on a railroad tunnel on Monday during her husband's Newburger in Genesee. She was severely injured and left for home last night. Mrs. Pryor's husband was living in the city and was living in the city.

BITE FREE.

In the Boy's Suit Case, a young boy named Ganttuta, 9 years old, was found guilty of being bitten by a dog named "Nigger." The boy was dismissed from the suit and the dog was killed. The boy had been playing with the dog and the dog had bitten him. It was not the fault of anybody else and the verdict was in favor of the boy.

R. BOYD.

Ray His Jewelry Arrested. A young man named Ray was arrested for stealing jewelry. He was found with a large amount of jewelry and was charged with stealing it. He was arrested and taken to the police station.

ILL.

More Knocked Out. A young man named James was knocked out by a woman named Mrs. James. She was running over him with a car and he was injured. He was taken to the hospital and died. The woman was arrested and charged with manslaughter.

Trip.

Mrs. Stuyvesant party. A party of young women went on a trip to the city. They were very much enjoyed and had a very successful trip. They were back in the city and were very happy.

Facts Are Stubborn Things.



It is true that a Straight Kentucky Hand-Made Sour Mash Whiskey is the best in the world.

Old Crow Rye

is the only kind that should be used medicinally or socially. Careful people use no other. Gold Medal awarded Paris, 1900.

H. B. KIRK & CO., Sole Bottlers, N. Y.

TEA AND COFFEE SERVICES.

The Mauser Mfg. Co., SILVERSMITHS.



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LAWN TENNIS.

The International Challenge Received and Will Be Considered on Friday.

The international challenge for the Davis trophy has been received by the officials of the United States National Lawn Tennis Association. It is as follows:

THE LAWN TENNIS ASSOCIATION, LONDON, Feb. 12, 1901.

Palmer E. Presbury, Esq., Secretary, U. S. N. L. T. A.

DEAR SIR: I am instructed by my committee to give you formal notice on behalf of Great Britain in accordance with the regulations, of our intention to compete for the international lawn tennis championship of the current year. I am dear sir, yours faithfully, G. R. MEWBURN, Hon. Sec., the L. T. A.

The annual meeting of the U. S. N. L. T. A. Executive Committee will be held on Friday evening at the Waldorf and then the challenge will be considered officially. There is no doubt of its acceptance, and it is believed that Dwight Davis, who has just returned home from abroad, will be able to tell about who will be sent over on the challenging team. The negotiations on the other side have all been conducted through him.

The action of the Seventh Regiment Lawn Tennis Club in defaulting Ward and Miles in the final match for the indoor championship in doubles, because of Ward's enforced absence from the city, has caused so much adverse comment that an effort is being made to rescind the default and have the match played, as originally requested by the Orange team, on March 23. A committee meeting will be held shortly when the question will be decided.

For many months the affairs of the Lenox Tennis Club have been like a seething volcano, two factions struggling to get control of the club. They reached an open break recently, and the faction headed by Louis J. Grant, the former captain of the club, has stolen a march on its adversaries by securing a lease of the grounds at 128th street and St. Nicholas avenue for the coming season. Formal notice has been served on the officers of the old Lenox T. C. that they must leave the premises, and the opposing faction will form a new club to take the grounds this year. The new club will really be a reorganization of the old New York Tennis Club, at whose grounds at 146th street and St. Nicholas avenue, many years ago, such noted players as Clarence Hobart, E. P. MacKullen, Stephen C. Millet and others learned to play. A meeting will be held this evening by those invited to join the new organization, which includes most of the old members of the Lenox T. C., for the purpose of drafting a new constitution and by-laws. The trouble started through a personal quarrel between Grant and one of the leaders of the other faction.

Schoolboys at Chess.

Play was resumed in the New York Interscholastic Chess Association tournament at De La Salle Institute yesterday afternoon. The scores follow:

Lippe defeated Welles in a Ruy Lopez, in 25 moves; Pierce defeated Fanelly in an Irregular, in 48 moves; Arnslein defeated Brown by default; Schloss defeated Honshaw by default; Schloss defeated Fanelly in an adjourned Giuoco Piano, in 50 moves.

This is the standing of the schools in the tournament: Sachs, 9½ won 2½ lost; Cutler, 7½ and 4½; De La Salle 7 and 2; Columbia Grammar, 4 and 6; Berkeley 0 and 10.

The individual records follow: Lippe, 5 won 1 lost; Schloss, 5 and 1; Pierce, 4½ and 1½; Arnslein, 4½ and 1½; Welles, 3 and 5; McKenna, 2 and 2; Fanelly, 2 and 3; Belnecke, 2 and 3; Ritter, 0 and 1; Blumenthal, 0 and 1; Honshaw, 0 and 5; Brown, 0 and 5.

Juniors of Cutler School Hold Class Games.

The junior class games of Cutler School were held in the Twelfth Regiment Armory yesterday afternoon. G. Edyell won three of the six events. Summary:

40-Yard Dash—Won by Ealer; Omen, second; Romein, third. Time, 6 1-5 seconds.
100-Yard Dash—Won by G. Edyell; Tomler, second; Hudson, third. Time, 20 seconds.
220-Yard Dash—Won by G. Edyell; R. Miller, second; Jewell, third. Time, 37 3-5 seconds.
440-Yard Run—Won by R. Miller; Domitnick, second; Ester, third. Time, 3 minutes 15 1-5 seconds.
Hurdling High Jump—Won by E. Pa'ker, with 4 feet 4 inches; H. De Frich, second.
Putting 8-Pound Shot—Won by G. Edyell, with 25 feet; Stemmler, second; Stone, third.

Lighthouse Board to Aid Sir Thomas Lipton.

David Barrie, who is Sir Thomas Lipton's representative in this country and who is making all arrangements for the Shamrock II, when she arrives here, yesterday met Capt. E. M. Shepard, U. S. N., of the Lighthouse Board. When the first Shamrock came over the board placed buoys inside the Horse-shoe, which were used by the Lipton fleet. Mr. Barrie wanted to find out if the same thing could be done this year. He received assurance from Capt. Shepard that the buoys would be placed just where they were wanted and everything done to make Sir Thomas's visit as pleasant as possible.

Harvard's Football Captain After Players.

Boston, March 12.—Capt. Campbell of the Harvard football team, is getting ready for next year in a vigorous fashion. He visited Exeter Academy and made a determined effort to get Hogan and Rookwell, two of the stars of the championship academy champion eleven. But it was "no go." Rookwell is determined to enter Yale, and it is said that while Hogan's choice is not known, he will certainly not elect Harvard.

Dr. Lyon's PERFECT

Tooth Powder
AN ELEGANT TOILET LUXURY.
Used by people of refinement for over a quarter of a century.

R UPTURE CURED

BY J. A. SHERMAN'S METHOD, without operation, supporting trusses or hindrance from labor. His record of remarkable cures exceeds that of any other man in this country or Europe. Office, 309 Broadway, Consultation from 10 a. m. to 3 p. m.

Cigarettes: A Perilous Intemperance

An impressive anti-cigarette service for the Sunday-school on World's Temperance Sunday, November 23, or at any other time that may be preferred. Not only in the Sunday-school, but in the Young People's Society, the Boys' Club or Brigade, and other similar organizations, an anti-cigarette service of this sort can be profitably observed. Further information, with pledge cards and leaflets, can be obtained from the founder and chairman of the American Anti-Cigarette League, Willis M. Moore, 106 La Salle Avenue, Chicago.

By Zillah Foster Stevens

IN OUR temperance lesson for August 10, 1902, "Nadab and Abihu," the plain teaching was that drinking closes the doors to service in God's holy house; for, while the people were startled at the death of Aaron's young sons, God's warning voice was heard: "Do not drink wine nor strong drink . . . when ye go into the tabernacle . . . it shall be a statute forever."

Yet the drinking of wine and strong drink is not the only intemperance that closes the doors to honorable service, to opportunity, to usefulness and happiness. The cigarette habit is a recent form of intemperance that is proving itself so destructive to bodily strength, mental keenness, and moral character, that our educators, our business men, and our public officials, are declaring that their doors must be closed against cigarette users.

Let one who can draw use the blackboard, and produce, door by door, a whole long street of the doors that are closed against cigarette users. The boys will see that these are the doors they will want to enter. As the closed doors are drawn and named, let the explanatory paragraphs be read, or, better, recited from memory, by different boys or classes.

An equally effective way of presenting the same idea to the school is to pin a long strip of muslin across the room, and on it fasten, door by door, pictures of the doors that are closed against cigarette users.

The presenting of the anti-cigarette pledge will afford an opportunity for the young people to record their choice concerning this evil. The pledge used by the American Anti-Cigarette League reads: "I do hereby pledge myself upon honor to abstain from smoking cigarettes or using tobacco in any form, at least until I reach the age of twenty-one years, and to use my influence to induce others to do the same."

Doors that Are Closed against Cigarette Users

1. Athletic clubs.
2. A business college.
3. Union Pacific Railroad.
4. Omaha schools.
5. Swift & Co. Packing House, Chicago.
6. Marshall Field, dry goods, Chicago.
7. Life-insurance companies (some).
8. Lehigh Valley Railroad.
9. United States army positions.
10. United States naval schools.
11. Carson, Pirie, & Scott, Chicago.
12. Chicago, Rock Island, & Pacific Railroad.
13. Central Railroad, Georgia.
14. Three high schools, and more.
15. Ayer's Sarsaparilla Company, Lowell.
16. Wanamaker's, Philadelphia.
17. Morgan & Wright Tire Co., Chicago.
18. Western Union Telegraph Company (in messenger service).
19. Burlington Railroad.
20. United States Weather Bureau (Willis M. Moore, Chief).
21. Heath & Milligan.
22. Montgomery, Ward, & Co.
23. Academy of Northwestern University, Chicago.
24. Telephone company (Cumberland).
25. New York, New Haven, & Hartford Railroad.
26. Pittsburg & Western Railroad.
27. West Superior (Wisconsin) Railroad.

1. **ATHLETIC CLUBS.**—"Cigarettes are prohibited to all athletes in training for our competition games" (numerous schools and colleges). (2.) "No boy can be a fine athlete, foot-ball, base-ball, or basket-ball player, runner, jumper, or gymnast, who weakens his heart and poisons his blood by cigarette smoking."

2. **BUSINESS COLLEGE.**—"This is our experience in teaching more than fifty thousand young people: cigarettes bring shattered nerves, mental weakness,

stunted growth, and general physical and moral degeneracy. We refuse to receive users of tobacco in our institution" (Henry C. and Sara A. Spencer, Spencerian Business College).

3. **UNION PACIFIC RAILROAD.**—Similar order.

4. **OMAHA SCHOOLS.**—"No two ways about it. Either let cigarettes alone, or go without an education. The use of cigarettes impairs the faculties of the pupil, and sooner or later will ruin him."—Superintendent of Omaha schools.

5. **SWIFT & Co. (Packing House, Chicago)**, and other Chicago business houses employing hundreds of boys, have issued this announcement, or similar ones: "So impressed with the danger of cigarette using that we will not employ a cigarette user."

6. **MARSHALL FIELD.**—Similar announcement.

7. **LIFE INSURANCE COMPANIES (some).**—"Cigarette users are bad risks."

8. **LEHIGH VALLEY RAILROAD** bars cigarette smokers.

9. **UNITED STATES ARMY POSITIONS.**—"Thousands of young men rejected by medical examiners because they had 'tobacco heart,' the result of cigarette smoking." "In one examination for West Point, one-fourth of the candidates were rejected. Cause, 'tobacco heart' from cigarette smoking."

10. **UNITED STATES NAVAL SCHOOLS.**—"Out of 412 boys examined by the naval enlisting officer (Peoria, Illinois), only 14 were accepted. Of the 298 rejections, the greater number were on account of weak hearts, and in the majority of cases this was caused by cigarette smoking."

11. **CARSON, PIRIE, & SCOTT,** Chicago, bars cigarette smokers as employees.

12. **CHICAGO, ROCK ISLAND, AND PACIFIC RAILROAD** bars cigarette smoking.

13. **CENTRAL RAILROAD,** Georgia, forbids cigarette smoking.

14. **HIGH SCHOOLS.**—"I will not try to educate a boy with the cigarette habit. It is wasted time. The boy couldn't learn. Trying to teach him would be like talking to a block of wood. Cigarettes are poisonous. A boy who smokes cigarettes can't learn anything. His mental faculties are blunted. His physical being is wrecked."—Professor Wilkinson, school principal.

"The poor fellow was a complete wreck (a high-school boy). He could not get his mind on anything except cigarettes. He couldn't study, his eyesight was affected, he was baggard and pale, he was nervous and dejected, he couldn't remember anything longer than a minute, he was beyond redemption. He left school."—Professor Coy, high-school principal.

"Boys who smoke cigarettes are always backward in their studies. They are filthy in their personal habits, tending to viciousness; they are hard to manage, dull in appearance. There is danger of such boys making weak and undesirable citizens."—Principal W. S. Strickland. (All these instances are from the school principals of one large city.)

15. **AYER'S SARSAPARILLA COMPANY,** Lowell, employs hundreds of boys. "March 1, 1902: "Believing that the smoking of cigarettes is injurious to both mind and body, thereby unfitting young men for their best work,—therefore, after this date, we will not employ any young man under twenty-one years of age who smokes cigarettes."

16. **JOHN WANAMAKER'S.**—The application blank to be filled out by boys applying for a position reads: "Do you use tobacco or cigarettes?" A negative answer is expected, and is favorable to their acceptance as employees.

17. **MORGAN & WRIGHT TIRE Co.,** large employees.—"No cigarettes can be smoked by our employees."

18. **WESTERN UNION TELEGRAPH COMPANY** will

discharge from their employ messenger service boys who persist in smoking cigarettes.

19. **BURLINGTON RAILROAD,** and all railroads mentioned, have issued orders that "positively forbid the use of cigarettes by employees while on duty."

20. **UNITED STATES WEATHER BUREAU.**—"Chief of the United States Weather Bureau, Willis M. Moore, has placed the ban on cigarettes in this department of government service."

21. **HEATH & MILLIGAN,** Chicago, bars cigarette users.

22. **MONTGOMERY, WARD, & Co.**—"Will not employ cigarette users."

23. **NORTHWESTERN UNIVERSITY ACADEMY.**—"Dr. Fisk has asked all pupils who will not give up cigarettes to leave. Last year not one of the boys who used tobacco stood in the first rank of scholarship. Careful observation has convinced me that tobacco is largely responsible for low rank in scholarship."

24. **TELEPHONE COMPANY.**—Order: "You are directed to serve notice that the use of cigarettes after August 1 will be prohibited; and you are further instructed to, in the future, refuse to employ any one who is addicted to the habit."—Leland Hume, Assistant General Manager of the Cumberland Telephone and Telegraph Company.

25. **NEW YORK, NEW HAVEN, AND HARTFORD RAILROAD** bars employes who smoke cigarettes.

26. **PITTSBURG AND WESTERN RAILROAD** (part of the Baltimore and Ohio), forbids the use of cigarettes by the attaches of passenger trains, and notifies travelers that they must not smoke cigarettes in the passenger coaches of the company.

27. **WEST SUPERIOR, WISCONSIN, RAILROAD.**—"Twenty-five laborers, working on a bridge, were discharged by the road-master because they were smoking cigarettes."

The above statements are statements of facts. Get your boys to consider,—to consider to a conclusion,—and then to choose, and to record their choice in the taking of an anti-cigarette pledge. Teaching which stops short of bringing scholars to the choosing point is incomplete teaching.

PEORIA, ILL.



The Story Told by the Toy Piano

By Pearl Howard Campbell

THE Toy Piano had always been greatly liked by the Nursery People, not only because he had a sweet nature, but because he knew more songs and stories than anybody else. Now he stood in his corner, silent and lonely, for the baby hands that used to waken him into melody had gone, never to come back.

Sometimes the sunbeams danced over the keys, saying, "Sing to us, dear Piano." Sometimes the pattering raindrops called to him with soft little voices to answer them. But he made no sound.

"He has lost his voice," said the Nursery People. "He is dumb with grief. He will never sing to us again."

Yet still they waited, hoping that the time would come when he would sing the sweet old melodies again, or touch their hearts with some story of his half-forgotten youth. And so it happened, one night, that the full moon looked in and flooded the room with its mellow light.

Then came the South Wind, who kissed the roses sleeping outside the window, and said as he entered:

"I have brought you a gift, little Nursery People. It is a breath of fragrance from the heart of a lily in a far-away garden."

Then he danced away. In the silence that fol-

(Continued on page 585)

Some of the Many Doors that Are Closed Today Against Smokers of Cigarettes

ATHLETIC CLUBS	BUSINESS COLLEGE	UNION PACIFIC R.R.	OMAHA SCHOOLS	SWIFT & CO.	MARSHALL FIELD	LIFE INSURANCE CO.	LEHIGH VALLEY R.R.	U.S. ARMY	U.S. NAVY	CARSON, PIRIE, & SCOTT	C. R. I. R.R.	CENTRAL R.R.	HIGH SCHOOLS	AYER'S SARSAPARILLA CO.	MORGAN & WRIGHT TIRE CO.	WESTERN UNION TELEGRAPH CO.
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Lesson 7. November 16. The Time of the Judges

Judg. 2 : 7-19. (Read Judg. 2 to 5.) Memory verses : 18, 19.



Golden Text : They cry unto the Lord in their trouble, and he saveth them out of their distresses.—Psa. 107 : 19

COMMON VERSION

7 And the people served the LORD all the days of Jōshū'a, and all the days of the elders that outlived Jōshū'a, who had seen all the great works of the LORD, that he did for Is'ra'el.

8 And Jōshū'a—a the son of Nūn, the servant of the LORD, died, being a hundred and ten years old.

9 And they buried him in the border of his inheritance in Tim'nath-hē'rēs, in the mount of Ephra'im, on the north side of the hill Gā'ash.

10 And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Is'ra-el.

11 ¶ And the children of Is'ra-el did evil in the sight of the LORD, and served Bā'al-im : 12 And they forsook the LORD God of their fathers, which brought them out of the land of E'gypt, and followed other gods, of the gods

AMERICAN REVISION

7 And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah, that he had wrought for Israel. 8 And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. 9 And they buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash. 10 And also all that generation were gathered unto their fathers; and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.

11 And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim; 12 and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of

COMMON VERSION

of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Bā'al and Ash'ta-rōth.

14 ¶ And the anger of the LORD was hot against Is'ra-el, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them, for as the LORD had said, and as the LORD I sworn unto them; and they were greatly distressed.

16 ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

AMERICAN REVISION

the gods of the peoples that were round about them, and bowed themselves down unto them; and they provoked Jehovah to anger. 13 And they forsook Jehovah, and served Baal and the Ashtaroth. 14 And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. 15 Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them; and they were sore distressed.

16 And Jehovah raised up judges, who saved them out of the hand of those that despoiled them.

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Surrounding and Critical Notes

By Professor Willis J. Beecher, D.D.

TIME.—Assuming that the number 480 in 1 Kings 6 : 1 is correct, and that the count begins at the close of the forty years of the exodus, assuming, also, that the biblical numerals for the times after Solomon are correct at what seems to be their face value, then the period of the Judges, from the death of Moses to the accession of Saul, was 1498 to 1103 B.C. The Assyrian chronology would reduce these dates by fifty-one years. Ussher, count-



the elderly men who could remember seeing, in their childhood, the wonders wrought in Egypt and at Sinai.—*Another generation:* The change came gradually. The men born in the wilderness came to be the old men, and the middle-aged and young men were those born in Palestine. The parents in the wilderness had been negligent (Num. 13, 14; Deut. 12:8 and context; Josh. 5:2-9; Amos 5:25, etc.), and they could not make up for this by their fidelity in old age. Ill-trained in childhood, the younger Israelites were impatient of the restraints of the religion of Jehovah. Among them were some faithful ones like Phinehas (Exod. 6:25; Num. 25:7, 11; 31:6; Josh. 22:13, 30, 31, 32; Judg. 20:28; Psa. 106:30), who survived Moses for about sixty years or more, but Phinehas was one of a diminishing minority.

The writer proceeds to tell us that the subsequent history was the constant repetition of a typical process, consisting of three steps,—provocation, punishment, and salvation.

Verses 11-13.—*That which was evil:* The phrase occurs dozens of times. It denotes one particular wrong course, namely, the practicing of a false religion, with false moral standards as the necessary result.—*The Baalim:* Baal means "master." It is an epithet for deity, just as "lord" is. The haals were the divinities of the local shrines. The Israelite was forbidden to worship either Jehovah or any other god in the character of a local baal.—*The gods of the peoples:* They did not rid themselves of the notion that the gods of the region might be real.—*Baal:* One particular and widely known haal, doubtless the one whom Jezebel, centuries later, attempted to nationalize in Israel.—*Ashtaroth:* A plural noun,

denoting female deities that were worshiped along with Baal. This cult was cruel and licentious, but it was in some localities magnificent, and it had the drawing power that belongs to strong sensationalism. Verses 14, 15.—*Provocation is followed by punishment.—That despoiled them:* So the American Revision, in place of "spoiled" in the other versions. Jehovah's punishment consists in their being defeated and abused by human enemies.—*As Jehovah had spoken:* Clause by clause, more than half this passage is a repetition of phrases that are characteristic of Deuteronomy and Joshua.

Verse 16.—*Judges:* As the word is here used, the judge was the chief magistrate of Israel. It is a mistake to say that even Shamgar, or Samson, or Jephthah, were exceptions.—*Who saved them:* Jehovah gave the salvation by raising up competent leaders.

Verse 17.—*They hearkened not:* One series of experiences is not sufficient to teach men to be loyal to divinely qualified leaders.

Verses 18, 19.—The writer explains that the judges, and the provocations by refusing to obey, were not all contemporaneous.—*Jehovah was with the judge:* The verb is frequentative. Jehovah used to be with the judge, was with each successive judge. In the clauses that follow the verbs are also frequentative.—*saved, repented, came to pass, turned back, dealt corruptly.* Time after time Israel trod the same old round of punishment, salvation, and fresh provocation.

AUBURN THEOLOGICAL SEMINARY.

It is easy to forget God when our prayers have been answered.

A Sad Summary of a Long History

By Alexander McLaren, D.D.

VERSES 7 to 9 of this lesson are substantially a repetition of Joshua 24 : 20-31, but with a very significant variation. In Joshua the death of the leader is recorded first, and the temporary faithfulness of the people to Jehovah, while still the veterans of the desert and the conquest survived, comes second, but in Judges the order is reversed. At first the death of the conquering captain seemed of more moment than when years had passed. The towering figure diminished with increasing distance, and the condition of the nation was more important than the fate of any single member of it, even the greatest. The former hook ends, showing how the tradition of adherence to Jehovah lasted as long as the generation that had come out of the desert lived. The later hook has the sadder story to tell of how Israel forsook God as soon as the last of these was laid in his grave (vs. 10, 11).

The history, the details of which are to follow, is summed up at the beginning. Historians usually tell their facts first, and draw the lessons afterwards, but this one tells us, first, his point of view, the shape which the facts have taken to his eye, and then goes on to support his conception by the facts on which it is based. First comes apostasy, then its punishment by oppression by foes, then appeal to God, then deliverance by a "judge," apostasy again. So, for

wearry years, the wheel went round with almost mechanical regularity. But it revolved not by mechanism, but by the persistent action of man's sin and God's loving retribution and forgiving help. What are the lessons that we may gather from that dreary uniformity of departure from God and that marvelous long-suffering of God?

There is, first, a lesson of warning, of self-distrust and humility. The lapses of Israel into idolatry were inevitable without continual strenuous effort against it. We cannot estimate the force of the temptation to polytheistic worship of images at a time when nothing else was to be found anywhere but in that one small nation. Wherever the Hebrews looked they saw idols and temples of other gods. They were at a stage of development when the sensuous tendencies, to which idolatry owes its hold on men, were strong. They had to stand alone against the world. Need we wonder that poor human nature succumbed, and fell back from the heights where the air was pure, indeed, but thin, and hard to breathe, and was glad to get down to the low ground where there were companions, and where the austere morality of monotheism was exchanged for laxer, easier codes?

It is always hard to live far above the people round us, but we cannot imagine how hard it was for Israel to cleave to Jehovah when all the nations around

ing the 480 from the beginning of the forty years of the exodus, and dropping a few years in the later period, gives the dates 1451 to 1095 B.C. There are theories which make the period much longer. The current fashion is to reduce it to a few generations, though this cannot be done consistently with the biblical data. Under the circumstances, one should not be dogmatic concerning this chronology.

PLACE.—The land of Israel.

INTERVENING EVENTS.—None. Compare Joshua 24 : 28 and Judges 2 : 6.

PARALLEL PASSAGES.—For the first four verses, Joshua 24 : 28-33; for the rest, Psalm 106 : 34-46; 2 Kings 17 : 7-23, while nearly every clause is repeated somewhere. See marginal references.

Verses 7-10.—The beginning of the period.—*Served Jehovah:* Joshua's attempt to commit them to the right side was temporarily successful.—*The elders that outlived Joshua:* Eleazar, the nephew of Moses, is specified (Josh. 24 : 33).—*Who had seen:* Under Joshua, and for a few years after his death, the affairs of Israel were mainly in the hands of

The Nine Lives of the Cigarette.

Conclusive proof has recently been afforded that opinions still differ, and differ widely, in high places concerning the effect of cigarette smoking upon young people. Last week Governor MURPHY of New Jersey vetoed the Anti-Cigarette bill proposed by the Woman's Christian Temperance Union of that State, prohibiting the sale of cigarettes to boys under sixteen years of age. The bill found numerous enemies in the Legislature, and the Governor, in rejecting it, inscribed thereon this comment:

"Most boys at sixteen smoke, and generally without injury. This bill, if approved, could not be enforced."

Whether or not Governor MURPHY expressed in this declaration the prevailing sentiment of his State, we cannot say. Between his views, however, and those advanced the other day by the House of Commons in Canada, we find an exceedingly strong and bewildering contrast. This Canadian body adopted, by a large majority, the following resolution, practically denouncing the cigarette among minors as the root and main-spring of destruction:

"That the smoking of cigarettes has been proved by overwhelming testimony to be productive of serious physical and moral injury to young people; impairing health, arresting development, weakening intellectual power, and thus constituting a social and national evil.

"The legislation licensing and restricting the sale of cigarettes has not proven sufficient to prevent these evils, which will continue while the public sale of the cause of the mischief is permitted to go on.

"That this House is of the opinion, for the reasons hereinbefore set forth, that the right and most effectual legislative remedy for these evils is to be found in the enactment and enforcement of a law prohibiting the importation, manufacture and sale of cigarettes."

Of course, this does not mean that "the importation, manufacture and sale of cigarettes" will henceforth be forbidden in Canada; it means, simply, that the efforts of the reformers there, who have been uncommonly active during the past year or two, have been successful, so far as concerns the creation of public sentiment in the matter.

Experience has shown that the "coffin nail" is a mighty hard nail to drive. Parliaments have decreed against the sale of it to youngsters, and Legislatures, in our own country, have done likewise. School and college authorities on both sides of the water have endeavored to discourage cigarette smoking among students. Anti-cigarette leagues, great and small, have flourished and died. Doctors, individually and collectively, have startled the world with their reports on the little paper-wrapped weed and its "pernicious influence," and thousands have shuddered at the thought of the doom that awaited them, if all of the doctors' warnings were true.

Has the number of cigarette smokers decreased in the United States? The crusaders tell us that it has, and the figures showing the extent of the cigarette industry in the past four or five years seem to bear out their statement. But it cannot be said that the decrease has been sufficiently marked to impress the ordinary observer.

What will be the result of the present movement in Canada remains to be seen. In all probability, however, the complete extermination of the cigarette in the Dominion is a long way off.

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THE NEW YORK EVENING JOURNAL.

Mr. E. Z. Mark Assi.

WILLIAM KANDOLPH HEARST.

162 NASSAU ST., NEW YORK, THURSDAY, NOVEMBER 13, 1902.

The Habit of
Profane Swearing.

It Is Useless, It Is Vulgar.

In a little town out West there has just been organized an "Anti-Swearing Club."

The object of this club will be to cultivate the habit of correct speech among its members, and

through them to influence for the better the speech of the entire community.

The profanity habit is not the worst in the world, but it is bad enough; and if the club just organized can stop or materially curtail the habit it will be thanked by a great many people.

It is painful in the highest degree to hear the holiest names in the vocabulary of our human speech kicked and bandied about like so many footballs!

This is a wonderful world in which we live, with its day and night, Winter and Summer, seedtime and harvest; its wide-reaching continents, rolling seas and grand old firmament!

And here in the midst of it all are ourselves, with our "bursts of great heart and slips in sensual mire," with our good and evil, our smiles and tears, our hopes and fears!

The world and ourselves! Together they make a tremendous fact, a fact that keeps us busy trying to account for it.

In thinking about it we come to the conclusion that behind the mystery—the mystery of the world and ourselves—stands *God*.

It is the largest, the holiest word ever pronounced by human lips, because it stands for the largest, holiest thought ever born of the human brain!

And it is not good manners to use this great word as many are in the habit of doing.

The man who flings that sacred word around profanely may not be bad at heart, but there is no escaping the conclusion that he is criminally careless.

But one closer even than the word *God* we often hear kicked and cuffed around the curbstones and alleys by thoughtless mortals.

This is the name *Jesus*.

Do you know, you who are in the habit of bandying that name about in your silly oaths, what it stands for?

Have you read the little book known as the New Testament? Have you read it seriously, with a real desire to understand it?

If you have you are prepared to agree with us that *Jesus* was not only the purest being ever on this earth, but also the kindest.

Reader! *Jesus* was the best friend our poor old humanity ever had. He lived for but one purpose—to make us better and happier, and at last He died a martyr to the truth which, out of His love for us, He could not desert.

And how ungrateful it is to take that noble man's name upon your lips and blow it around as you do the froth from your beer!

That name is worthy of a more respectful treatment at your hands. You should be ashamed to use it as you do!

But, quite apart from all this the fact remains that words are the symbols of our thoughts, hopes and noblest ideals, and to lightly treat the symbols of these thoughts, hopes and ideals is to lightly treat, and eventually to despise, our better selves.

Profanity of speech leads logically to profanity of thought and desire, and the man who has no reverence for the symbol is in danger of losing his reverence for the thing of which the symbol is the reflection.

It is as sure as anything can be in this world that the young boys growing up to-day with the habit of profane swearing fixed upon them will not have as much faith in themselves and in the world, as much hope for the future or as much beauty in the present, as their forefathers had, who were taught to hold the high names in reverence and to speak of their high hopes in a low voice and with bowed head.

We cannot afford to lose our reverence. Between our skyscrapers and our sky-reaching aspirations the latter are of far the most value.

We could get along first rate without skyscrapers—in fact, for a very long time we did get along without them very nicely—but without the great thoughts and hopes we are at best but a lot of greedy, savage dogs fighting over the poor little bone of this little animal existence.

"The words of our mouths" as well as the "meditations of our hearts" should always be such as to be acceptable to the best company.

And by the best company is meant not the bew powdered, bejewelled favorites of fortune known as "society," but the company of clean-hearted, clean-minded men and women who constitute the real aristocracy of God.



THE BOY—Say, Mr. Mark, look at dis box we found. 'Pears to me dat it may be one of dem infernal machines.

MR. E. Z.—You had better give it to me, sor will give it to the proper authorities.



THE OFFICER—!!!!

FASHIONABLE PIETY.



"Well, good-by. I'll see you at church Sunday."
"Ye-es, if my new gown is ready in time."

LABOR SAVING.



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AN EDIFYING BUSINESS.

An actor who has officiated as "heavy man" in various stock companies for fourteen years recently, says the *New York Times*, spent a holiday reckoning up his villainous achievements during that period.

In all he has played 417 parts, all but nine of which were of the deep-dyed villain sort, and all but twenty-two of which called for the wearing of a black wig, a black mustache, carefully waxed, patent-leather shoes, and a walking-stick.

Furthermore, he has ejaculated the word "Ha!" 45,788 times and has plotted the destruction of 37,245 victims.

During the fourteen years he has killed more than 6,000 people—men, women, and children; has stolen sums of money aggregating \$100,000,000, and has committed suicide 2,000 times.

Three times in committing suicide he has severely injured himself, once by the premature discharge of a pistol, once by carelessness in handling a machete, and once by drinking too much cold tea. In between he has committed the following-named crimes: Night assault, 7,500 times; assault with intent to kill, 3,450 times; abduction, 2,500 times; burglary, 1,000 times; train-wrecking, 500 times; assault and battery, 1,900 times; disorderly conduct, 9,500 times. Bigamy and other similar crimes have entered into his daily work so constantly that he has kept no record of them.

Det. Gen. Conrad
July 2, 1903

IN FAVOR OF ABSTINENCE

Testimony of Insurance Companies as to Its Effect on Life Risks.

The Insurance News, a financial journal in the United States, sent to the head offices of the various insurance companies and benefit organizations the following questions:

"As a rule, other things being equal, do you consider the habitual user of intoxicating beverages as good an insurance 'risk' as the total abstainer? If not, why not?"

Answers were received from forty-two. They are as follows:

Aetna Life—No. Drink diseases the system and shortens life.

Alba Life—No. Drink ruins health.

American Legion of Honor—No.

Statistics show them not equal risks.

Bankers' Life—No, for habit is liable to grow.

Berkshire Life—No. Drink destructive to health.

Brooklyn Life—No.

Chenango Mutual Benefit—No. More dangerous in acute diseases.

Citizens' Mutual Life—No. Abstainers most desirable.

Covenant Mutual Life—Excessive use injures system and shortens life.

Dominion Life—No. Weakens constitution to resist disease.

Equal Rights Life Association—No.

Equitable Mutual Life and Endowment Association—No. Drink impairs vitality; less likely to throw off disease.

Fidelity Mutual Life Association—No. Less vitality and recuperative powers.

Hartford Life—No. Moderate use lays foundation for disease.

Home Friendly Society—No. Because of far greater death rate.

Knights of the Maccabees—No.

Drink tends to destroy life.

Knights Templar and Masons Life Indemnity—No. Drink lessens ability to overcome disease.

Knights Templar and Masonic Mutual Aid Association—No. Total abstainer the better risk.

Manhattan Life—Depends on quantity used.

Manufacturers' Temperance and General Life—No. Experience shows longevity of abstainers greater.

Masonic Life Association of Western New York—No. Twenty-two years' experience shows them short-lived.

Massachusetts Mutual Life—No.

Drink causes organic changes. Reduces expectation of life nearly two-thirds.

Michigan Mutual—No. Drink dangerous to health and longevity.

Mutual Life—No.

New York Life—No.

Oddfellows' Mutual Benefit Society—No.

Order of Scottish Clans—No. More liable to colds, bronchial troubles, etc.

Pacific Mutual Life—No. Predisposes to disease.

Protective Life Association—No. Drink lessens power to resist disease.

Provident Savings Life Assurance Society—No. Drink cuts short life expectation.

Provincial Provident Institution—No. Less resistance to disease and more liable to accident.

Register Life and Annuity—No.

Royal Templars of Temperance—No. Death rate much lower among abstainers.

Royal Union Mutual Life—No. Apt to exceed "Antsle's limit."

Security Mutual Life—No. Drink shortens life.

Sun Life Assurance—No. Drink injures constitution. Habit apt to grow.

Union Central Life—No. Use tends to shorten life.

Union Life—No.

Union Mutual Life—No. More likely to drink to excess.

United States—No. Use affects heart, stomach, liver, and kidneys.

Washington Life—Depends on age and amount used.

Manhattan Gazette Oct 9, 03

The Sunday-School.

Lesson for January 24: Jesus Rejected at Nazareth.

(Luke 4:16-30.)

Golden Text.—He came into his own, and his own received him not. (John 1:11.)

Home Readings.

Monday.—Jesus rejected at Nazareth. (Luke 4:14-30.)

Tuesday.—The prophecy. (Isa. 61.)

Wednesday.—A great Deliverer. (Isa. 42:1-7.)

Thursday.—Warning against presumption. (Luke 13:22-30.)

Friday.—Hindered by unbelief. (Matt. 13:47-58.)

Saturday.—Confession of enemies. (John 7:37-46.)

Sunday.—Fate of rejecters. (Matt. 21:33-46.)

The Many-Sided Gospel.

The gospel for the poor. 1. For the poor in this world's goods. The gospel consolations and rewards are peculiarly for the poor. Heaven is open as wide for them as for the richest, and they are much more likely to be receptive. The gospel has done more than all other agencies to prevent abject poverty and to better the condition of the poor, as can be seen by a comparison of the condition of the poor in Christian lands with the poor in heathen lands.

2. The spiritually poor, poor in virtue, in hope, in true life, in comfort, in character, in heaven.

3. Especially the poor in spirit (Matt. 5:3; 11:28), through which poverty the person is able to receive the supplies for all wants.

The gospel of comfort and healing. Christ came to heal. He cared for and sympathized with those in bodily sufferings, and at the same time led them to the higher things. And Jesus is doing the same to-day.

1. The gospel multiplies friends and sympathy and aid to the sick.

2. It inspires the spirit which provides every possible means for relieving distress, especially of the poor and friendless.

3. It cultivates, encourages, and makes possible the true science, which is discovering remedies, developing skill in nursing and surgery, and the triumphs of modern medical investigation.

4. The gospel conquers disease by giving victory to the soul.

The healing of his seamless dress is by our beds of sin.

We touch him in life's wrong and press, And we are whole again."

The gospel of light: There are three forms of blindness:

1. Blindness of the body—an example of the darkness of sorrow and trouble abounding in the world.

2. Mental blindness—ignorance, low ideals, narrow outlook, failure to know what is wisest and best for this life.

3. Moral blindness—ignorance of God, of righteousness, of heaven, of the possibilities of the soul, of highest hopes and joys of true life.

The gospel removes all these forms of blindness, and brings God's children into the light of heaven.

The gospel of liberty. The gospel is the good tidings of the liberty which is the portion of the children of God.

1. It is freedom from the chains and bondage of sin, which hold back the soul from doing right. Even "when I would do good, evil is present with me."

2. It is freedom from the curse of the law and the forebodings of conscience.

3. It is mental freedom. Nothing gives so much mental freedom as the gospel.

4. It is freedom from corroding cares and anxieties.

5. It is the freedom of Christian action. The Christian's life is the free outflowing of his nature, like the morning song of a bird. Laws, like fences by the roadside, are not restraints, but guides.

The gospel for the captive. 1. Captives of war, prisoners, slaves, oppressed. Note what the gospel has done for slavery, at countless expense, over a large part of the world; what it has done for prison reform, the amelioration of the lot of

prisoners, making prisons reformatories instead of schools of vice.

2. The captives of sin and Satan, the slaves of intemperance, of passion, of vice, of worldliness, of fashion. "He that committeth sin is the bond-slave of sin." (John 8:34). "No one committing deeds of wickedness can be free."—*Arrian*. "Guilt may bear the name of virtue, but it is base bondage."—*Epicletus*.

From all this slavery the gospel frees us by freeing us from sin, by making the higher motives supreme; making real what others have but dreamed.

"Some pure redeeming angel sent to free This fettered world from every bond and stain, And bring its primal glories back again."

—Illustrated Quarterly.

Love's Stopping-Place.

When the Master read from Isaiah, he said: "The spirit of the Lord is upon me," and so on, itemizing the wonderful results of his mission, till he quoted: "To preach the acceptable year of the Lord." These words, in Isaiah, were followed by a comma, but Jesus erased the comma, put in a period, "closed the book . . . and sat down." Why? Because his first coming was to salvation, not to judgment. He would tell good news. He would let every poor sinner upon earth know that this is the "acceptable year of the Lord."

We, after twenty centuries have gone by, are still living in that stopping-place of love. All its privileges are open unto us. We may have the light, the healing, the freedom, of which he spoke. But if such opportunities are neglected, there will come, at last, "the day of vengeance." The period will be erased, and the comma of time will be followed by the eternity of condemnation.—*New Century Monthly*.

What the Verses Show.

Carry Christ to those you love best. (V. 16.)

Every true Christian has the home missionary spirit. (V. 16.)

Let the manner of reading the Bible impress the matter of the book. (V. 17.)

Keep the eye fastened on Christ. (V. 20.)

To understand the scriptures and the providences of God, compare them. (V. 21.)

It is possible to admire good ministers and good preaching, and not be a Christian. (V. 22.)

Instead of criticizing the minister, accept the message of God. (V. 23.)

We are apt to undervalue that with which we are familiar. (V. 24.)

God dispenses his benefits when and where and to whom he pleases. (Vs. 25-27.)

Carnality rebels against the sovereignty of God. (V. 28.)

The first stage of unbelief is anger; the second, wrath; the third, violence. (V. 29.)—*The Illustrator*.

Pain in Stomach

It has been said that a healthy person doesn't know he has a stomach.

How unhealthy the dyspeptic must be! He feels as if he were all stomach, and one thing that makes him feel so is that pain at the pit of the stomach—sometimes an "all-gone feeling"; sometimes a "burning sensation."

"I suffered from pains in my stomach and could not eat. An old gentleman told me to take Hood's Sarsaparilla, which I did, and after the use of four bottles I gained my appetite, and I was soon completely cured, so that now I feel like a new man. On no account would I be without Hood's Sarsaparilla in my house." HENRY CALLAN, 71 Commercial St., Portland, Me.

Hood's Sarsaparilla and Pills

Cure dyspepsia, invigorate and tone the whole digestive system.

If afflicted with sore eyes use THOMPSON'S EYE WATER

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Thousands are cured at home every month by MAGIC FOOT DRAFTS.

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The Drafts cured Mrs. W. D. Harriman, wife of Judge Harriman of Ann Arbor, Mich.

They cured H. C. Van Valkenburg, Providence, R. I., of an intensely painful case of muscular rheumatism.

They cured severe rheumatism of the arms, neck and back for T. C. Pendleton, Jackson, Mich.

Mrs. Caspar Yahrdsdorfer, Jackson, Michigan, 70 years old, was cured in a few weeks, after suffering 30 years.

The Drafts cured James Gilbert, Locomotive Dept., Mich. Cent. R. R., Jackson, Mich., after 27 years of pain.

Dr. Van Vleck, Jackson, Mich., writes that they cured him and he is now using them in his practice.



They have cured hundreds of cases probably just like yours. Isn't the chance worth taking? You try them free. Send us your name. We will send you by return mail a pair of Magic Foot Drafts—prepaid. If you are satisfied with the comfort they give you, send us One Dollar. If not, you send us nothing. You decide. Magic Foot drafts are worn without the least inconvenience and cure rheumatism in every part of the body by stimulating expulsion of acid poisons through the great foot pores. Splendid booklet, illustrated in colors, free with the trial Drafts. Don't suffer, but write today to the Magic Foot Draft Co., R. M. 16, Oliver Bldg., Jackson, Mich.

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THE CHICAGO HOLOCAUST.

THE forms of our last issue had been closed and sent to the foundry to be electrotyped before the awful results of the Iroquois Theater fire were known. Recalling the editorial pages, we had only time barely to announce the calamity. It now becomes our painful duty to make some comment upon the almost unprecedented horror.

At this writing the number of persons who lost their lives is placed at 592. Several persons succumb to their injuries every day, so that the final figures will be greater. Besides, there are a large number of persons who were burned more or less seriously, or were crippled in the awful struggle to escape from the death-trap. Some of these will carry the effects of that fateful day to the grave.

Most of the victims were taken out of the theater before daylight on Thursday morning. The identification of the burned and blistered bodies at the several morgues was a heart-rending task. Husbands sought for missing wives. Parents searched for children. Brothers for sisters, and sisters for brothers. Many of the bodies were so horribly disfigured that their identification was slow and uncertain, and was accompanied by scenes of uttermost pathos.

Saturday and Sunday were the chief funeral days. On each day more than two hundred funeral services were held. Business was practically suspended. On Saturday noon the bells of the whole city tolled mournfully for half an hour. They voiced the sadness of thousands.

It is impossible for persons living at a distance from the scene of the horror to get much of an idea of the desolation wrought in many families. An Evanston family locked their home and went to the theater together. Every member was killed. It was necessary for neighbors to break open the house in order to make ready for the reception of the burned bodies. We saw a funeral procession, at the head of which were five hearses. In these hearses were the bodies of five children of one family, while the father and mother were suffering physical and mental torture at the hospital. Thirty-four teachers of the public schools perished. The list of fatalities among the children is appalling. No block of the big city is free from the gloom of personal bereavement. The sadness of the situation was intensified by the fact that these hundreds were buried in one of the severest storms of the winter.

But the loss of life was not confined to Chicago. It was holiday week, and the city was full of visitors. Almost every city and village within a radius of two hundred miles had its representatives at the Iroquois. Many persons were there from more distant places. And dozens of them perished.

The daily papers and the city officials are in a frenzy of zeal to fix the responsibility for the tragedy. Many arrests have been made, and many more are threatened. A wave of municipal "reform" has swept over the city. Of course, it is a case of locking the door after the horse has been stolen. Mayor Harrison, after years of serene inactivity, has at last been aroused. He has ordered all the theaters and public halls of the city closed until an official investigation of their safety has been made. The theater people protest, but protest in vain. It is a pity it needed such a disaster as this to spur that highly complacent individual to see that the ordinances of the city were obeyed. Almost every theater and hall in Chicago (and other cities, for that matter,) is a death-pen in case of a serious panic among a frightened crowd.

The Iroquois was a magnificent auditorium recently opened. But it was notably unsafe because the most ordinary precautions against fire and panic were never taken. Every person who has entered its doors since it was opened has carried his life in his hands. And the danger was increased a hundredfold upon that fateful afternoon by the use of many lights in the midst of gauzy drapery and other inflammable materials. Exits were locked or unmarked. Automatic sprinklers had never been installed. Stage firemen were absent. The head ushers, upon whom dependence must be placed in case of a

panic, did not know their business. The investigation reveals a whole medley of neglect and incompetency. Oh, it is terrible, terrible!

A sad commentary upon the spirit of the modern theater and the votaries of worldly amusements is furnished by the action of the other play-houses of Chicago immediately after the fire horror. Instead of bowing in sympathy to the sorrows of a grief-stricken city and closing their gaudy halls of pleasure, they opened wider their doors as usual, and the plays went on. The blackened end-men cracked their jokes, the ballet-girls danced merrily, and the sound of hoarse laughter filled the theaters from pit to dome! But were not the seats deserted by the stricken people of the city? By no means. The newspapers reported on Thursday and Friday mornings that the attendance at the chief theaters was "about as usual." It makes one blush for humanity. And it creates a measure of disgust and indignation which cannot be written down!

Is the play-house responsible for the creation of this coarse and shocking disregard of all the proprieties of the situation? Did not the managers think of the tear-dimmed eyes, and blanched faces, and breaking hearts and desolated homes all about them? Did they not know that in greswome morgues, only a few feet from their gaudy play-houses, were 500 blistered and bruised human bodies? And these men, with all their outrageous disobedience of law and their criminal neglect of the safety of people who patronize their places would have been furnishing "fun" for Chicago theater-goers ever since but for the order of the mayor closing their doors.

On the Sunday following the holocaust, many of the ministers of the city preached on the fire horror. They called attention to negligence upon the part of those whose business it is to enforce laws framed for the protection of human life. They loudly called for reform. Some of the preachers insisted that "graft" in municipal affairs is rampant, and demanded a reformation wider in its scope than that which provides safety for people who go to theaters. All this is well. We are glad for the strong words spoken. But shall not the pulpit lift its voice in clearer tones, warning the people against the subtle encroachments of the spirit of worldliness upon the Christian church? The theater horror surely teaches that lesson. Many who perished in the cruel flames were members of Christian churches. Twenty or thirty years ago that would hardly have been possible. We assume that every Christian present justified to himself his presence there. We judge not. The play is said to have been an innocent pantomime, and free from moral taint. But—but—does not the presence of so large a number of the disciples of Jesus Christ show us whether we are drifting? Is not the fact a danger signal, warning us of a colossal peril?

Some of those who lost their lives were our dearest friends and fellow-workers. We think of them with the strongest affection. To those who sit amid the shadows and weep, we would not willingly add an atom of pain. But we must be true to our sense of duty. We only put upon the printed page what has been repeated by hundreds of thousands of lips during this week, when we express our deepest sorrow that the end came as it did. And we would utterly fail in our duty if we did not plead again, as we have often pled before, with the young people who read these pages, to shun the theater. This we do not because of danger from panic and fire. But because of the moral loss which is certain to follow. The theater life and the Christian life are opposites. They cannot go together. The one gains at the expense of the other. It will not do to parley with that which is even *questionable*. We very not only keep away from positive wrong, but must avoid the very *appearance* of evil.

WILLIS W. COOPER.

MORE than a dozen personal friends of the editor of this paper perished in the Chicago fire of last week. Most widely known of these was Mr. Willis W. Cooper of Chicago and Kenosha.

Our brother was accustomed to spend Wednesdays and Saturdays at his Chicago office. On the morning of the fateful Wednesday we were in doubt about a matter of Epworth League policy, and wanted the judgment of some wise friend. During the forenoon we telephoned over to Brother Cooper, and he made an appointment to come to the editor's office at about 1 o'clock. He kept this engagement, gave his hearty endorsement to the matter in doubt, and then went out—to his death.

Letters and telegrams from many sections of the country indicate that there is much sorrowful surprise that Brother Cooper should have been in the ill-fated Iroquois. But to some of his friends it was not so great a surprise. Several years ago he began to attend, once in a while, operas and dramas which were, in his judgment, exceptional in their moral tone. This he did without any attempt at concealment. Duplicity was foreign to his nature. The writer has talked with him in brotherly frankness about his course. But he always defended himself by saying that to a man with such business burdens as he carried, a little diversion of this kind was a great relief. He said emphatically that

nothing could induce him to go if he felt it was wrong to do so. He went, he said, with a good conscience, and without loss of enthusiasm for the great religious enterprises which shared so largely his sympathies, his energies and his gifts. We are not attempting a defense of our dead friend's course. We loathe and hate the theater too intensely for that. How we wish he could have seen things differently! But what we desire to make clear is that in this, as in all other matters, he was entirely above-board, and did what he declared he could do without personal condemnation.

We knew Willis Cooper for more than twenty years. Our relations were always friendly, but during the past fourteen years they have been very close. Our summer homes stood almost side by side at Ludington, and a week seldom passed when we were both in Chicago that he did not drop into this office. How we loved him! Was there ever a more transparent, frank, sunny, sympathetic, and lovable soul?

To Willis Cooper more than to any other one individual the Epworth League owes its existence. He was an ardent promoter of the meeting of the leaders of the various Methodist young people's societies which gave birth to our organization. He presided over its deliberations with eager solicitude, and when the union was finally consummated none rejoiced more sincerely than he. The interests of the league have ever since been uppermost in his mind. The work of the new department of "World Evangelism" which he labored so earnestly to create gripped his heart with hooks of steel, and at its head, he was doing the great work of his life.

Brother Cooper's devotion to the cause of foreign missions is familiar to all our readers. His great work in the Twentieth Century Forward Movement need not be reviewed. His splendid devotion to his local church, to the Sunday-school of which he was the superintendent, and to his pastor is best known where he has lived. He was an ardent supporter, also, of the Young Men's Christian Association, to which he gave time and money without stint.

Two or three years ago he organized the Chicago Newsboy's Club, with headquarters in State Street, just on the fringe of the South-Side slums. Last July we spent an afternoon with him and his boys at the club. When we went in how joyfully the ragged little waifs greeted their benefactor and friend! And the face of this Good Samaritan fairly beamed as he showed us what they were trying to do for the physical, mental and spiritual uplift of poor and friendless boys.

At the Detroit Convention a little waif came to the missionary booth and asked the young lady in charge if Mr. Cooper was there. She replied that he was not there then, but probably would be before long. He returned to the booth again and again, still asking for Mr. Cooper. The young lady finally asked him if she could do anything for him. "Oh, no," he replied, the tears filling his eyes. "Mr. Cooper has helped me, and I just wanted to see him." He stood around waiting for him for more than an hour, and finally found him. Brother Cooper afterward explained that the little fellow was one whom he had befriended here in Chicago.

"Mr. Cooper helped me," the street waif said. That is what he was always doing. The boy's saying is the key to his life. It was a ruling passion—a passion which swayed and controlled him. He helped his friends. He helped strangers who had no claim upon his generosity. He helped the army of people in his great factories, and made them love him as a brother. He helped every good cause which appealed for his support. "And let us not be weary in well doing, for in due season we shall reap, if we faint not," he used to quote in reverent tones.

Brother Cooper's business career has been a notable one. He made his business reputation at his old home in St. Joseph, Mich., and it has grown rapidly during his career at Kenosha, Wis. The plant of which he took hold when he went there was on the verge of bankruptcy. But it took on new life at once. Once, twice, thrice have the buildings been enlarged to hold the machinery and men which the growing volume of business demanded. His methods were original. And he put into the execution of his plans a measure of enthusiasm which literally compelled success.

During the past six or eight years Willis Cooper made a large amount of money. If he had hoarded it, as many would have done, he would have died rich. Years ago he became a Christian steward. He began by paying back one-tenth of his income to God. Then he gave a fifth. And lately he has given away beyond that proportion. As it is, he leaves an estate in excess of \$100,000. Of this amount \$10,000 is to be invested for the support of the Young Men's Christian Association of Kenosha. The remainder is to be divided equally between the Missionary Society of the Methodist Episcopal Church, and Lawrence University. The money is to be securely invested, and, during their life-time, the widow and only daughter are to have the earnings. After that, capital and interest go to the causes designated. This is in harmony with Brother Cooper's intense devotion to Christian missions and Christian education, and is cordially approved by the surviving members of his family.

Willis Cooper was converted through the efforts of a young friend. This fact seemed to imbue him with the idea that individual evan-

gelism was God's plan for the conversion of the world. He was one of the most zealous and successful personal workers we have known. This seemed to be his daily mission, and eternity alone will reveal the number of persons who were drawn into the religious life by the consecrated magnetism and personal endeavors of this devoted layman.

Our friend was one of the most charitable men in his judgment of others. He was always saying kind things about people. When he could not approve, he was silent. So far as we can now remember, we never heard a harsh expression from his lips about friend or foe. We are wondering whether in this hour of unspeakable agony to his friends, others will show as much of the spirit of Christ in their judgments of him.

The tragic taking off of this good man is the saddest fact of which, during our editorial career, we have been called upon to write. We are sorry we could not have written more worthily.

The Funeral Services.

The funeral services were held at the home of Mr. Henry Cooper at Kenosha, Wis., on Saturday, Jan. 2. The house was filled with weeping, heart-sore people. Representatives of the boards of directors of the Cooper companies were in attendance. The traveling salesmen were present in a body. Representatives of workmen from the factories were there to mourn the untimely death of two of their best friends. Park-avenue Church sent representatives of its official board, Epworth League and Sunday-school. Dr. J. G. Wolfe of Chicago represented the Epworth League Board of Control. Professor A. S. Hall was the representative of the board of trustees of the Ludington Assembly. Several ministers were present, including Dr. Robert Forbes, President Plantz of Lawrence University, Rev. M. C. Hartzell of Chicago, and Rev. Dr. Enoch Perry of Milwaukee. Flowers sent by organizations and personal friends were piled upon the caskets, almost covering them. Among the most beautiful floral pieces was an exquisite Epworth League badge.

The service was in charge of Dr. W. W. Stevens, pastor of Park-avenue Church. Dr. D. D. Thompson of the *Northeastern* read the Twenty-Third psalm. Dr. J. S. Lean, presiding-elder of the Milwaukee District, read selections from the New Testament. Dr. Robert H. Pooley, pastor of Epworth Church, Chicago, led in prayer.

Dr. E. A. Schell delivered the first address. He had known Willis Cooper for more than thirty years. They were boys together in Indiana, and had then begun a friendship which had lasted through the years. Dr. Schell told of Brother Cooper's ardent devotion to the cause of missions, and of the large plans he had devised to aid needy mission fields. He also dwelt upon his ardent devotion to his friends, the uniform soundness of his life, and of the sure place which all the interests of the church of Christ had in his heart.

The editor of THE EPWORTH HERALD spoke of the service rendered by Willis Cooper to the Epworth League.

Dr. Stevens dwelt upon the relation which the Cooper brothers had sustained to the local church. He declared that the loss of the church was irreparable. Both brothers had been so loyal, so eager for service, so willing to do even the trying duties which come in the routine of church work. He spoke of the loyalty they had shown to the Sunday-school, the Epworth League, and the social means of grace, and gave examples of their large-hearted generosity toward every worthy cause. Among other things, Dr. Stevens told of a plan, which was rapidly assuming shape, to build a fine church edifice for the Park-avenue congregation in memory of their sainted father. "How sorely the church will miss them!" he exclaimed. "They filled so large a place in the community and the church that the catastrophe which carried them off is a stunning blow to us, from which we shall not recover for many a day."

At the close of Dr. Stevens' address Rev. C. E. Goldthorpe, a former pastor, led in a tender prayer, asking for divine help and comfort in this hour of supreme need, especially for the family, stricken so suddenly and so sorely.

The burial in the afternoon was private. It was the sad duty of the editor of this paper to accompany the pastor and immediate family to the cemetery. In the piercing winds and drifting snow of one of the worst storms of the winter we stood before two new-made graves, and committed to the cold earth the bodies of our friends. No sadder duty has come to us in an experience of thirty years as a Christian minister. Only our faith in God, and the promise of a glorious resurrection, could rob such an experience of its absolute gloom.

Memorial Services.

Memorial services were held in Park-avenue Methodist Episcopal Church, Kenosha, at 10:30 a.m. on Sunday.

Every foot of available space in the church was packed with sorrowing people. The ninety-third hymn was sung. Dr. Samuel Plantz, president of Lawrence University, offered prayer. The quartet sang "Nearer, my God, to thee," the Thirty-ninth Psalm was read, and the quartet then sang "Lead, kindly light."

Dr. Plantz spoke of the personal characteristics of W. W. Cooper, and gave a most comprehensive estimate of his late friend's character.

Dr. J. S. Lean spoke of the influence of Brother W. W. Cooper in the general church. Among other things he said:

"Standing in the great gloom of this awful calamity it is hard to find appropriate words to express the sorrow of our hearts. The greatest work that can engage the thought and life of men is to build up true and noble character, for it is character that determines man's worth in the universe. It goes with us beyond the grave, into that eternity from which no traveler

returns. Our brothers made for themselves characters that will be immortal. Some men build monuments of marble and granite to mark their final resting-places, and to tell future generations of their existence. I know a man who has erected a monument, costing a hundred thousand dollars, which will mark his burial place. Willis and Charlie Cooper have built for themselves a monument in this community and in the world. More costly and enduring by far than this, they have built themselves into the life of the boys and girls of this Sunday-school and into the young people of this Epworth League and of the world. When the marble tomb, costing a hundred thousand shall crumble into dust this monument will yet be standing flawless. If I were building a monument to the memory of Willis Cooper I would inscribe on one side of it the name of the 'Epworth League.' Perhaps to him as much as to any other the young society looked in early days for advice and help. As long as the organization continues the name of Willis Cooper will not be forgotten. On the other side I would inscribe the word 'Missions.' At home and abroad he heard the sobbing cry of a billion dying immortals without the knowledge of Jesus Christ, and his great heart went out to them in their need. There are men and women in China, Africa, and elsewhere who learned the way to the cross through his liberality and self-denial. No worthy cause ever appealed to him in vain. Young Men's Christian Associations, temperance societies, missionary conventions, and everything tending to the uplift of the world, all had a place in his heart-affections. He was one whom the church delighted to honor. He occupied an honorable place in her counsels. At the time of his death he was planning his trip across the continent to the city by the great western sea, where the General Conference, to which he had been elected, is soon to be held.

"Great, liberal hearts were these brothers. God bless their memory! They are not dead. They still live. And will live. We shall see them again. And with them cast our crowns at our Saviour's feet."

W. R. Cheever, M.D., dwelt upon the social and philanthropic work of Charles Cooper since he became a citizen of Kenosha. Dr. Cheever said he was a genial and generous man, a resourceful and energetic leader. He referred especially to his presidency of the hospital association. Under his management constitution, funds, and a well-equipped hospital came forth as if by magic. Charlie Cooper said: "It must be good enough for the wealthiest of our people, and that will be none too good for the poorest." We have it to-day, as he desired it.

The pastor, Rev. W. W. Stevens, spoke of the brothers in their local church work. As in their business, so in church work—they were united. Willis, wise, broad, generous in plans and provision. Charles, prompt, energetic, and ungrudging in execution. Neither of them had ever denied the pastor a thing he asked when it was possible to give it. They gave more than was asked. Willis, as president of the board of stewards, and Sunday-school superintendent; Charles, as president of the board of trustees, and Sunday-school chorister, made things go. Willis was general manager and Charles superintendent of a factory employing 1,000 people. On Dec. 22, after a busy day, these brothers, with their sister and two other ladies, worked late at night to complete the most beautiful decoration for Christmas services which Park-avenue Church has ever had. "The evergreen festoons which still hang upon these walls were put there by the hands of Charles and Willis. No boys in the Sunday-school enjoyed the festivities of Christmas Eve more than the brothers who planned them. And when they were cofined for the grave, little boys from the poorest families in the community, with tear-wet faces, brought small sums of money to buy flowers for the funeral. "They were lovely and pleasant in their lives, and in their death they were not divided."

The people responded to all these words of approval and tear-stained faces. Many a man and woman and boy or girl present had been inspired and helped by these Christian brothers, and at the close of the service went out to mourn in silence for their friends.

In the afternoon a memorial meeting was held in the auditorium of the Young Men's Christian Association building. It was utterly crowded. Appreciative tributes were paid to the Cooper brothers by Secretary John Adams, Mr. C. S. Ward, international secretary; President Newman and Trustee Buckmaster. Mr. Emory L. Grant, who had served on the association board with Willis Cooper, spoke most tenderly. He spoke in part as follows:

"Those of us who were permitted yesterday and to-day to listen to the many beautiful tributes offered to the memory of our departed friends by those who had enjoyed intimate association with them for many years, could not but feel more keenly the loss which we have suffered. More than ever did we realize the unwelcome fact that a mighty power for good had met an untimely fate. Profound gloom never rested upon our little city. More grateful and more universal recognition of the worth of true manliness has never come forth spontaneously and irresistibly from our bereaved community. "The world, with all its seeming haste for evil, has yet a place for the upright man, and can pause to mourn when the noble of earth are stricken. "To what extent our own people, as well as many in the wide world about us, this having been helped by these great-hearted men, no one can estimate. "This building in which we now gather owes its existence largely to their energy and generosity; for when the days were darkest in the history of the Young Men's Christian Association of Kenosha, Brother Willis Cooper did more than any other man to remove mountains of difficulty, and to inspire other men with a sense of the importance of a building like this, which might be helpful in lifting men to better and nobler lives. Since its construction he has ever been foremost as friend, counselor and benefactor.

"Were we to pause just now, and quietly listen, we could almost hear the voices of these brethren in this very room, one in earnest exhortation, the

other in sweet, inspiring song; both using their choice gifts willingly and freely, rendering delightful service unto the King of kings.

"When, indeed, shall we look upon their like again? We miss them and mourn for them, and we would to God that they had been spared.

"No wonder that from this association, from the church, and from the entire community come forth bitter lamentations, and the disconsolate inquiry, 'What can we do without them?' There is comfort in the thought that there is One who can lead us through even this valley of the shadow of death, bidding us to fear no evil, with his rod and staff sustaining us.

"The lessons of this overwhelming calamity have been faithfully impressed upon us. Well for us if we become imbued with some measure of the zeal and kindness of heart which actuated these noble men. They have gone, but their influence cannot die. Longer than these walls shall stand will be held in loving remembrance the good deeds of our faithful, earnest friends, Willis and Charles Cooper."

WILLIE McLAUGHLIN—HERO.

AMONG those who displayed heroism in the Iroquois Theater fire was Willie McLaughlin, son of Rev. Dr. William P. McLaughlin, pastor of First Methodist Church, Buenos Aires, Argentina, South America. Willie was a student in the sophomore class of Ohio Wesleyan University. He had come to Chicago to attend the wedding of his cousin, the daughter of Rev. Dr. Frank W. Gumsalus. He had spent Tuesday night with the family of Rev. A. W. Greenman, presiding-elder of the South America Conference, who reside in Evanston. He returned to Chicago Wednesday morning, went to the home of his aunt, Mrs. Gumsalus, and, after attending to several errands for her, said he would go down town for a while, and see the city. Central Church, of which his uncle was pastor, had leased the auditorium of the Iroquois Theater for its Sunday morning service, and the first service was to have been held last Sunday.

Walking around the down-town district of the city Willie passed the theater, the striking entrance to which attracted his attention. He recalled the fact that this was the place in which his uncle was to begin holding services the next Sunday, and, out of curiosity, he entered. He found standing-room in the extreme end of one of the galleries. When the fire broke out he was near the entrance to the rear fire-escape. The caldinner, who threw the ladder across the space between the fire-escape and the Northwestern University building, states that young McLaughlin could have been the first to escape, but that he refused to go, and assisted in the escape of seventeen women and children. The flames then came rushing through the doorway, his clothing caught fire and he was severely burned. He was taken into Northwestern University and laid in a room in which were a number of others severely injured. When the physicians reached him they found his face scorched terribly, his hair burned entirely off, his hands burned almost to a crisp, his legs and body scorched, and he was injured internally. Suffering as he was, he begged the doctors to attend to the women and children around him, who were shrieking in their agony.

To a reporter who reached him soon after he was rescued, he told who he was, and said feebly: "Tell Dr. Gumsalus where I am, please, as soon as possible, and hurry up the ambulance, because I know that I am going to die. I never can get over this. I am nearly burned up, and, somehow or other, I feel that my life is going out. I want to go to the Presbyterian Hospital. If there is any chance at all, I will be contented there."

Willie McLaughlin was a hero as truly as anyone whose name has ever found a place in the pages of heroic history!

RULES FOR THE PRAYER LIFE.

ROBERT MURRAY McCHEYNE drew up the following to govern him in his prayer life: "I am persuaded that I ought never to do anything without prayer, and, if possible, special secret prayer. * * * I ought to pray far more for my own church, for the leading ministers by name, and for my own clear guidance in the right way, that I may not be led aside, or driven aside from following Christ. * * * I should pray much more in peaceful days, that I may be guided rightly when days of trial come. I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into any corner."

Have we come to realize the truth of that last sentence for ourselves? If we make as much of prayer as some of these men of God did, we shall undoubtedly find it our most fruitful employment. Let us set apart a time for special prayer and intercession to-day.

The authorship of "The letter from over sea," printed in another column, we are not permitted to disclose. The writer says he styled it "A boy's letter," first, because it was written by an American boy, not very large for his age, who is spending a year in Europe; and, secondly, because he wishes every boy old enough to enjoy it to feel that it is his by possession.

If you will let him walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you, too, shall know what freedom is; and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.

Someone estimates that two-thirds of the missionaries who have gone abroad during the past six years have been from the Epworth League.

denunciatory sentence of seventy-one ancient Fathers, and then one hundred and fifty modern Catholic and Protestant writers." All this and more you give as evidence for the condemnation of the theater. You ask, Why is it that the theater comes under condemnation while in religious control, and fails of universal approval now that it is wholly on its own merits as an applicant for public favor?

Allow me very briefly to reply. *First*: The strongest claim for the theater is that it presents truth in a clear and forcible way, showing ever that wrong doing is punished and good rewarded; in other words, that "whatsoever a man soweth that shall he also reap." That this truth is more pointedly taught in the theater than in the Christian church is freely admitted by the most thoughtful people in the modern world.

Second: The opinions of modern men and women are more reliable as to the influence of modern theaters than any ancient writers can possibly be. Indeed, quoting ancient writers while dealing with modern theaters is, to my mind, evading the point.

Third: Can you name an institution existing that has the universal approval of the people? Only yesterday a neighbor and good citizen, while walking toward my office, in commenting upon modern Christianity and its methods, stated candidly that those methods had almost driven him to atheism, and I regret to find that a very large number of our most reliable and thoughtful men are of like mind. So much for universal approval and the imperfections of institutions.

Then as to the influence of the theater upon the personal character of the actor or dramatist, I may state that, so far as personification leads the actor to harbor evil thoughts, the same would of necessity be injurious to character, but acting the part of a dramatist in working out on the stage a plot which usually ends in the punishment of vice and the liberation of the innocent should have no other but a beneficial effect. On the contrary, much modern church work that makes the man Christ Jesus the scapegoat for the sins of the people is the very opposite of beneficial to preacher and people.

As an instructor of the public you will, I hope, give opportunity for the expression of criticism in line with reasonable conclusions. If what I say is not sound, wherein is it at fault? I know I have a very large company with me in every community.

This reader is right on one point,—he has a large company with him in every community. His first argument for the theater rests upon the Devil's oft-used plea that the end justifies the means. A forcible presentation of truth is not the only desirable element in education. A saloon at midnight points certain truths more forcefully than the best of temperance addresses, yet this is hardly an argument for the retaining of the saloon. The slums of the city, the corruption of some politicians, the gambler's suicide, present other truths in a "clear and forcible way," but The Sunday School Times would not urge the retaining of all such presenters of truth, although it would freely admit, with most thoughtful people in the modern world, that they teach certain truths "more pointedly" than the Christian church.

The recent editorial's citation of ancient writers had nothing to do with the theater of to-day. Their views were given on the theaters of *their* day, when it was confessedly at its best as a religious institution.

The Editor knows of no institution that has the universal approval of the people. He is very sure that the theater has the open approval of more people than does the Christian church. He thanks the Ontario reader for this additional argument against the theater.

Others who have not examined the facts have felt as the correspondent does, that "working out on the stage a plot that usually ends in the punishment of vice" *should* have a beneficial effect on the actor. Perhaps it should, but it doesn't. The Sunday School Times was dealing with facts, not with theories.

The plan of salvation concerning which the Canadian critic has doubts is not a subject that is open for discussion in the columns of The Sunday School Times. It is interesting to turn from those views to the letters of hearty agreement on the theater question that readers in various states have written to the Editor. A Maryland reader is warmly appreciative of The Sunday School Times' stand:

I wish to thank you for the article "What is the Objection to the Theater?" and reading it again after several years' interval, I consider it not only the most able, but the most readable, argument I have ever seen on the subject. The argument as to the effect of simulation on the simulator is peculiarly forcible. In fact, the article as a whole is equally judicious and judicious, and should be placed within reach of every parent and teacher.

Another letter, from a Colorado reader, is equally hearty in its cordial approval:

I write to thank you for republishing the editorial of Dr. Trumbull's on the theater, and to express the hope that this timely and helpful presentation of this important topic may be published in leaflet form for circulation as a tract. The Chicago disaster has well prepared the public mind for this calm, thoughtful discussion, in which the vital objections to the theater as a means of education, or even diversion, are presented in such forcible language.

The editorial is now published in leaflet form (5 cents each, \$3 a hundred). A determined study of the facts and principles of acting as a profession will do more than even the Iroquois Theater fire to enlighten Christian people as to their duty toward the theater question.

The Crowd and the Theater

The crowd can see and accept, and even live up to, a modicum of truth. But when a principle is stated that conflicts squarely with the average view, emphatic protest is sure to come from those who have not got beyond the average way of looking at things. This has been illustrated by the two letters which have come to the Editor strongly objecting to The Sunday School Times' stand against the theater. It is noteworthy and encouraging that only two protests have been received, while so many others have expressed themselves as in hearty agreement with the Times' position. One protest was from a pastor in New Jersey, and was published in The Sunday School Times of February 13. The other is from a layman in Ontario, who writes as follows:

You say the strongest claim for the theater by its wisest defenders is that there is nothing essentially evil in dramatic representations themselves. Then you cite the circumstances and conditions under which the theater existed, and name Plato and Aristotle, who write against it. Continuing, you cite "the united testimony of the Jewish and Christian churches, the acts of fifty-four councils and synods, the con-

The Indian Witness

March 31/04

The Cigarette and the Native

The Native smokes his *hooka* and it gives us very little concern; he has done that same thing for nobody knows how many ages, and if it has a bad effect upon him, at least it is no new evil brought in by Europeans. But the case is changed when it is a cigarette he holds daintily between his fingers and whose smoke he draws into his lungs, for there can be no doubt about the evil that it is working to him. The alarm felt by those who realize this is increased by the amazing popularity of the cigarette among almost all classes. You see the street Arab with the vile little paper twist between his lips, and you notice the young swell upon the river steamer, smoking as he stretches at full length upon the deck; you meet them in the hills along with the hill cooly, and press the empty boxes under your feet as you climb the wild-wood paths. The country seems to be flooded with cigarettes. To one who had never studied the subject this would, perhaps, not appear a matter of any great significance. Those who know best say that the cigarette is deadly; even those who do not utterly condemn cigars, say this of the other. Two teachers met one day after their work was over, and began to talk about their classes. Both had boys and girls under their charge. One, whose class was more advanced than the other remarked that though she expected all but two of her girls to pass in a coming examination, that probably half of the boys would fail. Questioned as to why the boys should fail, she said that they were cigarette smokers. When asked how she knew this, the reply was that she scarcely ever failed to detect such by certain signs which she went on to enumerate; the smokers could not write legibly, they could not make good recitations, nor do good work of any kind in their classes. Moreover, such an effect did the smoking have upon them that they usually left school altogether before reaching the highest class. Testimony of this kind comes from many sources, and if it be true, and who can doubt it, is it not time that something was done to try to check the spread of this evil among the people of India?

The Sun

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The Murderer at the Door of the Closed Shop.

The Colorado dynamite atrocity puts the real issue before the American people. It is the first and foremost issue now and until it is determined.

Euphemisms of statement are as much out of place as considerations of political expediency or the convenience of political managers and aspirants. Neither the deeds of the selfishness of corporations nor the legitimate and beneficent purposes of combinations of organized labor are concerned. The history of the controversy over eight-hour legislation in Colorado has nothing to do with it. Even the horror of this special instance and the general principle that crime must be punished and anarchy be put down at any cost, in Colorado or elsewhere, are but incidental to the main question.

That main question, that overshadowing issue, is Free Labor—the right of the American citizen, in any department of lawful industry, to sell his work at such price as he is content to accept for it, and to be protected to the fullest extent of the powers of government and the entitlement of society in the unrestricted exercise of his right.

No man arises to exonerate dynamiters of human life or to defend crime of any degree in the graduated scale of outrage which has measured the persistent attempt to close the shop to free labor. No decent American, unionist or non-unionist, will hesitate to denounce murder. The promoters of the cause which the crime is intended to benefit will be the first to repudiate it and to express their abhorrence of the methods adopted by their followers or sympathizers. It requires no courage on the part of any public man to declare, as Judge GRAY of Delaware was reported yesterday as declaring, that "men who resort to such things ought to be treated as the Mohawk Indians were treated more than a century ago. The first thing to do is to bring these men to a realizing sense of their true position toward society."

No courage in saying that, for there will be no dissent expressed in any quarter. The time when Judge GRAY might best have displayed his American fearlessness and patriotism was when it was proposed to him by President ROOSEVELT to evade and postpone the issue of Free Labor by means of a temporary expedient of Federal interference unwarranted by our Constitution or by any law of the land. That was the ripe time for bringing all assailants of the rights of Free Labor—not merely the murderers at the shop door—to a sense of their true position toward society.

Judge GRAY meant well in 1902. Mr. ROOSEVELT persuaded himself that he meant well, likewise. But the obscuration at that time of a great constitutional right, the temporizing on that occasion with the encroachments of a tyranny of lawlessness which unless overthrown must destroy our form of government, did more than dynamite can ever do against the liberty of contract which is at the very foundation of the social structure.

Tottering Dramatic Art.

There is something deeply affecting in the continued efforts of sincere men and women to establish a theatre for the mass of theatregoers goes to the sea. The theory is that the most artistic plays appeal only to persons of cultivated tastes, of innate refinement, of intelligence, and that there are too few of these in the community to make the production of such plays profitable. The typical theatregoer is a mere amusement seeker, and the qualities of high art are not perceived by him.

There is a substantial foundation of truth for this theory. People do go to the theatre for amusement—or perhaps it would be more accurate to say, for their pleasure. Those of lofty ideals would naturally find most pleasure in a drama genuinely vital, poetic, symbolic of the temper of the time, or in that which could fairly be regarded as made for all time. But the truth is that the successful play of to-day is the comedy, and the very light comedy at that.

It might be interesting for the sociologist, who can investigate anything from the ethics of newsboys to the objective realism of united pastry cooks, to inquire into the nature and causes of the difference between theatregoers and music lovers. How is it that no small and devoted body of persons is compelled to go about begging for pecuniary aid for an artistic opera house or the Philharmonic Orchestra?

Last season the distinguished Herr CONRIGO, of Irving place, conducted a series of highly profitable performances at the Metropolitan Opera House. He

performed there the most solemn and ponderous of all works of modern lyric art, the music dramas of RICHARD WAGNER, and made money by so doing. The Philharmonic Society and the Boston Symphony Orchestra played the most imposing compositions of the symphonic repertoire, and the people paid them liberally for doing it. The Kneisel Quartet played the finest creations in chamber music, and the Musical Art Society sang the purest productions of the older masters, and both had splendid audiences.

Furthermore, it is an incontestable fact that any lowering of the standard of all these enterprises at once lowers the receipts. Some persons cherish a delusion that great masses of people are clamoring for "more popular" music. They are not. Whenever any of the representative organizations offer it no one goes to hear it. The musical public demands the best and nothing but the best.

How is it that the lugubrious advocates of a subsidized Ibsen and Maeterlinck house cannot find such a public? Can it be that all these ardent, intelligent and cultured music lovers never go to the theatre? Or are the plain dramas of commerce, the creations of PINERO, THOMAS, LONG and that lot, really very much better than the peripatetic pessimists would have us believe? The people who go to hear Beethoven and Wagner go because the music gives them pleasure. Why does not the artistic drama give pleasure, too? Why must it be supported by societies and subscription funds? DAVID BELASCO would probably have some pregnant ideas on this subject.

The New York of Fact and Fiction

A clergyman of Brooklyn, the Rev. CORNELIUS L. TWING of the Episcopal Church, said some very true things about New York at the dinner of the Home Men's Association at the Waldorf Tuesday evening. They are the more remarkable as coming from a clergyman, for they present a view of this city which professional teachers of religion and morals are rarely broad enough to take.

The fashionable view of preacher Mugwump reformer is that New York is sunk in iniquity and is the victim of a terribly wicked government presided over by a great majority of its citizens. TWING told the hotel men gathered from all parts of the Union that he expected to find that alluring delusion here they would be disappointed. Actually they were visitors to a community distinguished for order, decency and a high standard of morals. New York, said the clergyman, "is to-day the best governed, the best peopled and the best city in the world."

That may seem a boast of a clergyman, but it is simply a calm statement of disputable facts. It is the only certain political philosophy that popular government by universal suffrage has ever had in a great town, no matter how large. It has turned out generally just the other way. The theory of modern political profanity is that government, and now the world has it been so different in New York; yet it has been so different in New York—so far at least as suffrage is considered, the department of government which is best governed so far as concerns the individual, is the municipal government.

The best governed city in the State is its greatest city. The population of New York has increased, and the conditions from immigration of many races, the municipal government has kept pace. In its order, its comfort and convenience to the millions to it, New York has advanced faster than it has grown.

In 1850, when New York was of only about half a million and the population of the State was less than one hundred thousand, the conditions here, moral and material, were inferior to those of the most advanced population in the world. At the earlier period the population was so small that the city was governed by a few men, and its inhabitants by a few men. In 1840 to 1850 its population doubled because of immigration and also by German immigration, yet so great, but even in 1860 the population of New York exceeded the Irish.

The condition of New York respects everything but the health of the people. The health of the people is guarded by a health Department, so that New York was the most healthful of the great cities of the world. The moral standard was low, relative to the other cities of the world.

Since that time the population of the town has increased, and the conditions here, moral and material, are superior to those of the most advanced population in the world. At the earlier period the population was so small that the city was governed by a few men, and its inhabitants by a few men. In 1840 to 1850 its population doubled because of immigration and also by German immigration, yet so great, but even in 1860 the population of New York exceeded the Irish.

THE NEW YORK EVENING JOURNAL.

WILLIAM RANOLPH HEARST.

102 NASSAU ST., NEW YORK, THURSDAY, FEBRUARY 2, 1905.

“Well, It’s Just a Friendly Game.”

“We All Quit About Even, Nobody Comes Out Ahead.”

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They were coming down in the elevator together, not very early, not very late. They were packed in one corner. It was the hour when the crowd—ordinary, semi-failures—go home from their work. These were typical, everyday human beings. Their coats were not very warm, not very new, yet fairly respectable.

Their faces were the ordinary kind, not much concentration—“no speculation,” as Macbeth says of the ghost of Bauquo’s eyes in “Macbeth.” They belonged to the class that get along somehow, dodging halfway between poverty and prosperity, just managing to live, while others are going up and making themselves secure.

This was the conversation that the rest of the car overheard:
 “Well, what kind of a game do you play?”
 “Oh, just a little FRIENDLY game. We play ten-cent limit, a couple of hours every night. It’s always the same crowd of us, a good jolly crowd, ALL FRIENDS. It’s a little ten-cent game, until a little while before we break up, then we have a few twenty-five cent jackpots all around.”

“How do you come out; who wins the dough?”
 (We quote this conversation verbatim.)
 “Oh, NOBODY WINS in the long run. One of the boys started in once to keep track of the game and see who came out ahead, but we found at the end of a few weeks it evened itself up, it was just a case of the boys letting each other hold their money for awhile, and then getting it back.”

The man who runs the elevator said “Ground floor—all out.”
 The two men who spend two hours so charmingly each evening got out and went their way.

That conversation is so ordinary that it bores you. You have heard the same talk a thousand times.

What is the value of the two or three hours that are spent in the ordinary miscalled “friendly game”?

In the first place, there IS NO FRIENDLY GAMBLING. There is a hypocrisy which calls the gambling “friendly.” But those who play know perfectly well that they play with a keen desire TO WIN.

The man in the “friendly game” spends two hours or more risking the money that his family needs. HE HAS BEEN WASTING HIS OWN TIME and his own chances.

We should like to ask the young men who waste their time on “friendly games” whether they have ever thought WHAT IT IS THAT MAKES SUCCESS.

The man who succeeds, to begin with, is he who puts HIS VITAL ENERGY INTO HIS WORK.

Each man has within himself only a certain LIMITED AMOUNT of energy. In that respect he is like a dynamo in a power house. If his energy is used up in one way, for instance in the aimless concentration of a poker game, IT CANNOT BE USED IN ANOTHER WAY THAT MIGHT BRING REAL SUCCESS.

The successful man’s attention, vitality and INTEREST ARE CENTERED ON HIS IMPORTANT, HARD WORK.

The foolish man looking forward to his poker game in the evening, or looking forward to some other kind of senseless dissipation, is simply looking forward to THE OPPORTUNITY OF LOSING AND WASTING HIS CHANCE.

If that young man in the elevator would go to his home, eat his dinner, talk for a short time with one or two friends—not trying to win their money like a drunken Indian on the plains—then read for a while some book of real value and go to bed, LOOKING FORWARD WITH INTEREST TO HIS WORK OF THE NEXT DAY, as he now looks forward to his poker game, he would be the coming man in his office.

If the recording angel could look down—or up, depending on the earth’s position in its revolution—on all the “friendly” poker games in America, he would be able to make a very good and accurate list of the future failures of the United States.

A man who, after early youth, continues to waste his time with cards amounts to little ordinarily. But even the card players, the poor, silly geese of the friendly poker games, COULD SUCCEED.

If the men that play poker or gamble on the races, with waste of time in studying horses, could put into their WORK the real energy that they waste in gambling, THESE MEN WOULD BE SUCCESSFUL.

Outside of the lunatic asylums and the homes for idiots, almost every human being has the possibility of SOME success inside of him.

It is not stupendous genius that makes the ordinary successful man. The men of millions are not men with brains constructed in some unusual way. And the more worthy and decent successful men—those who work unselfishly for others with good results—are not really different from their fellow human beings.

Each of us contains in himself ENOUGH FORCE AND ENERGY TO MAKE HIM SUCCEED.

But the difficulty for each of us is to use his power in the right way.

There is enough energy wasted in poker to make a hundred thousand successful men every year.

The ingenuity foolish young men display in trying to get money to bet on races would make them really successful in starting a business of their own, IF THEY COULD USE THAT ENERGY IN THE RIGHT WAY.

There is plenty of energy, plenty of desire to succeed, in this world. But there are too many men like those in the elevator whom we spoke of at the beginning of this article.

There are too many who put the crumbs of their real vitality into their work, and put the whole loaf into their dissipations.

They play cards, they make one day and lose the next. They spend in proportion to their exceptional winnings, which keeps them poor. They stint, and often lie and cheat and steal, in proportion to what they lose, which makes them worthless. And in the end the “friendly game” in which they think that they neither win nor lose means that they LOSE absolutely their chance in life, AND CAN’T POSSIBLY WIN ANYTHING.

Keep away from friendly games, and all gambling games. Don’t try to get something without effort, or without giving something in return.

Remember that the force that you throw away in dissipation will make you successful in real work if you will only compel yourself to be a worker. Genius itself—keep that always in mind—is “a capacity for taking infinite pains.”

We can’t all be geniuses, but we CAN all take infinite pains if we will. And by taking pains we can be fairly successful men, entitled to our own respect and to the respect of others, even though we may not turn out to be geniuses.

WHAT DO YOU THINK OF THIS BLUEBEARD CHAP?



THEY SAY HE MARRIED TWENTY-THREE TIMES!



“Looping the”



MRS. BEE—I have always brings his hon



THE LITTLE ONE—THE BIG ONE—Suffer little, sawed-off, spindly youse t’ink because I c money from yer, yer me? Mr. Jones, ef ye

The Sunday School Times

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Lesson for May 20. Death of John the Baptist. Mark 6: 14-29

Philadelphia, May 5, 1906
Vol. Forty-eight, No. 18

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5. April 29.—The Parable of the Sower	Mark 4: 1-20
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8. May 20.—Death of John the Baptist (Temperance Lesson)	Mark 6: 14-29
9. May 27.—Feeding the Five Thousand	Mark 6: 30-44
10. June 3.—The Gentle Woman's Faith	Mark 7: 24-30
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11. June 10.—Peter's Great Confession	Matt. 16: 13-19
12. June 17.—The Transfiguration	Luke 9: 28-36
13. June 24.—Review	

Through the Mists

By Harley Barnes

THOSE wondrous dyes,
Of sunset skies,
From murky clouds and mists arise.

So clouds of fears,
And mists of terrors,
May glorify our sunset years.
PAINESVILLE, OHIO.

EDITORIAL

New readers who receive this issue of the Times may be interested to know that they can make sure of all the remaining articles this spring and summer in Professor Brumbaugh's remarkable series "How Jesus Taught" (see page 277), and receive free of charge all the previous articles in the series already published, by sending 25 cents for a three months' trial subscription to The Sunday School Times to begin at once. A hint of the wealth of other material that will be theirs during the three months is found in the contents of this issue of the Times. Try preparing your Sunday-school lesson for May 20 with The Lesson Pilot's help (see page 279).

Two Sides to God's Providences

It is easy to think of the providences of God as related only to ourselves. Yet every one of them has its relations to other lives than our own. An earnest missionary in Persia comforts herself with these thoughts: "No rain is coming, and the prices have gone up to more than famine prices. . . . When I was asking the Father the other day to send me some at a price I could pay, the thought came to me that one of his poor Persian children was needing the money that I was thinking so hard of paying, and he has to provide for them as well as for me. That reminded me of once when, on the journey to Urumia, I was driving and had the reins in my hands, and I was eating a piece of cake, when somehow—I could not understand

how—it was tossed from my hand to the desert. I was very sorry to lose my cake, till I thought there must be one of God's little birds for whom he wanted that bit of food. I was glad I could help him provide for it. That he guides the planets in their courses, and provides for the great ones of his kingdom, does not seem wonderful to me, but that he feeds the flies and the tiny insects does seem perfectly wonderful and beyond comprehension." It is a very great and complicated world in which we live, and if only our hearts are large enough and our faith sufficiently high, we shall be able to find some joy in every sorrow, and some gain, our own or others', in every loss.

When Moderation is Sin

"Moderation in all things," as a guide to conduct has about as much truth in it as have most of the Devil's proverbs. Yet many a good man or woman who is heartily opposed to the Devil quotes these words complacently, in a lazy attempt to justify looseness of standards. To a Christian young man who, in defense of his smoking and drinking, expressed his belief in universal moderation, the answer was made sharply, "No, you don't! The man doesn't live who believes in moderation in all things." Upon his protesting, he was asked, "Do you believe in moderation in pneumonia?" "No," was the faltering reply. God gave men will-power and independent choice in order that they might be free to let entirely alone things that tend to disease and death. The man who can't or won't let certain things alone is the most miserable of

slaves. The man who chooses total abstinence when total abstinence is the way of health and life is free indeed. Total abstinence from death is better than moderation in death.

The Gain of Special Needs

Only the sorrowing know the blessedness of true comfort, and only the weak know the blessedness of added strength. One who was praying that special strength should be given to dear ones who were in special need asked, by a slip of the tongue, that "special needs be sent for their special strength." The prayer was a good one, even as it stood. We may well count it all joy when the blessing of great need brings us close to the Father. May God deliver us from self-sufficient prosperity!

The Biggest Thing in the World

There is nothing so big in the world as an individual soul who needs your help. The salvation of an entire world is a minor matter in comparison. The Saviour of the world never hesitated to interrupt his preaching to thousands, or his teaching of twelve, or his own meditation and planning for his world-conquest, when one needy soul crossed his path and claimed his help. The world is going to be won to Christ, some day, because Christ puts individual service ahead of all other kinds of service. What he did, we cannot afford not to do.

The Question of Tobacco

IS THE use of tobacco one of the things that helps the cause of Christ? Or is it a common accompaniment of much that retards the cause of Christ? Is any Christian man in genuine doubt on this point? If not, what is our simple duty?

Tobacco is used, and used freely and by great numbers, because it is a deadener of sensibilities. It helps to take the raw edge off life and feelings. It reduces brutal facts to pleasant seemings. The cold, hard world is not half so cold and hard when seen through the blue haze of tobacco smoke. Tobacco is comforting and soothing, not by bringing fresh strength to the physical system, but by numbing nerve and brain activity and rendering nerves and brain somewhat less conscious. At its worst, it produces nervous depression and prostration. At its best, in ordinary, "moderate" use, it acts as a narcotic, and a narcotic is that which "allays morbid susceptibility, relieving pain and producing sleep. In poisonous doses it [a narcotic] produces stupor, coma, and convulsions, and in still larger doses death."

There come crises times in a man's physical life when the administering of a narcotic is the only way to save life; times when, to avert death, pain must be relieved and sensibility deadened. But it is well to bring one's system, deliberately and voluntarily, into the condition when once or several times in every twenty-four hours the system cries out for deadening, so that the regular use of a narcotic is necessary for peace of body and mind? Is it well that the facts and difficulties of everyday life should seldom be seen in their reality, but mostly through the softening unreality of pleasant seeming? Is it well to be normal only when we are abnormal? Is any creature on earth more miserable than the habitual tobacco-user who cannot get at his tobacco? The missing of an ordinary meal is not to be compared, in resulting discomfort, with the nervous strain of the omitted smoke. Yet food strengthens the body; and no tobacco-user will claim that his body is built up by his habit.

Are such statements as these only the exaggerated indictments of an enemy of mankind's friend the "weed"? As the Editor was working on this issue of The Sunday School Times, a letter was laid on his desk which proved to be an appeal from a North Carolina tobacco company to forswear all other tobacco in favor of his own. The letter opened with the inviting sentence, "Do you know what a pipe dream is? Let us tell you." But in the course of its argument there occurred several statements that are suggestive in a line that the tobacco company probably did not intend. In extolling the merits of a patented pipe, the company asserts, "and a pipe is the LEAST INJURIOUS [the capitals are as quoted] method of smoking." Why not "most beneficial"? Because even tobacco and pipe merchants know that tobacco-using is injurious; therefore the phrase that unconsciously springs from their lips even when they want to praise their own wares is "least injurious." They do not claim to offer nourishment, but minimized injury.

The North Carolina tobacco company goes on with other unconsciously damaging claims, such as that certain makes of pipes are undesirable because they become "saturated with poisonous nicotine"; "if the smoke does not strike the end of the tongue (one of the most sensitive centers of the nervous system) it is impossible to burn it"—therefore with this patent pipe "no nicotine can reach the mouth to poison the system." And a strong plea of this tobacco company is for "the contented feeling that steals over a well-fed man with a lighted pipe." Is that a condition that a Christian worker wants to attain to more or less often during his waking hours every day? Does it tend to build up and strengthen one in the service of Him who said, "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." Yet the circulars of this tobacco company contain a signed testimonial from a Massachusetts clergyman, asserting

that he has been a smoker for forty years, and closing with the words, "You may count me as a permanent customer."

"Permanent": there is one fact in the tobacco question that ought to be fairly faced by every boy and young man who thinks at all over the matter of his personal habits. A business man's sensible discussion of the tobacco habit puts the truth in this frank way:

"When it comes, it comes to stay. Men rarely ever abandon it after the twenty-first year. Therefore take it for life, or quit it short. If you commence it, count that your final decision. . . . Anyhow, let us not drop into it by accident, or because some other fellow invites it, and then admit, as many a friend of mine has done, that we are caught in a trap of unbreakable habit.

"If reason and will and manhood are going to have anything to do with deciding the matter, there are some things that must be thought of. They are the disadvantages. All admit that the habit, once formed, is a master. What kind of master is it?

"It is an unclean master. A clean world, sweet breath, untainted clothes, apartments free from stale odor, are hard things for a habitual smoker to manage. This point needs no elaboration. But if a proof is wanted, I only ask a glance at the floor of the smokers' side of a ferry or the smoking car of a train, and a sniff of the atmosphere after a few minutes of the crowd's unrestrained enjoyment of the weed, and — what is quite as significant — a note of the contrast in appearance between the men who crowd these places and those who seek cleaner floors and purer air.

"It is an unhealthy master. It corrupts the sense of taste, injures the stomach, deadens the sensibilities, causes cancers and heart troubles. I can count half a dozen personal friends at this moment who know, on physicians' authority, that further continuance of smoking means shortened days, perhaps sudden death. Only one or two, however, have been strong enough to give it up.

"It is an almost immoral master. Not in itself a necessary evil, it nevertheless promotes certain associations and leads in certain directions as to other habits which are unhealthy to the moral nature. Do you know a liquor soaker who is not fond of tobacco? Did you ever see a bar-room or prize-fighting or gambling crowd or rough gang of any kind that was not smoking and chewing? To paraphrase a famous remark by Horace Greeley, 'All tobacco users are not horse thieves, but all horse thieves are tobacco users.' A lad who has learned to handle a cigar with grace has made a first-class start on a road that has more than one bad stopping-place. If you think that is not so, let me ask you whether, if you were an employer, and wanted a young man for a position of trust and growth, you would select the one with a cigar in his mouth, or the one who had decided not to use it.

"It is a hard master. It is more powerful than your judgment and will combined. The old fable, 'I can stop any time I want to,' is disproved by the earnest attempts of many a strong man you and I know."

There is nothing new in all these facts, to smokers. Indeed, many a user of tobacco will say that some of them are *not* facts; that he has not been hurt by his habit, but that he compares favorably in health with the best of non-smokers. He fails to recognize that that point has not been proved or even tested until, as happens to so many men, the question of his reserve power is the question that will turn the balance for him between life and death. Then it is that doctors say of a man, "but for his smoking he would have pulled through"; or of another man, "if he had been a smoker, he could never have made this winning fight."

Yet the real question, after all, is not whether one is willing to take his chances, as most men are, against ever having to depend for life upon one's unimpaired reserve. Rather it is, has any follower of Christ the right to deaden, by an abnormal habit from which nature at first revolts, the keenness of any of his God-given faculties and powers of sensitiveness? Can one think of Jesus the man and the minister, whose bodily needs were identical with ours, finding relief after an exhausting sabbath at Capernaum in the soothing effects of tobacco? Is that suggestion irreverent and unthinkable? Why? Why more so than for one who is striving to make of his body a living sacrifice for that same Christ? What of Paul? Would it be possible to conceive of his parchments as being saturated with tobacco smoke, while on them were written the words: "I buffet my body, and bring it into bondage"; "be ye imitators of me, even as I also am of Christ."

There is a vigorous effort being made by some of

the earnest Christian women of our land to improve the opportunity of the temperance lesson of this second quarter of the year for anti-cigarette teaching in the Sunday-school. Thousands of mothers and fathers and teachers will welcome this crusade; but there is one great difficulty in its way. One who is responsible for much of the sanest, most effectively directed temperance (which includes anti-tobacco) work that is blessing our land to-day, says: "If we have thousands and thousands of little boys smoking cigarettes, there is a cause for their having begun the practise. Searching for the main cause, it seems to me that the example of smoking men is the seed, whose natural harvest is our present crop of cigarette-smoking boys." A prominent young Philadelphia physician who is striking vigorous blows for purity in American manhood writes: "Even though I myself was reared in a cloud of tobacco smoke, I must say with all candor that the clergyman and the physician appear to me to

have less right than any other human being to injure and depress the powers loaned to them by the Almighty by the use of stimulants and narcotics in even the smallest quantities. . . . If these drugs cause harm to others, and if influence is an indispensable feature of our daily lives, as we know it to be, then you and I cannot explain away our responsibility if we openly or secretly submit ourselves to these allies of immorality. I again speak strictly as a physician, not as an enthusiast in the crusade against tobacco and alcohol as such." Another sentence from the North Carolina tobacco company's circular reads, "It's just as good for cigarette as for pipe;" Of course it is; and "if it's good enough for my father or my pastor, it's good enough for me," says Young America. Won't fathers and teachers and pastors just think of this as they read the articles in this issue of the Times on the evil which is dulling and snuffing out the brain and life of much American young-manhood?

NOTES ON OPEN LETTERS

To the Memory of Charles Lamb

A fall from a great height hurts more than does a fall of little distance. When a good man sins, and sins blackly, the fall hurts the world and his friends more than if he were utterly lacking in character and strength. This must be borne in mind by those who feel about a statement recently published in these columns as does an earnest Pittsburg lawyer, who writes in protest:

As one of the thousands of admirers and lovers of Charles Lamb I wish to enter my protest against the statement made in the "Illustration Round-Table" on the lesson for March 25 last that Charles Lamb died a drunkard. The best answer to this harsh statement is a quotation from Canon Ainger's "Life of Charles Lamb":

"One day in the middle of December, as he was taking his usual walk along London Road, his foot struck against a stone, and he stumbled and fell, inflicting a slight wound on his face. For some days the injury appeared trifling, and on the 22d of the month he writes a cheerful letter to the wife of his old friend, George Dyer, concerning the safety of a certain book belonging to Mr. Gray, which he had left at her house. On the same day, however, symptoms of erysipelas supervened, and it soon became evident that his general health was too feeble to resist the attack. From the first appearance of the disease the failure of life was so rapid, that his intimate friends, Talford and Crab Robinson, did not reach his bedside in time for him to recognize them. The few words that escaped the lips while his mind was still unclouded, conveyed to those who watched him that he was undisturbed at the prospect of death. His sister, happily for herself, was in no state to feel or appreciate the blow that was falling. On December 27, murmuring in his last moments the names of his dearest friends, he passed tranquilly out of life. On the following Saturday his remains were laid in a deep grave in the newington churchyard, made in a spot which about a fortnight before he had pointed out to his sister on an afternoon walk as the place he wished to be buried."

Charles Lamb is one of the last persons one would expect to be held up as "a horrible example." The gentle and kindly spirit that breathes through all his writings, his beautiful modesty and humility, his readiness to forgive an injury, his loyalty to his friends, and above all his life of self-sacrifice and heroic devotion to his invalid sister, make him one well worthy of our respect and emulation. It is his weakness, his weakness, it is true, who of us has not?—but in view of the terrible tragedy of his life, of the awful burden that he carried so manfully and bravely for so many years, it does seem too bad to drag his name before the public in this way and in this connection. It grieves and pains those who love and honor his memory, and gives false impressions to those who are not familiar with the story of his life.

The phrase "died a drunkard," which was used to introduce Lamb's own warning as published in the Times, was misleading, and the Editor regrets that it should have been used. The truth seems to be, however, that Lamb, having lived a drunkard, died without having conquered his terrible habit. The paragraph as published was intended to cover the habit of his life, not the circumstances of his death. That he was addicted to the excessive use of alcoholic liquors is common knowledge, and is admitted by his biographers. The very beauties of character which endeared Charles Lamb to his own and later generations throw into all the sharper relief his pitiable slavery. He was not "held up for that very purpose" save as he held himself up for that very purpose. His own warning, from his published "Confessions of a Drunkard," is the more terrible because of the lovable, aspiring life from which it issues. Is it to "drag his name before the public," or to carry out Lamb's own earnest and expressed desire in the furthering of his successful effort to help others, when The Sunday School Times publishes this warning from that great man's own lips? "The waters have gone over me; but out of the black depths I would cry out to all those who have set a foot in the perilous flood. Would that the youth to

whom the flavor of his first wine is delicious as the opening scenes of life, could look into my desolation, and be made to understand what a dreary thing it is when a man feels himself going down the way of a desecrated with open eyes and a passive will—sees his destruction and has no power to stop it, and yet feels it all the way emanating from himself." The bright spot in the blackness of such a habit is found in the character and unselfishness and strength that prompted Charles Lamb to use his own tragedy for the saving of others. To that high effort The Sunday School Times is glad to pay tribute, and to lend its influence to the wider circulating of his message of life.

What Constitutes a Christian?

Definitions are helpful if they stimulate to careful thinking and right living. A definition that ought to have results in this line is called for by an Ohio pastor, who writes:

Will you please answer this question in Notes on Open Letters: "What Constitutes a Christian?" The occasion for this request arises out of a conversation between a pastor and a Sunday-school teacher. The point of difference is in regard to the duty of uniting with the church: May a person, refined and cultured and possessing the qualities of the good Samaritan, yet holding himself aloof from the church, be classed as a Christian, and may he be held up before the world as an exemplary character?

A Christian is one who bears the name of Christ worthily; and Christ is the only one competent to judge of such worthiness. Christ himself said that men would be judged and separated, not according to their church membership, but according as they had or had not served him; and he strongly implied that there would be surprises, in the day of judgment, as to who were and who were not his followers.

There are no duties devolving upon Christians which do not devolve equally upon all men. Perhaps one definition of a Christian would be that he is a man who finds in Christ the strength to do the duty that is common to all men. Those who have put the matter to the test have found that there is everything to gain and nothing to lose, in opportunities both to help and to be helped, by uniting themselves loyally and unequivocally with some local, individual church. They are missing rare opportunities if they hold off from doing this. Campbell Morgan has given sound advice just here, when he names the church as one of the new resources of the newly-confessed believer:

"Here you will find the fellowship of sympathy and of strength that you need. Man is made for comradeship with man, and the friendships that are purest and brightest and best, are friendships formed within the church of Christ. The church cannot help you (nor can you help it) as long as you stand outside, and criticise it. Join the church, and that immediately. Do not wait until you have found a church in all details perfect, for if you do, you will have to wait till the first morning after the resurrection. The principle of selection is a very simple one. Find the church in which you will most easily have communion with your Lord, the church in which your spiritual life is likely to be strengthened most. I care nothing as to its ecclesiastical polity, nothing as to its form of worship. Neither magnificent ritual nor Puritan simplicity should attract you in themselves, but the enthroned and glorified Christ; and wherever you find you can come into communion with him in worship most easily, there settle."

Missionary

STEAMER LAPSLEY.

Letters just received from Rev. L. C. Vass, dated February 27th, report the safe arrival of his steamer at Matadi Congo, Africa, after a comfortable voyage.

From this point, being the head of navigation of the Lower Congo River, the steamer Lapsley will be sent by railroad about 250 miles to Leopoldville, when she will be rebuilt by Mr. Vass and Mr. Scott, an expert from Scotland. The African workmen who assisted in putting together the first Lapsley will soon be at work. They have been brought from Lucho to Leopoldville for the purpose.

George Allen.

With regard to recent anti-foreign riots in China, the London Presbyterian says the evidence is overwhelming that the anti-foreign riots frequently originate, as appears to have been undoubtedly the case at Nan-Chang, through the Roman Catholic missionaries' active interference in lawsuits and other proceedings affecting their converts. This mistaken policy endangers all the churches, though the Protestant missions, that paper believes without exception, entirely prohibit such interference on the part of their agents. The Bishop of Durham, Eng., has published a letter in the London Times urging that the Roman Catholic Church fall into line with Protestants in this matter, so as to guard against such disturbances in China.—The Dominion Presbyterian.

The editor of one of Japan's large dailies pays a glowing tribute to Christianity in the following words: "Look all over Japan. Over more than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

RELIGIOUS LIBERTY FOR BOLIVIA.

All Christians will rejoice that in both houses of Parliament a bill granting religious liberty throughout Bolivia has been passed a second time. As it means a change in the constitution, it must be passed next year before it becomes a law. Should this be done the state religion will still be the "Roman Catholic Apostolic," but instead of prohibiting, the law will permit the public exercise of all other religions. All who are interested in Bolivia's welfare will pray for her at this juncture. There is no doubt that the Church of Rome will use its utmost influence to defeat the bill. Next August it should be presented again. Rev. John L. Jarrett, a missionary, writes from LaPaz, that while the Christian and Missionary Alliance of New York, the Canadian Baptist Missionary Society, the British and Foreign Bible Society, the American Bible Society, and other independent workers have done work in the city, at present there is not a single worker there. Even now mission meetings can be held without much difficulty.—Exchange.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

LET YEA BE YEA.

If one asks for some one thing upon which all early Friends agreed, and which has been a distinguishing characteristic of all *branches* of Friends in all periods of Quaker history, he will find that opposition to oaths comes nearer than anything else to meeting those conditions. There was no other single Quaker testimony which caused so much suffering in England—in fact, the test of the oath was the real test of fidelity to Quaker principle. A person who would take an oath was known to be no Quaker.

The question arises, "Why did Friends make so vigorous a point of refusing to swear?" There were two main reasons:

(1) The first reason undoubtedly was that Christ clearly and positively forbade swearing. He sharply contrasts the old custom and the new practice. The old law said, "Thou shalt not swear *falsely*." He said: "Thou shalt not swear at all. Anything he-yond yea, or nay—i.e., anything further than a plain declaration—is evil and dangerous." Christ's words, and the words of James: "My brethren, above all things, swear not," etc., were constantly on the lips of Friends in their great contention with the justices of their day, and they are quoted in almost every document which was issued on the subject. There can be no question that, if Christ's words are ever to be treated as a *new law*, swearing of *every sort* is absolutely forbidden. When He said, "Do not add to your plain yea"—it covers all cases, so that swearing in court is as much a violation of His command as swearing in vexation is.

(2) But Friends had another reason for objecting to oaths—a reason which sprang out of the fundamental spirit of Christianity, and did not rest on a commandment, or a *new law*. Swearing implied a double standard of truth-speaking. To take an oath to tell the truth on some special occasion was tacitly to admit that on other occasions one might properly drop to a lower standard. The Quaker proposed to "level up" to the highest standard. When he said, "yea," he meant it to weigh as heavy as a Bible oath, and beyond that *simplicity* of speech he would not go. His one concern was to guard the sacredness of *truth*, to speak always as though he saw the eye of God looking straight down upon him. There were to be

no "special occasions" set above the level of ordinary life.

There is a third reason, not emphasized so much by early Friends, as by those who oppose oaths today, namely, that the administration of an oath is an appeal to superstition. The upraised hand is a solemn appeal to the Almighty to be struck down if the words are not true; it is, in short, an appeal to awe and terror. The kiss on the Bible is for the same purpose, of inspiring terror. This practice tends to lower a sense of the importance of telling truth, because it is a high and sacred duty and substitutes for it a blind and superstitious fear.

Friends have fought many good fights, but in none have they been more successful than in their contest against oaths. They have won the right, in all Anglo-Saxon countries, for any individual to refuse an oath, and in some, or at least one, of our American States the administration of oaths has been abolished, largely through Quaker influence. Instead of relaxing the testimony there is every reason to re-emphasize it and assert it. The world needs a people who stand squarely on a plain, forthright, downright YEA, with no thunderbolts or firecrackers added for noise.

PLAIN TRUTH-TELLING.

It would seem that one of the first places to begin telling the unvarnished truth would be in religious meetings! But it is, unfortunately, a fact that the high standard set up, in the preceding article, for law courts and ordinary occasions is not always lived up to in religious testimonies and discourses. It is easy under the enthusiasm of a testimony meeting to say words that do not come from actual experience, and which are not borne out by the facts of the life. It is easy to do this, but it always works havoc, for it tends straight to insincerity and hypocrisy. It is always better to make a poorer testimony, even though it win no fervid "amen," and have it absolutely honest.

Another temptation, which constantly besets those who speak in public, is the tendency to exaggerate—to make an impression by overstating the matter in hand. The bare truth seems often too feeble, and so it is stuffed out with the handy material of imagination! This is done generally, probably almost always, unconsciously. The speaker thinks he is tell-

ing the truth, but he has not formed, as he should have done, the *habit* of keeping to the actual bounds of reality. He needs to have his attention called sharply to the importance of speaking only that which is true.

The danger is most apparent when one undertakes to tell anecdotes, or to relate incidents. Here the imagination is apt to fix up the story, so that it gets told, not as it was, but as it ought to have been! In this particular Dr. Torrey sets a splendid example. He never embellishes an incident. He scrupulously keeps his anecdotes free from the additions of imagination. The story which he told ten years ago is unaltered when he tells it again to-day. Furthermore, he will not allow any of his helpers to enlarge on their illustrative incidents. If he sees an "addition" creeping in, he either stops the speaker on the spot or soundly "elders" him after he is done. His attitude in this matter is absolutely right, and it is of all things an important attitude to *practice*.

A FORTHCOMING CONFERENCE.

The National Conference of Charities and Correction meets this year in Philadelphia, and it bids fair to be an occasion of great interest. The date of the conference is Fifth month 9th to 16th, inclusive. The meetings, with the exception of the great opening meeting on the evening of the 9th, will be held in Horticultural Hall. The opening session will be in the Academy of Music. Ex-President Grover Cleveland is expected to address the opening meeting, and many other great public characters will take part in the exercises during the week.

The great work of this organization has always appealed to Friends. In fact, Friends have furnished some of its leading spirits. Philip C. Garrett was one of the foremost members of the organization. Timothy Nicholson has been president of the National Conference and is one of the most effective workers in this movement for intelligent dealing with the problems of poverty and of crime.

The fiftieth anniversary of the wedding of John Henry and Miriam C. Douglas occurs on the 23d of the present month. The occasion will be celebrated in their home in Pasadena, California. Their children are all widely separated from them, with the exception of one daughter, who lives with them, so that not many of their own kin will be able to join with them in commemorating the happy event. They will, however, have hearty wishes and congratulations from a very large circle of Friends between the two great oceans.

NOTES ON QUAKERISM.

BY CLARENCE M. CASE.
(Continued.)

UNDERLYING QUESTIONS.

All the while, as we have discussed the above situations, such questions as the following have been running like an undercurrent through the mind:

1. What is the real warrant for the further existence of the Society of Friends? Should it seek merely to occupy the Master's harvest field as one more outpost of evangelical Christianity, its mission being to help *multiply and extend* the same thing known elsewhere variously as Methodist, United Brethren, Congregationalist, Presbyterian, etc., or is it to remain as the exponent of a type of Christian organization essentially distinct from these other denominations?

2. In other words, is it the mission of the Society of Friends to contribute to the Church Universal by, multiplying its power through *repetition of congregations* only, or by a *contribution* to Christian teaching and practice distinctly its own?

3. If the former should prove to be its mission, why occasion this waste of power by continual multiplication of *administrations*, along with congregations? That is, why not join with some more thoroughly organized body and save this loss which comes by doing with three or four systems what could be done just as easily and cheaply with one? If we have nothing essentially different from our stronger brethren, why not unite with them and cease to perpetuate our comparatively insignificant (as to numbers) existence?

4. In case we have a special part to play in history, what is it? To build and perpetuate a great "mustard tree" organization, such as the Catholic Church, the Church of England, and its heir, the Methodist Episcopal Church of the United States, or is our humble duty that of the "leaven *hid* in three measures of meal," which works as a potent and largely unobserved force through all society, and stands in strong contrast with that mighty flourishing tree which overshadows the ground and to which the birds of the air congregate?

THE MUSTARD TREE.

This is the vital question of our real commission and mission. The Methodist Episcopal Church seems to be pre-eminently the type of the mustard tree, and is not unconscious of the fact. Its Discipline rejoices in the thought that it is co-equal with the American republic in the span of its existence and its intended scope; and we may well acknowledge that this *intended* scope has in large measure become *actual*. It is the type of the great *organization* of free Protestant Christianity. It is the living proof of the power of *method* coupled with spirituality. But its very strength is also its weakness. How marked is that somewhat narrow zeal for his own denomination which is frequently a noticeable trait of the noble Methodist minister! It controls his attitude, apparently when he knows it not, and whenever his own in-

FIRE'S SWARMS OF GERMS.

Explosion in Hospital Laboratory Scatters
Deadly Creatures All About.

PITTSBURG, Nov. 26.—An explosion in the laboratory of Mercy Hospital last night destroyed the germ incubator. The germs in process of incubation, including those of tetanus, hydrophobia, typhoid, diphtheria and other deadly and contagious diseases, were scattered about the place.

The fire was confined to the laboratory. The firemen were not permitted to enter the room to extinguish the blaze until physicians deluged the place with disinfectants. The names of all who were exposed to contagion were taken by the hospital authorities and careful watch will be kept on them.

UNIVERSITY BARS TOBACCO.

Nebraska School a Year Ago Broke Up Smoking, and Now Chewing Must Cease.

LINCOLN, Neb., Nov. 26.—The chewing of tobacco must cease at the State University.

Dean Roscoe Pound of the law school this morning posted a letter addressed to him by Chancellor Benjamin Andrews ordering the expulsion from the university of all students who may be found guilty of chewing tobacco.

Dean Pound announced that the rule will be rigidly enforced.

More than a year ago smoking on the campus was prohibited by the chancellor.

Burbank, the "Plant Wizard," Expresses

Himself on Alcohol and Tobacco

[See Editorial Note on first page.]

IF I answered your question simply by saying that I never use tobacco and alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force, if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to an inability to concentrate their nerve force.

Even men who smoke one cigar a day cannot be trusted with some of my most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce,—destruction.

I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him.

Luther Burbank.

October 1, 1906.

Burbank's Experiment Farms, Santa Rosa, California.

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Use this "13-inch gun" in your class and school on World's Temperance Sunday. It may be had tastefully printed on a card, either with or without an alcohol-and-tobacco pledge on the reverse side, from the Times Co., at \$1 a hundred for fifty or more cards; 15 cents a dozen; or a cents apiece. State whether you wish it with or without pledge.

Nov 19 06 J. J. King

MARCH 2, 1908.

## PLEAD WITH HUGHES TO STOP BETTING

Scores of Letters from Women  
Whose Husbands Were  
Ruined at the Track.

### ONE FROM POLICE OFFICIAL

Gambler Boasts of \$200,000 "Argu-  
ments to Kill Anti-Betting  
Bill in Committee.

*Special to The New York Times.*

ALBANY, March 1.—Copies of letters sent to Gov. Hughes from wives and mothers of men who have been ruined by race-track gambling were given out at the Executive Chamber to-day. The writers thank the Governor for his recommendations and urge their passage. Some of the letters follow:

I write this letter for the reason that I have suffered for the last five years. At times I had not the most necessary things of life, all through the race track. My husband earns a pretty nice salary, and we could live comfortably were it not for the race track. During the seven months of racing my husband draws his wages and goes to the track, and after losing one-half or three-quarters of same he brings the rest home, which is not much. I have a little crippled child whom I take to the hospital twice a week, but during the racing season I cannot do same, as I have not car fare at times. I trust that you will understand the rest, and may God help you in your undertaking.

Another woman says her husband has spent a fortune at the tracks, and her son is going the same way.

One from a young man reads:

I am a young man 24 years of age. For seven years I worked hard, and saved up during that time \$550. Last year I lost every penny of it at this game, and to-day find myself out of work. Governor, if you don't stop this game it will surely kill me.

The following letter was written by the Principal of a public school in Brooklyn:

I have had pupils, many of them less than 10 years old, gambling—led on by the tracks close to my school. I have seen burglary committed by a boy less than 16 years old to get money to go to the race track. Surely, boys are worth more than well-bred horses, though so many think otherwise.

The following letter was written by a Lieutenant of Police, New York City:

Permit me to thank you for the manly stand you have taken to abolish race track gambling. If it can be accomplished, you will do more good for the youth and homes in this State than any act of legislation that has been attempted in a generation. Race track gambling, as conducted to-day by a gang of notorious crooks from all over this country and Europe, is a disgrace to the fair name of the glorious State of New York.

The father of a family says that his son did wrong because he bet on the horses.

Here is one from a gambler:

Let me say to you that I am, and have been for years, a plain gambler. While I admit that the bookmaker, the trainer, and many owners are sure-thing gamblers and admit that it is the worst kind of a brace game, we don't intend to let you stop it. You may put up 100,000 strong arguments and we will beat you by putting up \$200,000 stronger arguments. Your members are already hanging out signs of distress. It takes less to kill it in committee than in either house, and that's what we are to play for. Now, Governor, we are going to send that anti-racing bill to the bow-wow, and your committee in the Legislature will do it, too. Watch and see.

Here is one from a woman:

My husband, who was brought up well, came of good family and had been well educated, got into the horse race betting and so gave all his spare time reading race literature, paid tipsters, and spent all, or mostly all, of his earnings, and neglected his children and me. Last September he was taken insane and was removed to Poughkeepsie. I am left with four children and am in bad health trying to keep a shelter over my children and educate them. I hope you will be victorious in your efforts to abolish this vice, as I have a little boy who I hope will never begin, as I suffered so much.

Another hearing on the Agnew-Hart bill will be held Wednesday before the joint Senate and Assembly Codes Committees.

## Gambling and Drinking.

It seems that certain employers of large clerical forces have found reason to be disturbed by the increasing tendency of their young men to bet on races, and that, accordingly, they have taken or are about to take vigorous steps to stop the practice by threatening the dismissal of all those who engage in it. This is a method of stopping betting which will prove more effectual than police attempts to break up poolrooms.

Probably nowhere else is the gambling spirit which betting stimulates more deleterious than among the young men employed by these large corporations and firms. Of course, the injury it does is to both sides—to employer and to employed. It may easily become a passion which disturbs and eventually destroys the moral equilibrium, and consequently the sense of fidelity to a trust.

When a rich young man accountable only to himself, so far as concerns his use of his own money, goes into a gambling house and loses his bets on faro or baccarat, it is not a matter of public importance. So far as he is concerned, the sharper the lesson he gets from his misfortune the better; and he can afford to pay for it. So far as society is concerned, no harm is done, but rather good—since the fact of his heavy loss advertises the perils of gambling.

That is, gambling is an expensive business in which only those altogether able to take its risks can afford to engage. If men have money enough to pay for the fun, however expensive the amusement may be, and nobody except themselves suffers by their folly, sensible people remain indifferent. Generally, too, the instinct for accumulation and preservation which these rich young fellows have inherited—else they wouldn't have their money, restrains them from taking further risks of great loss after bitter experience of bad luck.

The warnings which the business concerns to which we have referred are sending out will do far more to check the tendency to gambling among those to whom they are addressed, and among young men of a similar kind generally, than the most wholesale and the most violent raids on poolrooms and the most drastic decrees of telegraph companies shutting off racetrack news. They will be effectual where legislation by the State would be unavailing and denunciations of gambling by moral reform societies would provoke only derision.

It is very much as it has been with temperance reform. Total abstinence pledges, prohibition laws, the exhibition of "horrible examples," and the preaching of intemperance as a sin may have had a certain amount of influence in deterring men from drinking; but the social sentiment against intemperance as an imprudence which has grown up during the last generation, has accomplished far more. Drunkenness has become disreputable or is looked on as a deplorable disease. People are more sensible. The strain of modern social conditions, it has been found, compels sobriety. The drunkard cannot keep up the pace and falls behind those who hold their appetites in restraint.

That lesson men have been forced to learn by experience, which is a better teacher than the moral reformer of the platform and more effectual than a statute of legislation. They have learned that they cannot afford to get drunk, but must preserve their faculties in good order and keep themselves in good training or else fall back in the march of society.

That lesson is now enforced on men in every country of civilization. Temperance as a practical necessity and not simply as a means of morality is recognized more and more in this country, in England and in France and Germany; and the most efficient organizations for its promotion are not temperance societies distinctively, but the industries and enterprises of modern society, in which sobriety is a requisite.

Gambling is in the same category. So far as it impairs the value of a young man to his employer it is an evil which will cure itself. Young men will find out that their addiction to the practice is a bar to their getting employment.

**EVILS TOBACCO BREEDS.**

**COMMENT ON DR. MEYLAN'S FIGURES AND CONCLUSIONS.**

**A Great Number of Medical Authorities Quoted on the General Bad Effect of the Habit of Smoking.**

TO THE EDITOR OF THE EVENING POST:  
SIR: In a recent issue of the *Evening Post* there was published an article headed "Columbia and Nicotine; Dr. Meylan's Statistics of Smokers and Non-Smokers," in which it was stated that measurements of 687 students convince Dr. Meylan that tobacco does not stunt the growth or impair lung capacity, that the physical condition of the smokers, their weight, height, lung capacity, and total strength, is on the average better than that of the non-smokers. Figures are given upon which this statement was based. Tabulated, they are as follows:

**COMPARISON OF COLUMBIA SMOKERS AND NON-SMOKERS.**

|             | Age, yrs. mo. | Height, cm. | Weight, kg. | Lung capacity, ltres. | Str. strength, kg. |
|-------------|---------------|-------------|-------------|-----------------------|--------------------|
| Smokers     | 20 10         | 171.57      | 61.28       | 4.15                  | 384                |
| Non-smokers | 19 8          | 170.40      | 59.77       | 4.07                  | 368                |
| Difference  | 1 2           | 1.17        | 1.51        | .08                   | 18                 |

Any but the most superficial reader would ask at once: How much gain may the nineteen-year-old men ordinarily be expected to make during the year and two months that must elapse before they are as old as the smokers with whom they were compared?

An approximate answer may be found in the records of Professor Hitchcock of Amherst, who was the first to elaborate a system of measurements for college students. A table of measurements taken at Amherst in 1877-78 (before the use of tobacco had become as prevalent as it is now) showed that the average gain in height between the ages of nineteen and twenty was .732 inch, in weight 2.67 pounds, in lung capacity 5.56 cubic inches.

If we add this average gain made by the Amherst students in one year to the present measurements of the Columbia non-smokers, expressed in the equivalent English weights and measures, the result shows that by the time these non-smokers are as old as the smokers they may expect to be one-quarter of an inch taller, and to have two-thirds cubic inches more lung capacity, weight about the same.

A more strictly comparable set of figures, because covering the same period of time, one year and two months, at practically the same age—one month older—is to be found in the following records of Yale students kept by Professor Seaver:

**YALE STUDENTS.**

|             | Age, yrs. mo. | Height, cm. | Weight, kg. | Lung capacity, ltres. | Str. strength, kg. |
|-------------|---------------|-------------|-------------|-----------------------|--------------------|
| Smokers     | 20 11         | 178.5       | 68.5        | 4.83                  | 517                |
| Non-smokers | 19 9          | 173.0       | 63.5        | 4.22                  | 471                |
| Difference  | 1 2           | 5.5         | 5.0         | .61                   | 46                 |

If this difference be taken as the average rate of growth for 11-6 years to be expected at this age, and be added to the present status of the Columbia non-smokers, it would give them, when they reach the age of the present smokers, an advantage over the latter of .94 of an inch in height, 7.89 pounds in weight, and 14.36 cubic inches in chest capacity.

According to the *Evening Post* report, Dr. Meylan admitted that some of the superiority he claimed for the smokers was due to the fact that they were older, but evidently he did not figure out the measurements that would correspond to the difference in age, or he would have seen that the smokers are really behind non-smokers in bodily development.

Another important item of which Dr. Meylan makes no mention, according to the newspaper report, is that it has taken the smokers on an average one year and two months longer to reach the freshman class than it did the non-smokers.

Dr. Meylan is reported as saying that his results contradict to some extent the findings of Dr. J. W. Seaver, the physical director of Yale. Close examination, however, shows that the Columbia results agree with and confirm the careful work of Dr. Seaver.

**LUNG CAPACITY.**  
Dr. Meylan is further reported as saying that it has always been a surmise to him "how the statement that tobacco reduces lung capacity crept into the school text-books," that it is only one of many unfounded statements in these books, of some of which Dr. Luther H. Gulick of New York has tried in vain to trace the source, as far as the effect of tobacco on lung ca-

capacity is concerned. Curiously enough an examination of nearly forty school text-books on hygiene for all grades of pupils reveals the fact that the only book of the forty which teaches that tobacco may make a difference with lung capacity is one edited by Dr. Gulick. There was no reason, however, why other books should not have published the same facts, and it is surprising that the Columbia director should not have discovered the evidence which supports them. It was published in the *University Magazine* of 1891, in the *New York Medical Record* of 1893, in the *Journal of Inebriety* of 1897, reprinted from an article in the *Arena*, February, 1897.

According to the figures set forth in these articles, Professor Hitchcock of Amherst found that the non-smokers of the Amherst class of '91 increased 75 per cent. more in lung capacity than the smokers, 42 per cent. more in chest growth, 37 per cent. more in height; while Prof. Seaver of Yale found from measurements of Yale students extending through nine years, that the non-smokers increased 77 per cent. more in lung capacity than the regular smokers, and 49 per cent. more than the occasional users. These Yale statistics are cited by Dr. Gulick in his school text-book already mentioned.

In view of these facts it is scarcely appropriate to speak of the statement referred to as having crept in the text-books, inasmuch as it was entitled to walk in boldly—to continue the figure.

**EFFECT ON BREATHING.**

Moreover, a very clear physiological explanation of the injurious effects of tobacco upon the respiratory system was recently given by Dr. Charles J. Aldrich, of the Cleveland College of Physicians and Surgeons, in the *Dietetic and Hygienic Gazette*, April, 1904. This explanation is as follows:

"Tobacco is a respiratory poison; it directly affects the centres, the brain centres, which preside over respiration. These centres are delicate nerve mechanisms regulating both the depth and frequency of the respiratory act. In health, whenever the blood becomes overcharged with carbonic acid, this centre becomes immediately irritated and increases both the depth and frequency of the normal respiration; as soon as the blood becomes free from carbonic acid the respiration is diminished in frequency and loses depth. The constant and harmonious operation of this delicate centre produces the normal rhythmical respirations of the healthful man. Anything that interferes with the proper nutrition of the organism, jeopardizes the height, growth, and development of its possessor. This is especially true during the evolutionary period of youth. The necessity of a proper maintenance of this delicate balance in healthful, undisturbed conditions is apparent since the normal supply of oxygen can be secured only by its untrammelled operation.

"The effect of tobacco even in moderate amounts depresses and diminishes the fine sensibility of this important centre, and inhibits its reactionary powers to the stimulus of carbonic acid gas. When this condition obtains, the organs must of necessity suffer from accumulation of carbonic acid gas and a deficiency of oxygen. The former is most inimical to perfect growth and development, and lack of the latter, which is so essential for every form of animal life, cannot fail to dwarf and disturb the development and functions of the growing nervous system. . . . In its disturbance of the respiratory centre the simple fact that its effects on the respiratory capacity of the Yale seniors exceeds very greatly its effects on the stature and weight is significant, and points certainly to the disturbed respiration as the primal cause of a most deleterious nutritive change in youth, when the nervous system is undeveloped."

Dr. Meylan says: "As a matter of fact, we know very little about the effect of tobacco upon the human body," and he feels inclined to class tobacco among certain "peculiar substances," like strawberries, that are poisonous to certain individuals.

**EVILS OF SMOKING.**

From the large number of scientific articles now accessible, on the effects of tobacco, it is apparent that there are a number of well established general effects that can in no way be looked upon as personal idiosyncrasies. The following is some of the existing scientific testimony on these points: The *British Medical Journal*, November 6, 1880, page 759, said: "Habitual smokers are notoriously liable to colds in the head, and to bronchitis, and other congestive affections of the air passages. On this subject, Dr. J. F. Rumhold says: 'The congestion occasioned by the action of tobacco on the mucous membrane of the superior portion of the respiratory tract results in many respects the congestion resulting from the effects

of a cold. Some of these are transitory and some permanent. The local effects of tobacco on the mucous membrane of the upper portion of the respiratory tract causes a more permanent relaxation and congestion than any known agent. Tobacco depresses the system while it is producing its pleasurable sensation, and as it prepares the mucous membrane to take on catarrhal inflammation from even slight exposure to cold, it should require no further evidence to show that its use ought to be discontinued by every catarrhal patient."

The *Journal of Inebriety*, July, 1897, said: "Every physician is familiar with the tobacco heart, the tobacco throat, and the general effects of nicotine upon the digestion and the nervous system."

Dr. Heinrich Stern, Ph.D., M.D., in the *Journal of Inebriety*, October, 1899, page 378, said:

"Among the symptoms of chronic nicotine I enumerate: catarrhal conditions of the upper part of the respiratory apparatus, dyspepsia, asthma, smoker's heart, muscular tremor, decline in body and weight, etc."

M. DeCroix, in a communication to the *Bulletin Medical*, April 25, 1897, page 386, says he has found that the tobacco heart seems to produce a diminution of the therapeutic effects of medicines as well as to retard the healing of wounds."

Dr. C. H. Powell, in *General Practitioner* describes the effects of tobacco, among which are, frequent recurring attacks of quinsy and laryngitis of a subacute form, gastric derangements, cold hands and feet, weakness of the heart's action, lessened respiration diminished oxidation."

T. H. Marable, M.D., in *Journal of Inebriety*, April, 1906, said:

"Look at the pale young face, imperfect development, and deficient muscular power of the cigarette fiend; the action of the heart and lungs is impaired by the influence of the narcotic on the nervous system, but a morbid state of the larynx, trachea, and lungs results from the direct action of the smoke."

**IN MILITARY SERVICE.**

H. Martin, in the *London Lancet* December 1, 1900, writing of the use of tobacco in military service, said:

"The fumes of burning tobacco dry and irritate the fauces, exciting thirst, hence smoking and drinking generally are associated; discipline is in this way often infringed, and punishment frequently follows. The fewer and simpler the soldier's wants the better for his own comfort. The use of tobacco produces in the majority of cases an imperious, want, and when it cannot be met the soldier is in great distress and his depression unites him for earnest work."

Dr. F. Robbins, in the *Medical News*, August, 1905, furnishes evidence showing how the injurious effects of tobacco may remain hidden for a number of years, but show themselves as soon as additional noxious influences are brought into combination.

Prof. Ogg, Superintendent of the Kokomo, Indiana, schools, found that out of 1,300 boys from the first grade through the high school, the 400 that were addicted to cigarette smoking were two years behind the others in their studies.

[Prof. Seaver reported his smokers about fifteen months behind the others and Dr. Meylan's smokers averaged one year and two months behind their classmates.]

Dr. F. D. Malne, in the *Medical News* (LXXXI, July, page 150), said that tobacco produces relaxation of the pneumogastric nerve, which supplies the involuntary muscles of the vital organs, and added: "Proof of this indirect invasion I have repeatedly observed in the congestive cough and dyspeptic symptoms, more or less manifest, seen in connection with well-pronounced tobacco heart."

Dr. I. N. Love said, in the *Journal of the American Medical Association*, March 2, 1901:

"The numerous mental wrecks, youths who have come under my care during the past ten years, whose lives were failures, or who fill suicides' graves, impress me that to-day tobacco stands as the gravest danger confronting the new century, and the medical profession has a fearful responsibility in educating young men and their parents to appreciate this danger."

In his *Disease of Modern Life*, page 394, Dr. B. W. Richardson said:

"I have been fortunate in having at command unusual facilities for conducting an inquiry into the precise relationships that exist between the practice of smoking and the presence of disease in the lungs. The position I held for a great many years as a physician to the Royal Infirmary for Diseases of the Chest gave me the opportunity for instituting an analytical research on this subject not before attempted."

**CONSUMPTION AGGRAVATED.**

Dr. Richardson then goes on to show from his figures that he has found no evidence that tobacco directly causes consumption or chronic bronchitis, but that this is not saying "that, when these diseases are once set up, smoking does not aggravate them, nor that, when certain efficient causes are at work to induce these affections, the use of tobacco does not lend weight to the result. I am convinced it does both these things, and I could quote example upon example where persistence in smoking has tended to sustain and confirm the malady. This is most true in regard to consumption. . . . It is a disease that is intensified when the sufferer from it inhales in the smoke of tobacco, carbonic acid and the various other products in tobacco smoke the action of which is so injurious on the blood. There is also another way in which tobacco does harm to consumptive persons. . . . Smoking, as every one knows, destroys appetite and enfeebles digestion. Consumption does the same, and one of the most common presages of consumption is indigestion. Such indigestion, intensified by the act of smoking, adds, therefore, trouble upon trouble. . . . In chronic bronchitis, in the ordinary run of cases, the use of tobacco is also injurious. The smoke acts as a irritant to the already irritable surface of the bronchial tubes; it keeps up cough; it increases indigestion. . . . I have seen many times a cough following upon a cold remain persistently in persons who smoke, and then immediately disappear when the smoking has been suspended."

Dr. Richardson's work was published in 1880. During the twenty-eight years that have since passed, hundreds of articles on tobacco have been catalogued in the various indices of medical literature, and many articles on other subjects contain direct evidence on the effects of tobacco. Thus

the latest edition (March, 1906), of the prize essay on tuberculosis by Dr. S. A. Knopf, of New York, contains this statement:

**CIGARETTES THE WORST.**

"It is, of course, self-understood that all individuals who have an inherited disposition to tuberculosis should always endeavor to live as such as possible in good, fresh, pure air. To visit dancing halls, saloons, and smoking rooms can only be deleterious to such people. Smoking should be absolutely prohibited for young men with weak chests, and for all people having a tendency to tuberculosis. The smoking of cigarettes is particularly dangerous, since the habit once acquired tends to undermine even a strong constitution."

A large work on the deleterious effects of tobacco by E. L. Carvajal, M. D. (price \$2.00), has just been published by the Mexican government "as a work of public utility." In reviewing it, the *Journal of the American Medical Association*, February 29, 1908, says:

"The irritating action of tobacco on the mucous air passages and digestive tract, on the blood and vessels and nervous system, etc., is reviewed in detail with citations and examples, some from his own personal experience, as he confesses that he himself is a tobacco user. In prophylaxis he advises strict enforcement of regulations prohibiting smoking in schools, public offices, and other public places over which the police have control, as the habit of smoking is almost invariably acquired by imitation. He appeals to the authorities to repress the use of tobacco among boys, and to physicians to dispel the popular idea that the tobacco habit is harmless, and in conclusion he appeals to the 'Tobacco Fiends in General—My Companions in Slavery,' saying: 'We can continue our devotion to tobacco, knowing as we do its calamitous results, but let us warn the innocent who sin from ignorance.'"

S. B. J.

# The Sunday School Times

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Lesson for April 9. Elisha's Heavenly Defenders. 2 Kings 6 : 8-23

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## Lesson Calendar

Golden Text for the Quarter: What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Micah 6 : 8.

|                                                    |                         |
|----------------------------------------------------|-------------------------|
| 1. April 2.—Elisha Heals Naaman the Syrian         | 2 Kings 5               |
| 2. April 9.—Elisha's Heavenly Defenders            | 2 Kings 6 : 8-23        |
| 3. April 16.—Joash, the Boy King, Crowned in Judah | 2 Kings 11 : 1-20       |
| 4. April 23.—Joash Repairs the Temple              | 2 Kings 12 : 24 to 22   |
| 5. April 30.—God's Pity for the Heathen            | Jonah 3 : 1, 10, 2 : 11 |
| 6. May 7.—Uzziah, King of Judah, Humbled           | 2 Chron. 26             |
| 7. May 14.—Isaiah's Vision and Call to Service     | Isa. 6                  |
| 8. May 21.—Song of the Vineyard                    | Isa. 5 : 1-12           |
| 9. May 28.—Micah's Picture of Universal Peace      | Micah 4 : 1-5           |
| 10. June 4.—Israel's Penitence and God's Pardon    | Hosea 14                |
| 11. June 11.—Hezekiah's Great Passover             | 2 Chron. 30             |
| 12. June 18.—The Downfall of Samaria               | 2 Kings 17 : 1-38       |
| 13. June 25.—Review                                |                         |

## "They Have Taken My Lord Away"

By Lawrence W. Neff

TO HIS empty tomb the woman  
Steals forth at the dawn of day,  
And the cry is wrung from her breaking heart,  
"They have taken my Lord away."  
In sorrow she turns, but—"Mary"—  
Uplifting her drooping head,  
At the spoken word of her living Lord  
She knows that Death is dead.

In the dawn of faith I seek him  
'Mid the learned of earth, but they,  
With subtle logic and sophist's guile  
Have taken my Lord away.  
Then, stooping to lift a brother  
O'erburdened with toil and strife,  
In the glowing morn of hope newborn  
I walk with the Lord of Life.

AUSTIN, TEXAS.

## EDITORIAL

### The Graded Courses Challenged

Strong souls are bound to have strongly differing views. The most radical event in Sunday-school life for a generation has been the launching of the Graded Courses by the International Sunday-school Convention and Lesson Committee (American Section). Those courses have now been in use in the Sunday-schools for a year and a half. Is the scheme good or bad? Is it strong or weak? Vigorous response is made on both sides of the question. Perhaps the most thorough discussion of the opposite sides yet attempted in a single issue of a periodical is that which fills two full pages of this issue of The Sunday School Times, by the Rev. E. Morris Fergusson and A. L. Phillips, D.D. Thoughtful Sunday-school workers will want to read these two articles and weigh their every point carefully. The Sunday School Times seeks to give ample opportunity for the "trying out" of the new courses. Its monthly "Forum" of tested methods of

work in graded departments, conducted by an expert, is evidence of this, as are its published helps on the courses themselves. Now it wants to hear freely from its readers. Have you tried the graded lessons in your own Sunday-school and found them useful? Have you tried them and found them impracticable or unwise? What is your view of the matter in the light of the reasons for and against that are given by Mr. Fergusson and Dr. Phillips? Brief letters from workers in the Sunday-school will be welcomed by the Editor.

### Trusting Better than Proving

It is safer to trust God's word than any test of God's word. "Don'ts for Machinists" says: "Don't get into the habit of trying every piece of work you make into the place it goes, but learn to depend upon your callipers." We sometimes lose a great deal of precious time, and—which is far worse—deliberately weaken our faith in God and our usefulness to him, by testing and tinkering with and "proving" the things that we know are in his hands. When he says that a thing is so, we may know it much more securely than if we had merely investigated and satisfied ourselves that it is so. For then we should be depending upon the evidence of our senses or our mind; and God is safer and surer than human mind and senses; they may play false; he never does. If a machinist may safely depend upon his callipers, the Christian would seem to be safe in depending upon his God.

### What Love Thinks About

Nothing more completely destroys our power to help another person to do his best than to be thinking of his failures or his unworthy side. For it is only from the good that is within him, not the bad, that we can build up more good; therefore we must concentrate our own attention on that good, and ignore the evil, if we would help him to give the good ever fuller control of his life. Love is the greatest builder of good in the world; love even calls good into being where it did not exist before. But love never does

this by thinking of the evil, the failures, in the one whom it would help. "Love . . . taketh not account of evil; . . . hopeth all things." And so love "never faileth." The trouble with most of us is that we do take account of the evil we see, or think we see, in others; we put it into our accounts against them, make a reckoning of it, charge it up against them. And then we wonder why we do not seem to help them more! Love is the only thing that helps; and we have not caught the first principle of love until we have destroyed our evil-account books against our fellows, and quit making further entries. Every time that we find ourselves speaking or thinking of anything unworthy in another human being, let us recognize this instantly as open treason to our God who is love, confess it to Him as sin, and ask Christ to cleanse us from it as a destroying, fatal poison to ourselves and to others. And then let us think earnestly of the beauties and virtues of the life that we have thus injured by our thought or word. Love then, which taketh not account of evil, will begin to have its way in our life and in the other's. So will God, who is love.

### The Habit of New Beginnings

No one ever receives so much of God but that he may often enter upon an entirely new experience of God's goodness. We cannot exhaust God. We cannot sound the depths and heights of his love for us. Speaking of Naaman's new-born life that was begun by his finally yielding without question to the plan that God through Elisha had made for him, Mr. Ross said, in these columns: "The submissive acceptance of the divine grace always means a fresh beginning, not only at the threshold-crisis of religious life, but after. There is a sense in which it is true that regeneration is the law and habit of a grace-led life. 'Sanctification consists in a series of generous beginnings.'" Is daily regeneration our law and habit? There is enough in God, not yet tested or drawn upon by us, to yield us such daily glories of experience in him that these "generous beginnings" shall make radiant our every new day. But they can not be ours except on the terms of daily and increasing surrender to this God who is love.

## God's Choice of Opposites

THE most interesting lives are those for whom God has done the most, and not those who have done the most for God. The heroes of faith are those in whom God had faith, and who, feeling that this was so, were emboldened to do exploits. And the history of God's choices, if it were not so very familiar to us, we should recognize—in the larger number of cases—to be a history of choosing almost the opposite kind of man for his purposes from the kind we should expect. Most of us feel that we have in our nature, our temperament, or our circumstances, something that renders it particularly impossible for us ever to be chosen for the finer and higher possibilities and usefulness. Each man can give some reason out of his own make-up which will prevent him from ever being a good medium for revealing Jesus Christ. But, as Paul expressed it, "it was the good pleasure of God to reveal his Son in me," and after seeing that God's good pleasure took such turns as that he never despised of any human material. He was the last man that human logic and probability would ever point out as the one to do the work he did; but a more wonderful choice was never made, and what seemed to Paul the exact opposite of all likelihood seems to us like something that was bound to be.

Gideon is the last man any one would think of to

lead Israel as he is timidly threshing out his handful of wheat in a cave in the hills lest the enemy see the dust of his threshing and come to take it away. But he is chosen. It is not only from an out-of-the-way place that David is picked, but he is so much out of the way even in the out-of-the-way place that his own family count him as negligible. Every prophet felt convinced that he had in himself just the one peculiar defect which unfitted him for prophecy. Isaiah was a man of unclean lips; he felt his mind too secular and ordinary for great revelations to make him their mouthpiece. Jeremiah said he was all unfitted for dealing with vast and tragic public affairs; he was a mere child in such things, yet he was successfully chosen to identify himself with such affairs as no other ever was. Hosea's own home life was such as to make him never want to open his mouth, yet he was selected to say the tenderest words ever said about the home life of God and his people. Amos felt that his roughness of life and business made it inconceivable he should ever say a word that a luxurious court would listen to, but it is he who is appointed to go and deliver a prophecy which is like a jewel for its clean-cut expression. No scribe was chosen for that. Nathanael, whom Jesus greeted as an Israelite without guile, was one whom human probability would point to as the likeliest to be closest to Christ and

most susceptible to his truth; but no, it is John, burly, robustious, headstrong, who begs Christ to burn up a village or two as the only way to deal with such people as they met, deficient in sympathy and in so many ways the opposite of his Master, who is the one with whom Christ becomes more intimate than any other—and the would-be village-burner is the one who had an affinity for those deeper and holier and most spiritual of Christ's meanings which the others seem to miss.

Everywhere it is the choice of seeming opposites, and everywhere the choice is justified, "and that not of ourselves, it is the gift of God." Dr. Whyte thinks that it was given to James to plead most strongly with men about the dangers of the tongue, not because he had escaped those dangers, but because he could never forgive himself for the freedom and abuse of the tongue of which he had been guilty in the years when he lived in the same house with Jesus his brother.

We can never tell what God will do; but our highest wisdom is to discover that if anything is done God will do it, and not as we expect. God still chooses to reveal his Son in the most unlikely men. We think of salvation as something cut and dried, when the truth is that men are the makers of monotony, and God is the author of variety. Out of half a dozen who seemed likely, because of their training, to be the sort through whom God could speak to his false church in the time of its corruption, few were taken, because, when it came time to speak to a Pope and an Emperor, God chose a man who for the greater portion of his life had hardly dared say his soul was his own. That was Luther, who felt all of Paul's surprise that the task should fall to him. And when in the England of a century and a half ago the masses seemed to be sodden with brutality and misery and hopelessness and sin, we should most of us

say offhand that if any one were to move that sluggish mass it must be one who had some natural affinity with them and understood them well. But it was one who had no natural affinity with them, whose affinity was all supernatural and unexpected, who alone was suited to do that amazing work whose vigor and blessing is with us to-day. Straight to the very home of aristocracy and caste, to the heart of the most exclusive college in Oxford, out of the very heart of the unlikely, the choosing power of God goes to claim John Wesley, the last that one would ever think of through whom to send a stir into those sunken thousands, a stir which is with us yet. It was in spite of so much that seemed to be of just the wrong quality that it pleased God to fulfil his purpose.

This is a large and encouraging doctrine; and it comes to us, when we are all settled and crouched down into what we think to be our measure and gait, to remind us that we take too low a view of how much God may reveal himself in us. We have said relentlessly just how far we can go in the Christian life. We cramp ourselves down into our little type, saying, "I am without the gifts or the sympathies or the temperament or the opportunity which are needed for a great, strong, true, victorious Christian life." It is from such thoughts that we need to get away; and there is plenty to get away to. In the midst of our pleasures over the materials which in our business we learn how to master, let us give a thought, and a very large one, to the truth that *God has his pleasures*, and that one of his greatest, most constant, most to be counted upon pleasures is that he will keep on taking his joy with unlikely men, choosing opposites, and training them till the world will think they were foreordained and had to be; and that he will go on, the Creator of Variety, taking his pleasure in doing for our monotonous lives better than we can ask or think.



### What Is Our Strength?

The question was asked here some months ago as to when we ought to expect to do things in our own strength, and when we ought to look to God for his strength. It was pointed out in answer that the question itself was based on a mistaken idea; that there is no line between God's strength and our own, but that in everything we are dependent upon him and his strength. An Iowa attorney now writes:

Your discussion of "Our Strength, and God's Strength" was especially interesting to me, but I am not sure that I understand you fully. You say, "When... we are given ability and strength to do something, God in Christ is doing it for us..." Our "natural ability" is the ability of Christ working in us. "This seems to be all right so long as we do right." But "we are given ability and strength to do" wrong as well as right. If we do wrong, who does it? Surely not God. Why are we his instruments in the one instance, and not in the other?

Between the above quotations you also say, "It is not a question of moral perfection merely. No one of us has enough strength in himself to do what he calls the most trifling secular duties of every day;" and you help to confuse me thereby. What do you mean by "strength" in this last quotation?

The mystery of man's identity and free-will as apart from God, in whose image he is made and upon whose life he draws for all of his own life, is a metaphysical mystery that we are probably incapable of understanding while in the flesh. Even to one who has yielded himself up to Jesus Christ as his whole life, and who rejoices in the truth given us by Christ that "apart from me ye can do nothing," there nevertheless remains the awful free-will privilege of resisting Christ and Christ's will; such resistance, often yielded to even by such a man as Paul himself, constitutes sin. The "strength" to sin, or to resist Christ, if "strength" be the word to use for an action that is so eternally contrary to the source of all real strength, is certainly not of God. It seems to be the active principle of that hated part of our dual nature of flesh-and-spirit against which Paul so bitterly protests in the seventh chapter of Romans, verses 9-25. Our strength, both good and bad, as used in this discussion, would seem to be that dynamic power, or capability for action or resistance, which is within us. All the strength that we have for the doing of anything that is right is of God; not ours apart from him, but ours because we are of him. The strength that shows itself in resistance to his will, or wrongdoing, is certainly not of him, but ours apart from him. Paul calls "the body of this death." One who is in Christ can, with Paul, "thank God through Jesus Christ our Lord" that there is a deliverance from the

habitual mastery of this body of death, and a release into the habitual exercise of God's own strength in us and through us.

### Training Young Children in Betting

It is easy to become confused as to the lines between harmless and thoroughly evil practices; but it is a perilous thing to do. An earnest member in Montreal is under pressure to sanction an amusement that is far from right:

Should I permit or forbid my children playing marbles "for keeps"?

Is the principle wrong? I find other children would not care to give, or have given to them, the same marbles at the finish of the game as they had at the start. Yet one neither of my acquaintance does not allow her children to play for keeps.

The children say there is no "fun" playing at all if made to give back, yet they are quite willing to play fair. In a child of selfish disposition it seems to develop the willingness-to-lose idea which otherwise (that is, on the give-back principle) he would never have learned.

I am a teacher of a mothers' class; what my children do is looked upon by some as a guide to what their children should do.

I object to the saying that marbles is the same principle as cards, for it seems to me marbles is a game of skill, with no chance element.

Betting does not depend upon chance as over against skill; there is much betting of heavy stakes upon games or events of pure skill. The unhealthy excitement and demoralization of a bet or wager is due to the fact that it rests upon the vicious principle of getting something for nothing; that is, every winning is the result of another's loss. That principle is absolutely contrary to decency, humanity, and Christianity. A child into whose life it is permitted to enter is deliberately being trained in the practise of a principle that wrecks honor, character, and life.

Playing marbles "for keeps" is straight-out betting. It is exactly the same kind of betting as that which the owners of thoroughbred horses indulge in when they enter their favorites in races of pure skill and place some thousands of dollars on the results. The race-track horse-owners relieve each other of their money; the children relieve each other of the marbles they were playing with,—and the marbles cost money. And betting on events of skill and gambling on events of chance, as one grows older, never stay long apart.

So the practise would seem to be rather a costly way of teaching a child unselfishness, even if there were any unselfishness in it at all, which there is not. Unselfishness is the giving up of something that we

do not have to give up, not something that we do have to give up. But no child lives of whom it is true that "he would never have learned" how to give up freely unless he had played marbles for keeps. If any parents and teachers suppose so, it is they who need to learn some of the simplest lessons in what unselfishness really is, and how to take advantage of the thousand opportunities in child life to teach it.

If the children complain that there is no fun in a game without material winnings or losses, this shows that their practise is already destroying their normal sense of enjoyment in a real game. A game ceases to be a game when its chief interest is other than relaxation or recreation through amusement or the healthy exercise of skill. The moment the interest turns on what one is going to "get" out of it, the game value is gone. These children need to be taught what a real game is. They will not learn while they are allowed to bet and gamble.

### Was Prophecy Ever Reversed?

What are the laws of prophecy, as revealed in the Bible? When prophecy included a foretelling, under God's direction, of coming events, was it possible for those events to fail to come to pass? Was prophecy ever conditional? An Illinois reader raised the question in connection with a statement which was made by Professor James Stalker, D. D., in these columns on one of the recent lessons in the life of Christ. Now that we are in the midst of a study of the Old Testament prophets, the question has special interest:

Dr. Stalker made a statement concerning which I would like to know the location of the Scriptures for his authority, when he says, of the prediction of Peter's fall, "In the Old Testament, where the laws of prophecy are laid down, it is distinctly stated that prediction is always conditional, the good foretold being dependent on obedience, while the evil can be averted by repentance. It may even be said with truth that evil was predicted in order that it might not happen." The location of these laws is what I am interested in, as his former notes have been a great help to me in the reconciling of prophecy with the freedom of the will.

Professor Stalker's answer to this question is given in the following letter from Aberdeen, Scotland:

The statement that prophecy, in ancient times, was conditional on the conduct of those to whom good was promised or evil threatened may surprise those who have not reflected on the subject; but the principle is laid down, in the clearest terms, in Jeremiah 18: 7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it, if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which I evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

A very suggestive illustration will be found in the threatened death against King Hezekiah, which was not averted because of his prayer, as is narrated in Isaiah 38. But the best example is Jonah's prediction of the overthrow of Nineveh, which was not fulfilled, because the city repented. In this last case it would hardly be too much to say that the very purpose of the prophecy was to prevent its own fulfilment.

In other words, Professor Stalker understands the Bible to teach that nothing that God may say ever arbitrarily cuts individuals or peoples off from the privilege of seeking and finding God and his blessings again if they will but turn to Him. This has a reasonable sound to it, and seems to be in keeping with all else that we know of God's love, does it not?

### From a Veteran Pastor's Prayers

ETERNAL GOD, infinite, invisible: We thank thee for the coming of Jesus, in whom we see our Father; by whom we are rescued from the dark and brought into touch with thee. Teach us now the deep and tender meaning of that wondrous birth. Lord Jesus, by the hand that was once so small, the hand that later fed the hungry and healed the leper, the hand that at last was nailed to the cross for us,—that hand lead us out from the toruring tangle, into the plain path, and up to the perfect day. Thou hast trod the human way before us, and knowest its perplexities, its loneliness, and its thorns; walk with us, then, that we may not fall. Let the thrill of thy touch make us sure of companionship and of guidance. Satisfy us with the charm of thy presence. Let the Bible-page glow as we read—with thee. Make duty a joy as we wear the yoke with thee. Show us the way to serve. Sharpen our vision that we may find the friends whom thou hast in store waiting for us. So equip us with compassion that we may make friends in unlikely places. Lord, make us of use. We would not reach heaven alone, and with empty hands. Expel our weariness of self, and cure our heartaches, by engaging our hearts with others' needs. In place of our disresses, fill our days with opportunities. Keep us from doing wrong for thee to win thyself a reprieve. Instead of dragging feet and unsatisfied longing, we would learn thine eager impulse and generous joy. Undo the things that bind us to self, and put us afloat among the constant beneficiaries of our kind. Thou Babe of Galilee and Christ of Galilee, bless and school us, and set us free to range the wide ways of love and usefulness with thee.



# Why We Boys Don't Smoke Cigarets

When thirteen I had my first smoke, and was almost sick. The reason I tried was that I had seen so many men smoke, and I wanted to become a man, as all boys do, as soon as possible. After having formed the habit I found my life was anything but manly in that I sometimes had to resort to lying to keep my habit a secret; but in spite of all, I had to come out and own up, and though neither my father nor my people ever spoke to me about it, I tried to quit because I felt mean and dirty in myself. Though I tried for a number of years to quit I couldn't, and as I grew older my number of cigarettes a day grew, so my disgust with dirty old self grew, and though I have never told any one, yet I would have given almost anything to be able to quit. Though it may not sound very manly, I often felt asleep praying, and crying for power to quit. My desire came when Christ was shown to me, and so I quit because I realized his love.—*Walter Ingram Morgan, Toronto, Ont.*

I am sixteen years old, and I am glad to say that I belong to the class which includes those who have never begun cigarette smoking. My reasons for not doing so are these: I have been trained from my infancy to regard it as a sin. I have always had a desire to be healthy and strong, and to accomplish this I must abstain from all forms of tobacco. Lastly, I believe that every man and boy should be able to control himself in every respect, and to do this he cannot be addicted to any habit that will make him his own slave.—*Leon E. Page, Bayre, Vt.*

[To a thirteen-year-old boy in New York State it was suggested by his father that he write a letter for this series. After considerable reluctance the boy wrote the following.]

In response to your request about smoking cigarettes, in Volume fifty-three, No. 7, I wish to tell you that I ain't a darned fool, and that's the reason I don't smoke.

I feel my duty to write a few lines regarding the reasons why I don't smoke cigarettes. First, let me tell who I am. I am a full-blooded Indian young man, twenty-one years of age, attending Jones Academy. My reason for not using the cigar is because I don't see any benefit the users receive from its use. Another reason is because the physiology tells and explains the effects it produces on a person who uses it under any consideration.—*James W. Jones, Dwright, Okla.*

The reason I don't smoke is because it injures both mind and body both physically and morally. The cigarette is the curse of this nation and will soon be thought of as slavery is now.—*Heavison Pollock, Fargo, N. D.*

The reason I don't smoke cigarettes is because papa doesn't want me to. Another is that it injures you in many different ways. For example, it injures your lungs so that you cannot breathe freely, and I have noticed that the boys who smoke cigarettes are the dullest boys in school and in play; they never suggest anything to play, but play what the other boys suggest. Cigarettes injure the person in many ways I don't know, but I know enough to keep away from them and the fellows that smoke them. Down with the cigaret!—*Rufus O. Anstey, Marshallville, Ga.*

I have never smoked cigarettes and by God's help never will. My reasons for not doing so are: Tobacco is a pernicious habit, and especially when introduced into the system in the form of cigarettes. You can see its active principle, nicotine, which is an energetic poison, destroying and sapping the manhood out of bright young boys, leaving them nervous and fit subjects for disease. My boy friends all say they experience a sense of nausea when under such influences, and the height of their ambition is to die; and they resolve never to use it again. Those boys in many cases do not want father and mother to see them using it; therefore anything we have to hide from our parents depends upon it, is no good. I have never asked a man yet who said he was glad that he smoked, but was sorry he ever took up the habit, because it is useless and dirty.—*Willie B. Wilson, Marringtonurst, Man., Canada.*

I used cigarettes about three times a day and was smoking constantly for one year and a half. One Saturday I came to work very sick and the cashier seeing I looked very bad, asked me what was the matter. I told her and she asked me if I smoked cigarettes and I told her yes, and I had a very nice talk with her until she convinced me of the ill use of tobacco. I have not smoked a cigaret since then, which is five or six days ago. I believe I feel every much better than I ever did while using tobacco. I am positive if I can do without tobacco this long I shall be able to get along without it in the future.—*Charles Smith, San Francisco, Calif.*

I have never started smoking for three main reasons. First, I could find no one who smoked who could give any reasons for smoking or explain what pleasure they found in it; second, I found the majority of boys who had formed the habit of smoking desired to stop, so I concluded that it would be better not to start; third, I was never prohibited from smoking by either of my parents. My father smokes, and says he has no objections to my doing so, but it would be better for me to wait until I have become a fully developed.—*Frank Crockett, Honolulu, Hawaii.*

The reasons why grown people don't want boys to smoke are well-known; but it seemed to The Sunday School Times that it would be well to ask the boys who don't smoke to give their own reasons.

In response to a call for such information, enough letters have been received to make six pages like this in The Sunday School Times. Boys—and in a few cases their parents or teachers—in thirty-four states, two provinces of Canada, and one foreign country, besides Hawaii and the District of Columbia, have responded, and the letters are still coming! It is a matter of regret to the Editor that so many letters will have to go unpublished; only a few representative ones can be given here; but all the boys who have written have helped to swell this testimony which counts heavily against the common foe, and the Editor and readers of the Times are grateful to all.

When I was at school I did not smoke because: 1st. My father and mother detest the habit, and gave me practical reasons, which I could understand, why I was not allowed to smoke. 2nd. I noticed that the boys I played with who smoked were those who had the least sense of honor; those I was never sure would play a fair game, and who were most often at the bottom, and most ready to cheat in class. All the bullies smoked. Now that I am a little older I have other reasons why I do not smoke. 1st. Because I do not feel any need for it, and would rather spend my money on books or something else that is useful. 2nd. I know that it is wrong, and that it is a great instrument of the Devil for leading boys and young men astray.—*Alex. Rattray Hay, Edinburgh, Scotland.*

My reasons for quitting the use of cigarettes are as follows: first, they were injurious to my health. I also discovered they were injurious to my mind and interfered with my studies. Another reason, cigaret smokers are not wanted in any line of work. I found the use of cigarettes injurious in many ways, physically, morally and mentally.—*L. T. Ethridge, St. Maurice, La.*

I am glad to say that I never was in the habit of chewing or smoking, and never expect to be. One reason is that my parents taught me better. Since I have been going to school here at Georgetown I have noticed that the bad scholars are those that use tobacco, and those that make good grades are those that do not. And I have noticed that the tobacco gets complete control of the user. I have known several to boast that they could quit when they wanted to; and I have known those boys to try to quit, but could not. I remember that one of the officers on board the steamer I came across the Pacific on was a very free user of tobacco. When we left Yokohama, Japan, he gave his tobacco away, and said that he was going to quit. But when we got to Honolulu he bought another supply, having quit for about a week. This shows the complete control tobacco gets over the user.—*Robert Hendry, Georgetown, Texas.*

While a student in the Washington High School I became addicted to the use of cigars and cigarettes, probably because of association with a young man, during a summer vacation, who smoked a great number, especially when we were together. Just at that period of my life I was one of the successful athletes of my school, and just before the summer vacation I came across the Pacific and we would win the Inter-High School championship the next year. I soon discovered that the smoking was not only hurting me physically, but I was losing the grip on myself in other ways, and I realized that every slip from my seventeenth year onward would be an almost irreparable loss in the building of my character, and so I gave it up, and I have never regretted the act.—*J. Edward Madden, Washington, D. C.*

In reply to your request concerning cigaret smoking, I might say (although I am quite an old boy now) that I gave up smoking cigarettes partly because I was starting to teach a Sunday-school class and contemplated joining the church, but more because I thought that any one to be dead in earnest in his service for Christ, could not do it. The prevailing opinion here at college is just the opposite to that view, but I am one of the very few who has not changed his opinion yet, because I think that a college man has tremendous influence on the younger fellows.—*C. A. Goodwin, Wesleyan University, Middletown, Conn.*

I am younger than some boys,—seventy-four years young. Have never smoked a cigaret. Why? I was told it was dangerous; and from what I had seen of tobacco smoking I believed it was true. Then, too, I saw that it was a waste of money. No returns. Now, since those days I have been watching my smoking companions, and find that they suddenly drop out of the race. I prefer to stay here until God shall call me.—*Thomas F. Thompson, Franklin, N. H.*

I am a boy in the teens. I never touched a cigaret and never had my desire to. There is nothing "smart" or "manly" about following a cigaret around. The youth who destroys his blossoming manhood through so disgusting a practise lacks foresight and is to be sincerely pitied. I never used tobacco in any form because I am determined to put my notch just as high up on the ladder as possible. To do this the careful conservation of all natural resources and energies is absolutely necessary.—*R. R. Al., New Concord, Okla.*

The first reason why I have never started the dangerous habit is due to the admonitions and warnings of my parents. Secondly, to the signing of a temperance pledge in our family Bible. For six months, acting as a clerk, I had access to cigarettes, and many times I offered the fifth, but every time I said "No," and every time it became easier to say "No." To-day, with a salary of \$550 a year and only myself to maintain, I have no money to spend for cigarettes. With but eight hours' work, I should find it hard to find time to waste. I count my breath too pure to mix with the foul black smoke, and respect womanhood too highly to cause her to inhale poisonous fumes. It is not my desire ever to be an inmate of any asylum, prison, or almshouse on account of the direful result of the habit. I have Him as my choice and indweller, and with Him no impure, vile, vicious, and disgraceful habits have access.—*W. Oran Cressman, Springfield, Pa.*

Our Sunday-school teacher told us to write to you and give you our reasons for not smoking. My reason is that it would give me a bad reputation besides injuring my health, and it is also a filthy habit for which I have no desire.—*Cecil St. Helen, Portland, Ore.*

There are several reasons why I quit smoking. In the first place, my mother did not approve of it; secondly, I did not want to set the example for my smaller brother; and thirdly, I saw that it was having a bad effect upon my health. Having fully set my mind to quit smoking, it was an easy matter for me to stop, and I think I am much stronger now than I would have been if I had continued the use of tobacco.—*Walter S. Grant, Clarksville, Tenn.*

I had smoked cigars, pipe, and cigarettes from the time I was thirteen until I was eighteen. At the age of eighteen the claims of Christ on my life began to call for me serious thought, and, like many others have done before me, I tried to work out my own salvation. In this effort I clipped off this and that habit that I felt to be out of harmony with the Christian life. With the growing conviction that the use of tobacco was not becoming to the Christian I considered whether I ought to give that up also. However, I was not willing to do so and reinforced my supply with a new pipe and some more tobacco. The next day I went to the Y. M. C. A. reading room and picked up a booklet entitled "Top or Bottom, Which?" After reading this I concluded that from a Christian, moral, and business viewpoint I had better give up tobacco. The next day I disposed of my pipe and my cigars. Soon afterwards I gave my heart to Christ and my convictions against the use of tobacco were confirmed. That was seven years ago last November, and I have not smoked or used tobacco in any way since then except in my dreams, from which I always awake with a sigh of relief.—*R. W. McClure, Charleston, Mass.*

In the first place I think that cigarettes are bad for the physical body. They stunt the growth of young boys and make them weak and shiftless. In the second place I think cigarettes are bad for the mental body. They weaken the brain and force blood to the head. The nicotine in cigarettes is very harmful and is a dangerous narcotic. In the third place cigarettes are not good for the spiritual body. Think how many boys have been dragged down to the low. I kind of like just because they started out smoking cigarettes, "Just to be smart." Cigarettes create a morbid thirst because of the constant spitting, and this leads to drinking.—*Anton R. Johnson, Hasty, Minn.*

Some fellows will say, "I can get to heaven and still smoke cigarettes." Very true, in my opinion. Yet, we are told that God wants clean, healthy, strong men and boys to fight his battles. The question is not, "How can we get to heaven and still be smokers?" but, "Can we be clean, healthy, strong men and boys, both physically and morally, and still be smokers?" I say we cannot. I lay the reasons for my abstinence to three things: First, I believe, as a fair-minded fellow, having listened to the arguments of both the cigaret and anti-cigarette smoking people, that I cannot smoke cigarettes and not injure myself physically. Second, I believe that I cannot be a clean Christian, setting a proper example for those about me, and smoke cigarettes. Third, I cannot afford to scorn the advice of older, wiser heads than mine, who have warned me against the use of tobacco.

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own; for ye were bought with a price; glorify God therefore in your body." I would not think of disobeying or disputing the authority of the rule book when playing a game of baseball. Why, then, dispute or disobey the Rule Book in the game of life?—*Albert F. Erler, Newark, N. J.*

## Vineyards and Drinking in the East

By Frank Irvine Mackinnon, M. B. C. M. (Edinburgh)

The grapevines of Syria have an abundant and life-giving mission to fulfil without the abuse of a single drop of the rich blood of the grapes by its turning into life-destroying wine. Here is a satisfying statement of fact from an Edinburgh physician now serving as a medical missionary in the Victoria Hospital, Damascus. Not only does he make very plain the Bible allusions to vineyard planting and tending, but he also shows how regrettable, unnecessary, and increasingly dangerous is the wine-making part of the industry there as elsewhere in the world.

THE cultivation of the vine has claimed the attention of the Eastern husbandman from the earliest dawn of history. The first mention of it in Scripture occurs in Genesis 9 : 20, and it is interesting to observe in connection with this reference that special mention is made of its abuse—a warning to all time not to convert the blessings of heaven into evil.

The East is peculiarly adapted to the cultivation of the grape vine, and is considered by many to be its home; and there are few things in the vegetable kingdom more beautiful to contemplate than a well-cultivated vine, whether clambering up some tree and falling in graceful festoons from its branches, or hanging over some rocky cliff or trailing over stony terraces, as is so often to be seen on the slopes of the Lebanon Mountains.

Palestine and Syria claim a great variety of grapes, and new kinds are constantly being imported from Europe and America. In Lebanon alone they boast of seventy different kinds. It goes without saying that each district claims that the grapes grown there are superior to all others, for it is as common for the dwellers of different localities to extol the virtues of their vines as it is for them to praise the excellent qualities of their native air and water!

In the selection of a vineyard due attention must be given to a suitable site and soil. A fine wheat producing calcareous soil is considered best; and a sheltered, sunny southern aspect a good situation. A great deal of labor is expended on the preparation of the intended vineyard. The weeds and stones are carefully removed and the soil plowed and dug—and even manured when required. Various methods are employed in propagating the vine, of which by far the most common is by cuttings, and next to this by grafting or budding. Propagation from the seeds of the grape is never practised in Palestine, as long experience has taught that the almost invariable result is a reversion to a very inferior type—the original progenitor or "wild grape."

During the month of March or early in April the old vines are pruned (John 15 : 2) and the new vineyards laid out. The usual method adopted is to dig trenches or holes about two feet deep, and three to ten feet apart, and lay in them the young canes obtained from the pruning of the old vines, leaving a foot or so protruding above ground, which in many parts is carefully protected from the winds and sun by erecting a tiny wall of stones around it. When the cutting has shown evidence that it has struck root and is sufficiently strong the protective wall is removed. From time to time the young vines are cut back to strengthen the stock and roots. After a period of three, four, or five years (according to soil and locality) the vine is allowed to bear.

In the plains around Damascus, where some of the choicest grapes are produced, the vineyards are irrigated three times in the course of the year—in December, January, and when the young grapes begin to form, whereas on the Lebanon Mountains, and where streams are scarce or wanting, the rain is considered all that is necessary. The rainfall in Damascus, however, is only nine inches in the year, whereas in most other places it is abundant, and is supplemented by heavy dews.

As soon as the fruit begins to form, active measures are taken for its protection, for the grape has many enemies besides insects, the phylloxera and other fungoid diseases. Dry stone walls capped with thorns, or prickly hedges, help to keep out marauders—dogs, foxes, or jackals, all of which "spoil the grapes."

In many of the mountainous regions of Syria the *Ursus Syriacus* or Syrian bear (which is becoming rarer every year) descends from his rocky haunts

—Four miles to the south of Damascus lies the large village of Daraïya, where the famous "Zaynay" grapes are largely cultivated, and concerning which there is an interesting local tradition. The Moslems say that Muhammad, while partaking of some grapes given him in heaven, threw away the seeds. These fell into the soil at Daraïya and took root. They believe, in consequence, that no other place is suitable to the growth of the delicious Zaynay grapes, the delight of the Damascenes.

and produces great havoc in the vineyards when the fruit is ripe. To guard against all these and human depredations watch towers or booths are erected in positions with a commanding view. In many places in Palestine these are permanent structures, whereas in other parts they are box-like booths or "lodges" formed from the branches and leaves of trees and lifted high above the surrounding ground by poles in the form of scaffolding (Matt. 21 : 33; Isa. 1 : 8). From these aerie perches a sharp watch is kept over the vineyards, which are offences so extensive as to necessitate several such guards.

The time of vintage is generally from July till August, except in the higher latitudes, where it is at least a month later. A very large proportion of the fruit finds its way into the markets and homes in the fresh state. A bunch of grapes and a loaf of bread is the ordinary midday meal of the Eastern peasant as long as the fruit exists, and so trifling is its cost (for a pound can be bought for one cent or even less) that it is within the reach of the poorest of the land.

Missionaries have often been unjustly criticized for their extravagance when they have unlocked their best for the passing traveler, and there is more than one case on record in this land where the ordinary "globe trotter" has censured the régime of an orphanage or school for supplying the children with fresh grapes for their meal! The cheapest, healthiest, and most common articles of diet in one corner of the world are luxuries in another.

Besides being eaten fresh, the grape in Palestine and Syria is converted into raisins, "dibs," wine, and arrack.

**Raisins.**—Like most choice fruits, the grape is preserved in its dry state. Various methods are employed in different parts of the world in making raisins. That most generally adopted in the East is as follows: Ashes from burnt wood or charcoal are thrown into a vat of water and allowed to remain for four days, after which the whole is agitated and allowed to settle. The water is then decanted off into another vessel and a layer of olive oil is added. Into this solution the grapes selected are dipped in baskets and then laid out to dry in the sun on flat rocks, the roof of a house or on a piece of ground smoothed and swept for the purpose. While drying, it is customary to sprinkle them with a little of the above solution. After six to ten days the grape has become a raisin. A common method in other parts of the world is to add one pound of concentrated potash to about fifteen or twenty gallons of hot water. The bunches of grapes are dipped into this hot alkaline lye, and allowed to remain a few seconds, and then laid out to dry on mats or wire trays. The object of the hot potash bath is to remove the natural oil on the surface of the fruit and to open up the pores of the skin, thus allowing evaporation to proceed more rapidly and perfectly and preventing what is technically known as "bellying out."

"Dibs" is universally used as an article of food in most households in the East. It is a kind of molasses or grape honey. Its preparation is attended with mirth and song. From the surrounding vineyards loads of grapes are conveyed to the common press, which consists of an excavation in the rock, with channels leading to troughs below. The grapes are thrown into this excavation and trodden out under foot to the Song of the Vineyard and clapping of hands. When all the juice or "must" has been expressed, it is collected from the troughs, mixed with a small quantity of white clay, and boiled in large coppers. It is then allowed to cool and settle in earthenware dishes, after which it is then decanted off and boiled again, during which all scum or impurity is carefully skimmed off. On cooling it assumes the consistency of syrup, but with time thickens like honey, and is eaten with bread in the same way. "A loaf of bread with dibs" is the Eastern equivalent of what is known in Scotland as "a piece with treacle."

**Wine,** or the fermented juice of the grape, has

been known from time immemorial in the East. "Unfermented wine" is a thing unknown in Palestine and Syria, and is regarded by all with whom the writer has spoken as an impossibility. There is no question that the liquor spoken of in the Bible as wine was an intoxicating drink, otherwise why should the Scriptures abound with such denunciations against intemperance and exhortations to be sober?

According to the tenets of the Koran, which, referring to "wine and lots," says that "their sinfulness is greater than their use," alcoholic beverages are forbidden. Concerning the origin of this prohibition there is a tradition that during a drunken brawl one of the companions of Muhammad was killed. On returning to a sober state of mind "the prophet" forbade the use of wine and all intoxicating drinks, and hence coffee was introduced to take its place, a custom which is now universal in the East. Although it is comparatively rare to see an Oriental staggering along the streets under the influence of drink, as is unfortunately so commonly to be witnessed farther west, and, although the East may be regarded, on the whole, as a land of temperance, yet it is a lamentable fact forced on the writer after twenty-six years' sojourn in Syria that drink, with all its consequent evils, is greatly on the increase among Moslems, Christians, and Jews.

Small quantities of wine are commonly made for domestic use by many families in the towns and villages, but it is also manufactured on a large scale in several districts, especially the plain of Sharon, Carmel, Lebanon, and Shihra. This is due, in a great measure, to the fact that the restrictions formerly imposed by the Moslems on its manufacture have fallen into abeyance, and in consequence, not only is the manufacture of wine and other alcoholic beverages going on increasing from year to year, but drinking is also advancing proportionately. The use of alcohol, like that of morphia and other narcotics, is so seductive and insidious that it goes on creating an ever-increasing desire for stronger doses. The vitiated appetite, no longer satisfied with the light wines, containing ten or twelve percent of alcohol, demands something stronger, until at length the moderate drinker passes into the ranks of spirit-drinkers and drunkards.

To satisfy this unnatural craving, "arrack," or "raki," an ardent spirit, containing nearly fifty percent of alcohol, is manufactured. Unlike that of India, which bears the same name, and is obtained from rice, it is distilled from the grape or raisin. After the wine has been withdrawn from the fermenting mass anise seed and some licorice root are added to the residue, and from this, by the process of distillation, "arrack" is extracted. It is a perfectly clear spirit, as strong as ordinary brandy, which, on the addition of water, turns milky white. In many Jewish and Christian households, and not a few Moslem families, it is the unfortunate custom to offer a glass of "arrack" and water as "an appetizer" before sitting down to meal.

It is not possible within the scope of an article like this to refer to the many scriptural allusions touching the cultivation of the vine and the abuse of wine and strong drinks. The Holy Book abounds with such references, and many are the lessons to be drawn from them.

In partaking of the luscious fresh fruit of the vine, one of the best gifts of a bountiful Creator, in preserving it in the form of raisins, or "dibs," for future use, there is nothing that is objectionable; it is only when it is converted into intoxicating drink that "it biteth like a serpent and stingeth like an adder."

DAMASCUS, SYRIA.

### Tobacco Ammunition

ONE of the most remarkable statements on tobacco ever made by a scientist is that of Luther Burbank's, the "Plant Wizard." It is printed on an attractive card, at 2 cents each, 15 cents a dozen, or \$1 a hundred copies.

"Some Thoughtful Opinions on the Cigaret," by leading business men and educators, is a leaflet full of ammunition; 2 cents each; fifty or more, 1 cent each.

"Cigarets: A Perilous Intemperance," is a startling disclosure of the large number of leading business houses that to-day have closed their doors against cigarette-users as employees; 2 cents each; \$1 a hundred.

"The Question of Tobacco" gives the views of the Editor of The Sunday School Times, in a series of challenging statements that it is hard to get away from; 2 cents each; fifty or more, 1 cent each.

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# Is Lying Always and Only Wrong?

The viewpoint of lawyer, pastor, and business man

## Justifiable Concealment Not Lying

By William Chalmers Covert, D.D.

THE striking impression made by the appearance nearly twenty years ago of a little book by the late Dr. Henry Clay Trumbull, entitled "A Lie Never Justifiable," has not been forgotten. The discussion came as a kind of first aid to the depressed and unhappy prisoners of conscience who had long waited the positive word of some one whose standards of truth-telling were inexorable, and whose moral sense was true and keen.

While waiting the lie, and holding that in every instance it undermines the moral character and spiritual power of men, as does any other vice, we learn anew from Dr. Trumbull that concealment of the truth under certain circumstances may not only not be of the nature of lying, but may be a moral duty.

My experience and conviction as a pastor leave no doubt in my mind as to the concealment of the truth being necessary and morally right, even though deception follows. Again and again I am called on to conceal things whereby it is very apparent that I have withheld the truth, yet in so doing I feel utterly removed from anything like the lie.

A widowed mother, whose life had been filled with a succession of personal sorrows, thought she was about to die. She was a most godly and faith-filled woman. At what seemed the end of her painful life, though it did not prove so to be, she reposed in me the sad story of an ailing son, then a fugitive in hiding. She gave me the details of his career with definite information as to his whereabouts, and also placed in my hand a letter of loving advice for her boy, urging me to see him, still believing him to be the tool of crafty men who alone profited by the boy's disgrace. It was a long, harrowing story.

Later I performed the sacred errand imposed on me by the mother. I found the man in a prosperous business under an assumed name, trying to make good and restore the misappropriated funds which through his bookkeeping others got. There he worked, while detectives of two continents were looking for him. I gave him his mother's letter under circumstances filled with a suppressed and tragic pathos of which his nearest desk-mates suspected nothing.

However, in some way or other a detective agency learned of my having information concerning this fugitive, and began to press me with their very effective methods. Of course I utterly refused to give forth facts of which I had become an unwilling possessor at the hands of an old mother. The agency sent its emissaries a thousand miles to force a divulgence from me. They interviewed ten of the leading men in my parish, urging upon them the duty of coercing me to render the assistance they desired, contending that as a minister of the gospel I was inverting the ends of justice and becoming a partner to crime. Other unpleasant consequences followed my unyielding purpose to keep the aged mother's secret, though I have never changed my mind as to the wholly justifiable character of my position.

This theory of a justifiable concealment is a constant expedient in scores of emergencies of the pastor's life. In this ministry of necessary concealment, blunt silence may not always be enough; it often leaves a sore spot, and needs the aid of a kindly word. Delicate evasion is possible, as when Jesus said to the two disciples on their way to Emmaus, "What things?" when they asked if he knew of the things that had transpired in Jerusalem during the past week.

The general principle need not be obscured,—namely, that men who hate the lie and avoid every lying thing are in duty bound, under certain circumstances, to withhold or conceal the truth. Dr. Trumbull in his little classic on truth-telling was not tinkering to make loopholes through which shifty and uncertain and weak-conscience men might escape when truth-telling grew embarrassing, but he was endeavoring to set the line between the true and the false so clear that no one need to fall and fail through confusion or doubt as to where that line lay.

CHICAGO.

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Martin G. Brumbaugh, Superintendent of Public Schools, Philadelphia, when asked his view upon this question, wrote: "If one reads the modern ethics and their philosophy, it is possible to build a theory that would give color to the idea that it is sometimes right to tell a lie,—provided one forgets the really important fact conditioning the case; namely, that the answer to this question must include and take account of the real fact that we live on after the body sleeps. With one's mind centered on immortality, with one's belief that we may see God if we are pure in heart, there is only one answer: Tell the truth always as becomes a child of the Father of Truth."

## Absolute Truthfulness for a Lawyer?

By Mornay Williams

THERE are special reasons, in addition to the general ethical principle, why absolute truthfulness is necessary, from the lawyer's standpoint. In all litigations the subject-matter of the litigation must be ascertained by evidence, and a very large portion of this evidence is in the form of statements made under oath by witnesses. The lawyer, in order that he may be able both to bring out the proper evidence in any case, and that he may deal fairly with the witnesses whose testimony he is drawing forth, should in all things himself preserve absolute truthfulness. It may not always be necessary for him to explain to his adversary all that he knows about the case in advance, but it is always necessary for him that he should permit no untrue statement to pass his own lips or to be used by him through the medium of one of his witnesses to affect the case he is trying.

An illustration of the temptation to violate this rule occurred very early in my own practice. A very important case (an ejectment suit), in which I was the attorney for the plaintiff, and in which there was associated with me very eminent counsel (now dead), was on trial, and in the course of the plaintiff's case a considerable amount of testimony by civil engineers was required.

The chief expert in engineering for the plaintiff was a very well-known surveyor, and also professor in one of the city universities; and he had found it necessary, in the course of the work that he did in the case, to employ younger men to make actual surveys. One of these younger men had made a certain map of the premises in question, and had to testify to the survey before the map itself was offered in evidence. On his testimony the map, which was an important link in the chain of evidence, was received.

The case was a long one, and this witness had left the stand by the time the court adjourned for luncheon. During the luncheon hour the expert engineer came to me and stated that he had discovered that his young associate had found a serious error in certain of his calculations, which had affected the map, and the question arose whether the unwittingly false statement should be disclosed to the defendant's attorney. In view of the fact that the error was not a vital one, the elder counsel in the case was inclined to think that the matter might be passed without notice, but I insisted that the matter must be laid before both the court and the defendant's attorney.

Accordingly, just before the opening of the second session, the matter was called to the attention of the court, and, by his direction, to the attention of the opposing attorney, and an explanation was made as to how the mistake occurred. In looking into it, the defendant's attorney conceded that the matter was not vital, and, the correction having been made, the map was allowed in evidence. The case proceeded, and on that trial the plaintiff was successful. The point was, however, of such interest that the expert engineer felt himself under obligation to recognize the probity and uprightness of the procedure, which he did most handsomely.

From every standpoint, the lawyer should be a most accurate and truthful man.

NEW YORK.

## A Business Man's Impressions

TWO brothers were in the coal business; one of them got converted, and immediately started in on personal work, urging his brother to "join church." To which the brother replied: "It is all right for you to 'join church,' Bob, but if I should join who would weigh the coal?"

A man was in my office yesterday; he was a member of the church. While he still attends, he has not been to Communion for twenty years; felt that he was not good enough to go to Communion. He said that in his business he could not always tell the truth, and, so long as he was in a business that required him to lie, he did not think he ought to go to Communion. He has never been very successful in business.

On the other hand, I know a man in the same business who is one of the most successful in his line. He hates a lie; and, even on the most important matters, when cornered, he told the truth when a lie would probably have saved him a great deal of trouble; yet he has been more successful than any other one man I know in his line. Even if he were only doing it as a matter of policy, which he is not, he has demonstrated conclusively that in his business a lie is not justifiable, and his unsuccessful competitor still insists that lying is necessary in that same line of trade.

Recently a man went to a large publisher and offered him a supply of paper at a low price; told him that he was making no money on it, but that he wanted to get started with him. The price was attractive, but the publisher found that the man was not telling the truth; and, while his quality seemed to be satisfactory, he was afraid to trust him with the business, and paid more money to a man whom he believed to be absolutely truthful.

A few years ago railroad companies were pretty well throttled by large industries. One road was pitted against another, and the rebate system was breaking their backs. It was a great relief to them, therefore, to have the Interstate Commerce Commission step in and protect them against themselves. It would be hard to find a railroad man to-day who would like to return to the old system of rebating. But it would be pretty hard on some railroad officials to for a while if a commission were established to compel the officers to tell the truth, yet half the time spent in scheming by the different roads could be used in the development of their lines instead of deceiving one another. While perhaps few railroad men will agree with the suggestion that they would be relieved by such a commission, I believe that within a few years it would not be possible to find one man who would like to go back to the system at present in vogue in railroad association meetings.

The government insists upon the absolute truth in regard to labels and marks on food, and there are few consumers and very few manufacturers who would like to return to the old system of misrepresentation in branding. It is recognized by some of the shrewd advertisers and many of the periodicals and daily papers that the absolute truth in advertising is the best policy, and that a lie is not justifiable. The most reputable papers will not accept advertising which they believe to contain a false statement. Bills are now before several legislatures making it subject to penalty to allow a misstatement in an advertisement.

I took dinner to-day with three very successful business men. I tried to start a discussion on whether a lie was ever justified, but every man seemed determined each time to change the subject, and I could not even get the discussion started. Not one of them was willing to admit that a lie was justified, and yet they refused to say positively that it was not. They are members of church,—officers and active workers.

On the little unimportant things of everyday life it is easy for a business man to get into the habit of lying; and it is difficult to balance the account—to know whether or not even business success justifies it; but there are probably very few cases of important matters where the truth would not be better than a lie, simply as a matter of policy, without regard to whether the laws of God will justify a lie. And this last is of course the real standard. "God cannot lie; he cannot authorize any one else to lie; he therefore cannot justify a lie."

## Visiting a Jewish Home in Egypt Before the Exodus

Professor Kyle invites us to see the home life of a well-to-do family of Israel under Pharaoh, and some surprises greet the visitors

THE child Moses was put in an "ark of bulrushes" made water-tight with pitch in order that he might be placed in the river by his mother,—a pathetic, unconscious kind of obedience to the command of Pharaoh for the drowning of the baby babies. The sacred writer in depicting the tragic scenes in connection with the plagues and the exodus speaks of the "dwellings" of the Israelites. The lamb of the passover feast was to be "roast with fire." When the slaves at last went out of Egypt they went so hurriedly that in some cases the dough for the bread was carried unbaked in the kneading-troughs, because there was not time to wait to bake it. These little incidental touches in the narrative give us some hint of homes and home life and comforts and conveniences among the Israelites in the land of Goshen, even in the days of slavery. In truth, there is no evidence that the Hebrew slaves were ever chattel property at all, but government serfs, subject to the dreadful severities of the *corvée*, as it has been called in these later days in Egypt. It was compulsory, unremunerated labor by government authority, and was practised by the Pharaohs through long centuries, and even by later rulers of Egypt, the Suez canal being built by the same sort of slave labor as made brick for Pharaoh in the days of Moses. Even as slaves the Israelites had wealth of flocks and herds which they took away with them at their departure; they had homes and dwelt in them, and in the days of their prosperity, before the king "who knew not Joseph," they had been kings' favorites, and had enjoyed the special bounty of the court.

The thousands of tourists who come to Egypt find as much enjoyment in observing the home life of Egypt's living as the curious felices of Egypt's ancient dead. If it were possible to take them to the land of Goshen, and at the same time transport them back over thirty-three centuries of time, and introduce them to a son of Jacob in his own house, in the days before the king arose "who knew not Joseph," all the other sights of this weird land together would not be so attractive as that expedition.

### Antique Furniture Models from Egyptian Tombs

Let us organize such an expedition to see the home life of the Israelites in Egypt; not to the land of Goshen, for almost the last traces of their residence there have disappeared, but to that greatest treasury of relics of old Egypt, the Egyptian Museum. Now do not ask me if all the interesting things we shall see belonged to one and the same house, or whether they all come from exactly the same time. Customs and methods of living strike their roots deep into the past, and reach their branches far out to the future, so that some latitude may be allowed, and is craved, on this occasion, in the study of the domestic habits of an ancient people. We shall not go far amiss in the ideas we thus gain of the homes and home life which were possible to the sons and daughters of Jacob in the land of Ham.

I bring you to the home of one of the well-to-do families of Israel in the days of their prosperity. The heavy wooden door opens upon its ornamental bronze hinges, and we respond to the cordial invitation to enter. We seat ourselves upon the chair proffered us. Perhaps we expected only the low divan so common in modern Egyptian houses. We are most agreeably disappointed in this. These chairs, with lion legs, are of the graceful lines of the finest old furniture among us. Then here are other heavy wooden chairs with solid frames, flat, perpendicular bars in the back, and cane seats. The legs are gracefully carved front and hind legs of lions. The conventional, good dining-room chairs of to-day are almost the exact counterpart of these. About the room are a variety of other comfortable articles of furniture.

These ancient artistic stools, with seat suspended between four perpendicular legs, and without arms or back, beautiful in form and decoration, lettered with mottoes around the seat, are models, in style as well as in shape, for some of the stools found in the best stores of fine furniture at home, and they are far more attractive in appearance. These others of solid wood, some oval and some half oval, and some square, with short, thick wooden feet, are of a more plebeian char-

acter. What was the attraction in Egypt that caused the Israelites in the wilderness so often to long for the old life? Why was their great leader so tried by backward glances of the faces he strove to keep set toward Canaan? A day spent in reconstructing one of the homes of Goshen (now moved to a museum) gives a clue to this answer. As we step over the threshold of such a home, what sort of reception shall we expect? How near will the surroundings be to those of a comfortable suburban home of to-day? Not the least entertaining features of Dr. Kyle's letter from old Egypt are the surprises that meet us as we go with him in mental picture through such a Jewish home, examine the furniture and the wearing apparel, inspect the toilet articles of our hosts, and perhaps see an "ark of bulrushes."

This camp-stool, with leather seat, and feet carved into the heads of geese, is a very pretty conceit. This other one is a camp-chair for two persons, with wooden frame and canvas seat. And it is in a tomb that all this ancient furniture is found; the idea of the tomb furniture was to furnish the grave for all the needs of the dead man.

This curious couch upon which our Israelite host has taken his seat has curved side-rails and raised head-piece, and all the graceful lines of the finest furniture now made. The beds, like the chairs and stools, are the models for much that has been used in later centuries. At the head of the bed, that curious wooden article, with one strong foot and a crescent-shaped top, is the pillow of mine host, upon which he "rests" his head at night. No one can deny its beauty and artistic character, but "rest"—! One of the archeologists in Egypt told me that he tried it, but the way face he made at the remembrance of the experience did not commend it as an article of comfort to an untrained user. The cedar chests for which we pay such exorbitant prices are homely affairs compared with this carved and shapely one which stands at the foot of the bed.

Perhaps we will be pardoned by our host and hostess if in our curiosity we take a closer peep at little things, and see these toilet articles. This is milady's mirror. The horn handle still shows its beautiful colors, and here and there is still a bright place on the mirror that reflects a faint image. This is the box in which it was kept, this exquisite piece of art-work, with top inlaid in ivory, with human figure, birds, and flowers. And this assortment of razors of the master of the house might have been selected from as great a variety as any hardware store of to-day could afford. Here is one which, with its wooden shield for two blades, might fairly claim to be a safety razor.

### Home Comforts of Ancient Egypt and Now

And then wigs! The modern pompadours and Marcel waves are not to be mentioned with these extravagant head decorations. Even the beauty and the dandy of the days of powder and wig a century ago could not have shown such collection as this. I despair of describing these. Such description is not in the line of an archeologist; it would require a hairdresser. These wigs remind me of nothing so much as of a swarm of bees, as I used to see them in my boyhood days when with fear and trembling I tried to coax them into a hive. They are made of tight little ringlets no larger than a lead-pencil, with some longer ones hanging down one side. The whole mass is extravagant in size, as large as a lady's hat of last summer. The whole creation is of wool and hair. This is the box in which the precious periwig was kept. It is also about the size of a hat-box, or a small trunk. Certainly the Egyptians did not try to conceal the fact that they wore wigs. The combs that lie beside the mirror could scarcely be distinguished from those sold in the markets of Egypt to-day.

The fabrics of the home we knew only from the grave-clothes. But they are linen, "fine white linen" of which the Bible says so much in speaking of the vestments and other fabrics about the taberna-

cle. They are sometimes more delicate than the finest Belfast linen. The Egyptians used cotton, but grave-clothes were every thread linen. In this Israelite home there will be fabrics of both kinds. Slippers and sandals attract our attention. Some are delicate little colored slippers of soft leather, and there are also beautifully decorated sandals worn by maids of the household. Other sandals are woven in intricate patterns, but are fastened to the foot by bands coming up from the toes and around the instep. Sometimes the toe of the sandal is turned up, drawn out to a long slender point and tied to the band around the instep.

Baskets, boxes, and other receptacles are about the room. The baskets do not look well now. They are made of material more like that of a coarse Panama hat in flexibility, or even a great Mexican sombrero; beautiful in their very slovenliness. Boxes for household use were rectangular and made much more after the fashion of our baskets. The material was reeds or papyrus and they had stiff ribs like our baskets. They are attractive, strongly made, and have little feet to keep them from the dampness of the floor in the season when the ground is damp from the inundation. The slightly convex lids give them quite an artistic appearance. For still other uses about the home there are these beautiful palm-leaf baskets in most attractive colored-patterns, exactly like the baskets for which Euseb is yet so famous, though the colors and workmanship are even more delicate.

### The Lure of Goshen

Along with the baskets, we notice also these mats for places on the table. What are, those in that dark corner? They are larger baskets for storing things, and so are kept somewhat out of sight. Pull them out into the light. There now is something that is exactly such an "ark" as was needed for little Moses. One is oval and the other rectangular with slightly rounded ends. With a coating of pitch they would supply the very vessel needed by the troubled Hebrew mother. There on the wall is hanging a twine bag with heavy ornamental cord along the ends and the bottom. It is about the size and served quite as well the purpose of the carpet-bag of our grandfathers. It must have been quite as ornamental and not nearly so gaudy. In the corner underneath are hidden away the brooms of stiff, coarse palm-splitts, well suited for sweeping the earthen floor, and the little stiff brushes of fine palm fiber, tightly wrapped for four inches on the handle with twine, must have been excellent scrubbing brushes, and scrubbing brushes, like soap, are indicative of some good degree of cleanliness.

We have made a long call upon this son and daughter of Israel, and must be going. We had not thought of their home as so beautiful and comfortable and altogether homelike, having, indeed, so much in common with our own Western homes. In truth, the ancient Egyptians were in some things more like modern peoples than like other eastern nations. Especially a woman in the home and in social life was upon a plane above which she never attained in this land, up to which she was never allowed to rise anywhere else in the world until the Great Teacher came, to sanctify motherhood and childhood as he ennobled manhood.

Is it any wonder that the Israelites remained in Egypt, where they not only enjoyed the patronage of kings, but lived in such comfort? Even the tyranny and hardship of the *corvée* did not, for a long time, make Egypt so intolerable that they should be willing to brave the trials of desert life and try to break away. At last Moses came; the straw was withheld and the inundation arose, and only then, perhaps more in desperation than in patriotism or piety, the people followed the pillar of cloud and of fire into the desert to begin the upward, rugged path toward a pure religion and a national life. If we follow them in imagination along the dusty desert caravan road into the territory of these Amalekite hornets of the desert, and from that "waste howling wilderness" look back upon the pleasing atmosphere of comfort and rest and homeliness that pervades this house at which we have called, we shall not wonder so much that the Israelites were so soon ready to make for themselves gods and return to Egypt.

CAIRO, EGYPT.

# The Sunday School Times

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Lesson for May 26, Truthfulness  
Matt. 5 : 33-37 ; Jas. 3 : 1-12 ; 5 : 12

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## Lesson Calendar

Golden Text for the Quarter. I am not come to destroy, but to fulfil.—Matt. 5 : 17.  
5 May 5.—Poverty and Riches . . . . . Luke 6 : 20-26, 16 : 13-31  
6 May 12.—The Law of Love . . . . . Luke 6 : 27-28, Romans 13 : 8-10  
7 May 19.—The Old Law and the New Life . . . . . Matt. 5 : 17-26  
8 May 26.—The Gift of the Holy Spirit (Pentecost Lesson) . . . . . Acts 2 : 1-11  
9 May 26.—Truthfulness . . . . . Matt. 5 : 33-37 ; James 3 : 1-12 ; 5 : 12  
10 June 2.—Hypocrisy and Sincerity . . . . . Matt. 6 : 1-18  
11 June 9.—Healing and Doing . . . . . Luke 6 : 27-28  
12 June 16.—Christ's Witness to John the Baptist . . . . . Matt. 11 : 2-9  
13 June 23.—The Penitent Woman . . . . . Luke 7 : 36-50  
Or, Temptation Lesson . . . . . Eph. 5 : 11-14  
14 June 30.—Review

## The Acolyte

By Rose Trumbull

O H, wouldst thou be a ministrant of things divine  
Where, all unfeared, the flames of Life decline ?

Then thou shalt meekly bear upon thy straining back  
Fresh fagots that Love's altar may not lack ;

And when thy hand hath raised the sacrificial pyre,  
Thou shalt lie down to feed the sacred fire.

## EDITORIAL

### How to be Satisfied

There come times to most of us when we are tempted to think pretty well of ourselves. We have done so much better than we might have done ; we have done so much better than some others have done ; thus we make comparisons that leave us rather well contented. But we leave out God in any such comparison. As Dr. Campbell Morgan has said ; compare myself with God, "and I am in the dust, a wreck, a soul undone." For nothing but God can stand comparison with God ; nothing but God can satisfy God. And in this our awful need Christ comes in. When my worthless life has been forever laid down and Christ has replaced it with himself, then he meets God's requirements for me ; and I am saved. One who sees and knows Christ as his own life cannot be satisfied with anything in himself except Christ. And Christ in us can satisfy even God.

### Duty's Real Names

Duty is one of the words that Satan most successfully disguises. He likes to have us think it is hard, harsh, stern. Then we keep away from it, and he wins his point. Yet duty is the most attractive thing that the heart of a Father God who is love can devise for us. A good synonym for duty is delight. Every duty done, in any life that is wholly surrendered to God, leads into fresh delights. For duty is simply God's will ; and his will is always loving. It is always better for us than anything we can plan for ourselves. To do any duty is like endorsing and cashing a draft made out to our order. And duty is

always the easiest thing we can possibly do. The way of the transgressor is hard. The habitual duty-doer lives the easiest life in the world ; the omnipotence of God is working with him all the time. And his success is pledged by God himself. Why should we ever let Satan persuade us to choose hardship and failure ?

### Individuality Not Lost in Christ

God made all men as individuals, and not in a mass. Therefore, men shrink, naturally and properly, from the idea of losing their individuality and personal identity when they are told they ought to surrender everything, including their will, to Christ, and be entirely lost in him. They recoil from the thought, and answer that they are unwilling to contemplate such a loss and annihilation of their identity. Yet there is no loss of identity, individuality, or personality in the life hid with Christ in God. On a luxuriant vine there are many branches, and no two of those branches are identical ; each one has its own separate identity and individuality. The differences are plainly to be seen ; yet the vine is the life of every separate branch, —and not only the life, but is all that there is of each separate branch. Each branch is all there is, and only vine. It is lost in vine, hid in vine, replaced by vine ; there is nothing but vine to it ; yet each branch has its own permanent and separate identity. So it is in the life in Christ. We are created through him and unto him, while we have a will which enables us, if we wish, to oppose him, resist him, reject him, cut

ourselves off from him. But if we yield ourselves and our wills absolutely, completely, and forever to Christ, and let Christ become all that there is of us, as literally and as completely as that the vine is all there is of the branch, we shall have that miracle-life of victory and fruit-bearing which can come only from God. The self-life which may at any time resist Christ lies crucified, dead, and is therefore quiescent and negligible so long as we let Christ continue to be our all and in all. The self can come to life at any time and resist Christ ; but it need not, and it will not while Christ is allowed to be supreme. And as we live in the fulness of the life that is Christ, our identity and individuality will not only be unimpaired, but will for the first time become glorified into its full possibilities.

### Always Moving

Life is never at a standstill ; when the standstill occurs, death has come. We are moving up or down, backward or forward, all the time. So it is that

"Light obeyed increaseth light,  
Light rejected bringeth night."

What is the chart of our life showing ? There is a life which

"is as the dawning light,  
That shineth more and more unto the perfect day."

Obedience, not mutiny, is the watch-word of that life ; obedience to Jesus Christ, of whom we must always know more if, having known him unto eternal life, we would hold all the best knowledge of him that we have.

## Is a Lie Ever Justifiable ?

THERE is general agreement that as a rule it is wrong to lie. In every age and in every religion there has been some recognition of the sinfulness of falsehood. It may have been dim. Some may have denied it. But the common sentiment of humanity has recognized that lies are wrong, or that if a particular kind of lie is right, it must be justified as such against the general law.

Yet this is the precise issue which is raised by Christian ethics. It denies that any circumstances or considerations can ever make a lie legitimate. It holds that truth is the fundamental and inviolable reality of life, and that in the whole broad universe there is no justification of a lie.

The Christian conscience bases this sweeping conviction simply and fundamentally on the character of God. God cannot lie (Titus 1 : 2 ; Heb. 6 : 18). In him there is no darkness at all, no shadow cast by turning. He is all light. To the Christian view, a God who lied would be no God at all. As Dr. Charles Hodge says : "Truth is, so to speak, the very substratum of deity. It is in such a sense the foundation of all the moral perfections of God that without it they could not be conceived of as existing." And if God cannot lie, if a lie is inconceivable in him, how can he authorize any man to lie ? His character is our law. What we cannot conceive as consistent with that character we dare not allow or admit in our lives. This was our Lord's view. He declared that the Devil and not God was the Father of every lie (John 8 : 44). And Peter traced falsehood to the same source (Acts 5 : 3). There can be for Christians nothing higher or more absolute than the being of God ; and if God is truth and truth alone, then God's children must deal in truth and truth alone.

And any lie is not only inconsistent with the divine character, it is inconsistent also with right ideals of human character, for that, as we have seen, must be patterned after the divine. Our lives are plans of God, and all that is in our lives is in them, if it is

right, because it is in God's plan for them. But God cannot plan a lie or make a place for a lie in the life which he has planned. "A man who violates the truth," said Dr. Hodge, "sins against the very foundations of his moral being. As a false God is no God, so a false man is no man ; he can never be what man was designed to be ; he can never answer the end of his being. There can be in him nothing that is stable and praiseworthy and good."

And every lie is wrong because it is an assault upon the very foundations of human confidence. The allowance of lies, as Dr. Thornwell once said, "would obviously be the destruction of all confidence." It destroys confidence in the individual. As Archbishop Tillotson said : "Whatsoever convenience may be thought to be in falsehood and dissimulation, it is soon over, but the inconvenience thereof is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth nor trusted when he means honestly." And it is not only individual confidence that is undermined, it is the whole tissue of society. Falsehood dissolves association, and disintegrates the corporate organization of human life. It is on this ground that Paul, with his high conception of the integrity of the body of Christ, appeals to the Ephesian Christians : "Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another." "Truthfulness," says a Christian moralist, "is owed to society as essential to its integrity. It is the indispensable bond of social life. . . . The liar is rightly regarded as an enemy of mankind."

All our modern theories of knowledge, and especially all our modern science, rest on the principle of inviolable truth. Nothing can be twisted or colored or deflected in our statements. And the things themselves that we are investigating are assumed to rest on a law of truth. Science would not be possible in a universe that could not be relied upon, or with nature unless nature were honest and true. True men of

science, accordingly, are men of strictest and most accurate and painstaking veracity. They can see no place anywhere in the world for a lie. Huxley was a representative of this scientific passion for uncompromised truth. His son, in his biography of his father, quotes his epitaph on Henslow, "He had intellect to comprehend his highest duty distinctly, and force of character to do it," and adds:

"Such was Huxley's epitaph upon Henslow; it was the standard which he endeavored to reach in his own life. It is the expression for that passion for veracity which was perhaps his strongest characteristic; an uncompromising passion for truth in thought, which would admit no particle of self-deception, no assertion beyond what could be verified; for truth in act, perfect straightforwardness and sincerity, with complete disregard of personal consequences for uttering unpalatable fact.

"Truthfulness, in his eyes, was the cardinal virtue, without which no stable society can exist. Conviction, sincerity, he always respected, whether on his own side or against him. Clever men, he would say, are as common as blackberries; the rare thing is to find a good one. The lie from interested motives was only more hateful to him than the lie from self-delusion or foggy thinking."

Leonard Huxley also quotes a word about his father in the journal of an acquaintance, who writes of a dinner at which the hostess "maintained that truth was no virtue in itself, but must be incalculated for expediency's sake. The opposite view found a champion in Professor Huxley, who described himself as 'almost a fanatic for the sanctity of truth.' Lady ———— urged that truth was often a very selfish virtue, and that a man of noble and unselfish character might lie for the sake of a friend, to which some one replied that after a course of this unselfish lying the noble character was pretty sure to deteriorate, while the professor laughingly suggested that the owner had a good chance of finding himself landed ultimately in Botany Bay."

Elsewhere Huxley's son says that in his father's mind, "No compromise was possible between truth and untruth. As he once said, when urged to write a more eulogistic notice of a dead friend than he thought he deserved, 'The only serious temptations to perjury I have ever known have arisen out of the desire to be of some comfort to people I cared for in trouble. If there are such things as Plato's 'Royal Lies,' they are surely those which one is tempted to tell on such occasions. Mrs. ———— is such a good, devoted little woman, and I am so doubtful about leaving a soul, that it seems absurd to hesitate to peril it for her satisfaction.'"

If a man like Huxley, without the Christian faith and doubtful of his soul, was so true a man and such a hater of every lie, even "Royal Lies," then such unbelief as he is, far nobler and worthier and more godlike thing than the Christianity which is so soft and flabby that it can tolerate what he abhorred.

With Christians it must surely be conclusive that we could not conceive of Christ as lying. "How," asks Dr. Dörner, "shall ethics ever be brought to recommend a duty of lying, to recommend evil that good may come? The test for us is whether we could ever imagine Christ acting in this way." If we can, then there will not be lacking other Christian men who will not want to be contaminated with us and our imaginings of a false Christ. Stonewall Jackson would care little for our companionship. He scorned every lie. He would take any pains even to correct an innocent mistake. "His rigid respect for truth," says Colonel Henderson of the British Army, "served to strengthen the impression that he was morbidly scrupulous. If he unintentionally made a misstatement—even about some trifling matter—as soon as he discovered his mistake he would lose no time and spare no trouble in hastening to correct it. 'Why, in the name of reason,' he was asked, 'do you walk a mile in the rain for a perfectly unimportant thing?' 'Simply because I have discovered that it was a misstatement, and I could not sleep comfortably unless I put it right.'"

Truth to such men is what it was to Christ, not something relative or indifferent, but the very being of God.

Now all these considerations prove not that truth is ordinarily obligatory, but that it is invariably obligatory. The whole point at issue is not that truth is better than falsehood, but that truth will allow no room or quarter to falsehood, none whatsoever; not that truth is good but open to exceptions, but that any lie is wrong.

And against this what can be said? Well, the definition of truth is juggled, and we are told that the truth is obligatory only when those with whom we

deal have a right to know the truth, and that when they have not we may lie to them. But the second point does not follow at all. If an intending murderer asks where his victim is, we are not bound to tell him anything whatever, but if we tell him anything at all, what we do tell him must be true. And all quibbles over the definition of truth which make it dependent or relative are just the things we must spurn. The truth is absolute and independent. We do not make it, and we cannot unmake it.

As a matter of fact, the argument for justifiable lies usually reduces itself to a matter of imaginary illustrations. People invent a situation in which it would be hard to tell the truth, and then offer such a situation as a defense of a lie told in that situation. But such devised cases can never affect the absolute principles of right and wrong. What if the truth, in



### Practical Cases in the Matter of Lying

So long as the Father of Lies is permitted to oppose the work of the God of Truth in this world, he will tempt men to believe that there is a legitimate place in the universe for the lie. The current Sunday-school lesson on truthfulness offers an opportunity for squarely meeting the issue.

Three years ago, in connection with a lesson on Annias and Sapphira and later, The Sunday School Times and its readers discussed the lie question, and out of some of the unpublished correspondence received then several letters offer interesting material for present consideration. A physician in Missouri sent a clipping from a medical journal on "Deceit as a Therapeutic Measure," and asked for the Times' opinion. The medical article described the case of a Berlin physician who was stricken with a severe attack of appendicitis with perforation and general peritonitis. After the operation little hope was entertained for his recovery. The article goes on to say:

During this time he was conscious, and though himself fully appreciating his critical condition, demanded of the surgeon the truth as to whether or not he would recover. The surgeon assured him that he would soon be well. Though the patient knew that he had a general peritonitis, and that the surgeon could have no such hope as his words suggested, this reply gave him great comfort and mental relief. The main lesson that ———— drew from his illness was the fact that no matter how much a patient demands the truth, no matter how much he thinks he wants it, when he is seriously ill what he really desires is to be deceived. Although he knew that the surgeon was lying, the lie gave comfort and peace of mind. Those of us who have been in the same situation can well appreciate the truth of this fact, and can remember with gratitude the confidence inspired by the cool, assuring, if not quite truthful, words of the medical adviser. Whether it is right deliberately to deceive a patient or any one else under any circumstances must leave to the casuists and specialists in ethics. We simply record the facts as they are.

But this question is not limited, for settlement, to casuists and specialists in ethics. In its issue of January 23 of the same year, 1909, in which the medical journal's article appeared, The Sunday School Times had published a paper by a well-known Boston physician, Dr. Richard Cabot, on "The Impotence of Lying," in which was given striking testimony, out of professional experience, as to the practical harmfulness of the lie. The therapeutic lie was well known to Dr. Cabot, and had been well tested by him in practise, as the opening paragraphs of his paper showed, for he wrote:

I was brought up as most physicians are, to be truthful whenever possible, but to lie when the patient's interest absolutely demanded it, when sympathy, tact, and kindness forbade our telling the apparently wounding or dangerous truth. After practicing medicine seven years on this principle, I gradually became convinced that no man was skillful enough to make a success of lying unless he kept in constant practise. The occasional liar does not always succeed even in fooling his patient, although he often thinks he does.

After these seven years of lying I tried the truth, and for the last eight years that has been my steady practise. Let me explain first of all just what I do and do not mean by telling the truth. I do not mean emptying my mind of all its content before every one or on every occasion. It is no one's duty to buttonhole all his friends on the street and give them a dissertation on their faults and weaknesses. It is no one's business to force truth on people when there is no reason to suppose that it can do them any good. But it is every one's business to be fair and square, to deceive no one, never to be double-faced.

Although a lie may seem to work well once or twice, it has started a dangerous trail of destroyed confidence, as Dr. Cabot pointed out:

Medical lies mean moral short-sightedness. That is the crux of the whole situation. A family conspire with their doctor, the servants, and the nurses to keep the sick man in ignorance and buoy him up for a time with false hope—perhaps till his death. But how about the conspirators themselves? Some day they will be sick themselves. Whom then

these imagined cases, should bring death to ourselves or our loved ones? Truth is always superior to life. God can take his children's lives from them. He is doing so daily. He can never lie to his children; and no doctor, lawyer, soldier, friend has any right to set himself up above God in this matter. He may withhold knowledge, just as God does, but he may not lie, no matter how much easier it may be to lie than to tell the truth.

Perhaps some of us who admit that it is always wrong to lie are troubled by the little evasions of misrepresentations or misleading impressions of which we have been guilty. Are these all wrong? The one simple, wise, easy principle is to avoid them all—to be silent when we have a right to be silent, and always when we have a duty to speak to be open, sincere, fearless and absolutely true.

"Oh, of course I never believe what doctors say," a girl of twenty said to me once. "I've helped them lie and fix up the letters to mother too often myself."

"In answer to the question, 'But if telling the truth makes the patient worse, would you still tell it?'" Dr. Cabot answered:

If the diagnosis is really clear and certain, I find that the patient has usually suspected it long before his friends and nurses have come to the point of discussing the propriety of concealing it from him. He looks with a pitying smile on their efforts to deceive him. If the diagnosis is in doubt, as is so often the case, we can truthfully tell the patient that, and go on with our business of cure. I have many times seen friends amazed at the calmness—even relief often—with which the sufferer learns the truth which they, the healthy but faint-hearted friends, could scarcely face. "I have never known a patient made worse by learning the nature of his disease."

A braker in Maryland bore direct testimony to the suicidal tendency of the lie in a physician's work, in this letter:

Some years ago a young relative, after thorough preparation, began the practise of medicine, for which he had inherited a peculiar fitness.

From the first he was generally liked—he had good manners, and he was regarded as unusually successful in the outcome of his cases; but, while truthful in ordinary affairs, he so freely and unhesitatingly lied to his patients and their relatives that in a few years he was thoroughly discredited. His final failure in practise and in life was more especially due to intemperate habits acquired many years after his entry on his profession, heartlessly in great measure due to the habit of trifling with law as indicated by his professional untruthfulness.

It may be said that he was not tactful with his lies, but it is my experience that the average man, after a comparatively short acquaintance, is as fair in his gauge as his doctor, and will credit or discredit his statements accordingly.

Two interesting cases, of which the first was the following, were set forth in a letter from a New York reader:

The first case was that of a man whose Christian character will be apparent to any one who meets him. When in the army he was summoned as a witness in a forging expedition and told a lie, when it would have been much easier for him to have told the truth; he told me that the reason he lied was that if he had told the truth it would have compromised his captain, and might have weakened discipline at a critical time. Telling the lie was a humiliation to him—a real sacrifice—and he has never forgotten it. He sacrificed something very dear to himself for the sake of the Union, which seemed to him to be the larger interest.

When one makes a sacrifice in this way, for another, does it not change the situation somewhat?

No situation ever changes a lie; and a lie is always wrong. The foregoing editorial in this issue of the Times discusses why the lie is eternally wrong.

In H. Clay Trumbull's book, "A Lie Never Justifiable," it is shown that as God is a God of truth, and the Devil is the father of lies, whenever a person comes to a situation in which he believes a lie is the only thing that will serve the cause of righteousness, he says in effect: "God is no powerless to help; the Devil is the only one who can help. Therefore I must abandon God, and get the Devil's help for the time being."

But a righteous cause never since the world began depended for its safety on a lie, nor ever will. It may seem to; but that is only our weak faith. Character, discipline, the Union cause, were not helped, but damaged, by the lie which was told from a mistaken sense of duty. The motive in telling the lie may have been of the best, but that does not make wrong right. A reputation may, indeed, be damaged by truth-telling; but the God of truth can do for our own or others' reputations all that he ought to do as we let him hold us in his inviolable truth.

WM R. MALONE,  
President



EUGENE L. FISK, M. D.,  
Medical Director

# POSTAL LIFE INSURANCE COMPANY

MEDICAL DEPARTMENT  
35 NASSAU STREET, NEW YORK

## POLICYHOLDERS' HEALTH BUREAU

Established to assist in guarding the health and lives of our policyholders

## Health Bulletin No. 8

Vaccination and revaccination are compulsory in Prussia, where the deaths from smallpox from 1900 to 1909 were only 279. Population 34 to 39 millions.



Gaston Melange, Paris

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Deaths in the registration-area of United States from smallpox from 1900-1909 were 6,546. Population 30 to 48 millions.

Deaths in Italy from smallpox from 1900-1909 were 17,716. Population 32 to 34 millions.

## EDWARD JENNER

FIRST INOCULATION OF VACCINE (May 14, 1796)

How many people realize that before Jenner's time the absence of pock-marks rendered a person conspicuous on the streets of London?

In these days a pock-marked person excites curiosity and wonderment as to who might be blameworthy for such an unnecessary condition.

Typhoid fever will be regarded in the same light just as soon as everyone fully realizes that it is a filthy-caused disease preventable by household and communal cleanliness, and even by vaccination.

In 1910 typhoid killed 12,000 people in the United States registration-area, and tuberculosis killed 86,000. There is abundant alarm over tuberculosis, and a growing determination to root out typhoid, but why the apathy regarding 300,000 annual deaths from cancer, pneumonia and degenerative diseases of the brain, heart, kidneys, arteries, etc.? Exclude those due to senile debility, and all such deaths must be regarded as premature. It is difficult to conceive how heart, kidney or arterial trouble can arise in a body less than 65 years old that has not been abused or accidentally injured. Cancer and fatal pneumonia attack those whose resistance is lowered by undue life-strain or faulty living-habits.

There is comfort in the thought that these diseases are not unescapable curses, but that we may avoid them by living within our physical means. It will surely pay to take heed and inquire whether your body is as well ordered as your business.

## TO POLICYHOLDERS:

It gives us much pleasure to inform our policyholders that an actuarial investigation of the results of this Bureau's operations shows a mortality among those examined under its privileges, materially below the expected according to the most expert actuarial judgment. It is evident that from this source alone a saving has been effected that more than covers the expense of the Bureau. What further saving has resulted from the educational influence of the Bulletins cannot be traced in an annual death-loss approximating a million dollars, but there is reason to regard the present mortality as showing a favorable trend. It is probable that this result is at least partly due to the Bureau's influence.

Policyholders will be interested to learn that far-off Sweden is awakening to the possibilities of health-conservation in life insurance. Information was recently sought from this Bureau by a representative of the Swedish life-insurance companies, regarding the progress of this movement among American companies. The Swedish companies, acting as a unit, contemplate an educational propaganda for the prevention of disease among their policyholders, and no doubt the question of periodic examinations will also be considered.

There is a compelling force in the principle that underlies this movement. Policyholders of this Company are not likely to regret the support they have given to an idea that is gaining world-wide recognition.

Inasmuch as it has been demonstrated that policyholders coming under direct influence of the Bureau show an improved vitality, it is hoped that an increasing number will avail themselves of this privilege.

**"The people must be educated—not only to protect themselves against communicable diseases, but also against those that are due to their mode of living and occupations. If 'prevention is better than cure', then the question, 'If preventable, why not prevented?' must be answered."**

—Dr. Egbert LeFevre, Dean and Professor of Therapeutics and Clinical Medicine, University and Bellevue Hospital Medical College, New York.



## CANCER—A PREVENTABLE DISEASE

The heavy and increasing death-rate from cancer demands vigorous action by the medical profession and the public. Apparently, the cancer death-rate has more than doubled in the past 30 years, claiming in this country at least 70,000 lives annually. Is this increase real, or only apparent? Careful interpretation of statistics compels the belief that the increase is actual. The greater accuracy in reporting and in diagnosis cannot account for such a tremendous rise in the mortality from a disease that has been known since remote antiquity, and in most instances is easily recognized in its fatal stages. Those who question this view must explain why external and superficial cancer has increased more than 37% in the past seven years, notwithstanding the great improvement in surgical methods of cure.

**What do we really know about cancer?** Very little more than was known to Hippocrates, who described it in the fifth century B. C. Millions of dollars and probably a ton of highly organized brain-matter are now employed in the effort to discover a "cure," or at least a cause for this malignant scourge, but neither the money nor brains so lavishly expended has thus far brought the coveted knowledge.

**What can we do about cancer?** A great deal more than in the days of Hippocrates, and even more than the surgeon of two decades ago, in these days of painless, aseptic, wizard-like surgery. In the absence of any knowledge as to the specific cause of cancer, its non-preventability seems to be taken for granted by the public, and even by many physicians. The attack upon tuberculosis is making headway mainly because it includes a widespread propaganda for prevention, as well as cure; but cancer, with its appalling and increasing death-rate, is permitted to ravage unchecked—the opprobrium of "last-resort" surgery—while our laboratories are feverishly, but thus far futilely seeking a specific cure.

**Why is there no organized effort to educate the public** regarding the preventability of this disease, and the simple means that would probably suffice to cut the death-rate in half, instead of allowing it to double in three decades?

**Is there a cure for cancer? Yes, in its early stages—the knife.**

**Is there a preventive of cancer? Yes, in the pre-cancerous stages—the knife.**

Probably a fourth of the death-rate from this malignant but often painless disease, is due to the ignorance or neglect of its early manifestations, and another fourth to procrastination in seeking surgical relief after the disease is positively recognized.

Unreasoning dread of the knife, and a mean-spirited fear lest a surgeon should operate unnecessarily, also contribute to the cancer holocaust.

**Here are a few points for people to remember who wish to avoid cancer:**

Moles, especially growing moles, warts, irritable scars, and all such excrescences and tissues of low vitality, invite the attack of cancer. Their removal is a simple matter, and relieves humanity of just so much cancer-soil. **The only good tumor is a tumor that lies on the operating table.** In the body many tumors remain innocent and benign, but sometimes—and they never ask your permission—they become malignant. Out of the body they can never harm you. If you have a tumor, chronic swelling or chronic ulcer, especially of the lip, tongue or breast, seek surgical advice, and act promptly if operation is advised. Avoid constant irritation of skin, tongue, lip or other portion of the body, by pressure or friction, as by

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Write your Senator to vote for the Owen Bill for a consolidation of Federal health-activities. This Bill WILL NOT interfere with personal liberty, but simply bring about a more rapid dissemination of information regarding DISEASE-PREVENTION. Citizens are entitled to as much protection as cattle.



pipe-stem, cigar, jagged tooth, etc. Give no heed to well-meaning people who advise against operation, and recite wonderful cures of dear friends who used "Mother's Salve," "Anti-Cancerine," or other unmarvellous remedies. The X-rays and radium have their place, but only when the knife cannot be used.

There is no need for hysterical alarm over the presence of moles, warts or other excrescences. Every ulcer is not an epithelioma, neither is every enlarged gland or swelling a future cancer, but many future cancers will arise in such tissues, and the wisest plan is to fortify your body against attack.

Operation in internal cancer is now fairly successful in the early stages. Chronic disease of stomach, intestine or other internal organ should not be allowed to continue very long without surgical consultation, especially if the subject is over forty.

There is reason to believe that the high and increasing death-rate from cancer is a manifestation of life-stain and over-civilization. Temperance, especially in eating, drinking, smoking, etc., are valuable general preventive measures. Cancer can be found in many family histories, but there is little proof that it is transmitted by inheritance. There is much groundless apprehension regarding the influence of heredity.

While awaiting the often-heralded but as yet elusive "Cancer Cure," give the surgeon a chance to cut the cancer death-rate in half. He can do it.

## FURTHER CONVERSATION BETWEEN THE VISITOR FROM MARS AND THE COLD-BLOODED SCIENTIST, ON THE SUBJECT OF TOBACCO

(See Health Bulletin No. 7.)

*MARTIAN  
AND  
SCIENTIST*



*In preparing this sketch, the artist followed Proctor's description of the Martian, in "Other Worlds Than Ours."*

**Martian:** "Since our former interview I have been talking with a number of physicians, and have read several medical treatises on the subject. I am surprised to note the prevalence of the idea that tobacco-smoke contains no nicotine, but simply empyreumatic substances and pyridin bases, the result of the burning of nicotine and vegetable fibre."

**C. B. S.:** "Yes. Many people suppose they are expressing the latest scientific news when they make such statements. It is a fact, however, that this dogma rests upon some faulty experiments made about forty years ago by Vohl and Eulenburg who employed in the latter stages of their experiments a solution of warm potassium hydroxide which is now known to decompose nicotine. Naturally, no nicotine was left in the smoke after such treatment."

**Martian:** "How about more recent experiments?"

**C. B. S.:** "Many years ago Kissling, a standard authority, pointed out the fallacy of the experiments of Vohl and Eulenburg, but the error would not down. In 1908 K. B. Lehmann, a painstaking German investigator, performed elaborate experiments by which he demonstrated not only the presence

of nicotine in tobacco-smoke, but the actual percentage of the alkaloid present in cigarette- and cigar-smoke after it had been drawn into the mouth. These percentages are as follows:

"In cigarettes 82% of the nicotine goes into the smoke; in cigars 85 to 97%. From one gram of cigar there is released and drawn into the mouth 5 milligrams of nicotine, .5 milligram of pyridin, and 5 milligrams of ammonia, as compared with 4 milligrams of nicotine, .9 milligram of pyridin, and 3 milligrams of ammonia from one gram of cigarette.

"It is true that nicotine is decomposed into pyridin and its bases by burning, but it is evident from these experiments that the bulk of the nicotine in cigars and cigarettes is volatilized before the burning point is reached."

**Martian:** "Then it would appear that cigarettes are not as injurious as cigars?"

**C. B. S.:** "That is undoubtedly true, if the smoke be not inhaled, as I stated at our recent interview. But there is a tendency to inhale cigarette-smoke, and thereby greatly increase the amount of nicotine absorbed. Also, cigarettes seem more innocent than big black cigars, and are freely smoked by

boys and women who would hesitate to indulge in cigar-smoking. The cigarette must still be regarded, therefore, as a powerful menace to public health, notwithstanding the lower nicotine-content of its smoke."

**Martian:** "Has there been any confirmation of Lehmann's experiments?"

**C. B. S.:** "Yes. The LONDON LANCET recently published (April 6th, 1912) the results of an exhaustive investigation in its laboratory, regarding the proportion of nicotine in various brands of tobacco, and also the percentage of nicotine contained in the smoke of cigarettes, pipes, cigars, etc. By a new method of analysis, the LANCET finds a much smaller percentage of nicotine in tobacco than has heretofore been supposed. For example, Havana cigars contain only .64% nicotine, while British cigars contain 1.24%. Virginian and Turkish cigarettes contain from 1.38 to 1.60% nicotine, while Caporal contains 2.60%, and average pipe mixtures 2.85%. The percentage of the nicotine-content of tobacco that goes into the smoke, and is drawn into the mouth, is as follows:

"Cigarettes: Virginian 3.75 to 8.50%; Turkish 37%; Caporal 84%; pipe-mixtures, smoked in

cigarettes 79%; pipes 77 to 92%; cigars 81 to 83%.”

**Martian:** “Then the LANCET is in agreement with other experimentors that cigarette-smoke contains the least nicotine?”

**C. B. S.:** “Yes, although Havana cigars also are shown to contain a comparatively small quantity of nicotine; it is possible, however, that the tobacco-camphor, which gives them their fine flavor, accounts for the constitutional effects reported, Havana cigars being regarded by most smokers as ‘stronger’ than the cheaper domestic brands. While the average quantity of nicotine as determined by the LANCET investigation is smaller than that reported by other investigators, a sufficient quantity goes into the smoke to exert a decided effect on the system, provided it be absorbed.”

**Martian:** “Do you recall any experiments on animals with tobacco smoke?”

**C. B. S.:** “Yes. Jetrofsky, a Russian investigator, by means of an ingenious apparatus, compelled rabbits to smoke cigarette-tobacco for a period of six to eight hours daily. Two animals died within a month, and showed changes in the nerve-ganglia of the heart. Others established a tolerance similar to that exhibited by human beings who become habitual smokers, but upon being killed at the end of five months, degenerative changes similar to those produced by the injection of nicotine were found, viz., hardening of blood-vessels. Loss

in weight was also observed. There seems to be little doubt that tobacco-smoke poisoning is chiefly nicotine-poisoning.”

**Martian:** “What steps have been taken by your government to protect young people from this drug?”

**C. B. S.:** “As usual, America lags behind the rest of the civilized world in all matters pertaining to the protection of the public health. We are extremely proud of our achievements in the Canal Zone, but we have no shame for the frightful neglect of our own homes and fireplaces, and a typhoid death-rate that leads the world. Japan has long since passed a law prohibiting smoking below the age of twenty. Several of our states have fixed the limit at age sixteen, thereby implying that at that tender age a youth is proof against the evil of this indulgence. That smoking among college-boys exerts a pernicious influence, can readily be understood, but statistics on this subject must be interpreted with caution. To be dependable, comparison must be made between groups of students that are substantially alike, except as regards indulgence in tobacco. I am not aware of any such statistics. It has been shown by Meylan, of Columbia, that the non-smoking students make higher marks in their studies, and somewhat lower marks in athletics, but the comparison was evidently between groups originally differing in temperament and constitution. Such differences often determining

the smoking or non-smoking habit of the student.”

**Martian:** “I have been looking up the botany of tobacco, and find that the order Solanaceae, which you mentioned in our former interview, comprises, in addition to tobacco and other plants, ‘Atropa Belladonna,’ or ‘deadly nightshade,’ ‘Hyoscyamus,’ or ‘bittersweet,’ and the ordinary potato and tomato. Have any of these substances been smoked?”

**C. B. S.:** “I have never heard of anyone smoking a potato or tomato vine. As for ‘deadly nightshade,’ if anyone were to attempt to sell this drug for smoking purposes he would promptly be sent to jail, and may be hanged. And yet nicotine is more deadly in its effect than atropin, the alkaloid of nightshade. In fact, nicotine ranks next to prussic acid in the rapidity of its fatal effects. Almost instantaneous death follows the taking of a fatal dose. Atropin is rarely fatal, because of its rapid elimination by the kidneys. There are few people, however, who would venture to smoke a bunch of dried nightshade containing from 30 to 200 times the medicinal dose of atropin. These comparisons may seem overdrawn, but they are strictly logical and accurate. It is only by viewing the matter in this light that we can appreciate the degree of drug-indulgence that is involved in this widespread habit, familiarity with which has bred indifference and tolerance.”

## SUMMER HEALTH HINTS

It is possible to have a “bully” time without getting so close to Nature that it takes six months to recover and become again civilized. If “back to Nature” means to move about in the woods and fields, and drink in the glory of the earth and sea and sky, it is a good slogan; but if it means an effort to leap backward about thirty thousand years in three weeks, it is not a slogan for health.

After all, “Nature” is but another word for environment. If we are surrounded by civilized conditions, we must adjust ourselves to such conditions, and not attempt by violent means to attain adjustment to the environment of the cave-man. This means; exercise moderately during vacation; loaf enough to relax but not enough to soften; get a good, refreshing bath every day, but avoid prolonged immersion, especially in fresh water. **Keep your head covered from the sun,** unless you wish to invite heat-prostration, and even baldness. Pure water! Pure milk! Fresh fish! Be sure about these things in hot weather. Avoid surface-wells and springs in the vicinity of dwellings, or **boil the water.** Protect food from the housefly. Avoid the common swimming-pool with its bacteria-laden water, or at least do not dive into it and take the risk of infection. Look out for the mosquito that flies in the early evening.

**Clean Up! Clean Up! Clean Up Your Farm, Door-yard, Cellar and Premises!** Burn rubbish and garbage; drain stagnant pools; attend to sewage disposal. Time and money thus expended will save doctors’ bills—perhaps lives.

Eat moderately; exercise within your limits, remembering that after forty there are limits; interest yourself in something worth while; avoid alcohol and keep your nervous system in smooth working order, and there are few places in this country where the fluctuations of the thermometer can really harm you.

Policyholders are entitled under the privileges of the Health Bureau to a free medical examination once each year, provided application be made within sixty days following the payment of a full annual premium. This examination is not compulsory, but a privilege extended for the benefit and protection of Policyholders; it indirectly helps the Company, too.

Correspondence regarding matters of health and hygiene is invited. Direct medical advice or treatment is not given, but such suggestions will be offered as seem justified by the circumstances. The Bureau would be pleased to hear from Policyholders who have benefited by its suggestions or through the free medical examinations.

The POSTAL LIFE employs no agents. Information regarding its low net-cost insurance, made possible by cutting out the MIDDLE-MAN, will be furnished on application in person or by mail to the Home Office.

is Christ. It is to let the Spirit witness, through the victorious living of the members of the body of Christ, to the power of Christ over sin. And it is to let the Spirit convict the world in respect of sin, and of righteousness, and of judgment. The church's message is that of a dying man to dying men: a dying man who knows he is saved and longs to share his salvation with other dying men who do not yet know that they are lost. And to the church, both life and death are radiant with the unspeakable joy and power and riches of Christ who is her Life.

Suppose a local church of say three hundred persons, all of whom were living daily in the same riches of the overcoming, witnessing power of Jesus Christ that Paul knew, were set down in any town or city of this land, and minister and people commenced their daily life and held their church services in the fullness of this apostolic power. Suppose the minister's preaching were supported by the daily prayers of those three hundred men and women for God's blessing upon him in turning souls to Christ, while all that he preached were demonstrated with power in the daily life of the three hundred members of his church. Suppose the Sunday-school teachers' work were done in the same way and with the same Spirit-given power, while their lives between Sundays simply witnessed the Christ about whom they taught. Would the community in which that church worked be likely to be attracted to its services? And would pool tables and shuffleboards be likely to add to the drawing power of that church?

When evangelists like Finney or Moody were sent of God into a community and were used of God to sweep hundreds or thousands of souls into the new Life in Christ, did they find it necessary or desirable to attract people at the outset, or during the series of meetings, by installing pool-tables and shuffleboards in rooms adjoining the places of meeting? Are games of any sort found to be a helpful accompaniment of special evangelistic work to-day, as conducted by those upon whom God's blessing plainly rests? Do we find that Paul or Barnabas or Peter urged the church in their day to recognize the needs and interests of the world about them by installing opportunities for amusement or recreation as part of the church's service to the community?

Is it not true that the greatest need of the church in Christian lands to-day is the receiving and propagating of the full presence and power of Jesus Christ, who came that we might have life, and have it abundantly? Is not the greatest need of the communities in which the churches of Christ are set down that those churches should provide, not for people's temporal recreations, but for their hunger and thirst for Life? If a church is pouring out victoriously and regeneratingly the Water of Life, it needs no temporal attractions to draw people to it. If it is not thus serving people's supreme need, then temporal attractions will not help the church or the community toward the real goal.

Let it be remembered that recreation *has* its place in life, and must be provided. But surely if any church of Christ will do its whole duty by the spiritual life of the people round about, there will be no lack of provision, in that community, for all needed recreation and amusement. The church's simple duty would seem to be to give the gospel of Jesus Christ, knowing that when people have received Christ as their Life, the less important needs of life will be abundantly provided for. There are a thousand ways of providing recreation, and many agencies for its providing; there is only one way of providing eternal Life, and the Church of Christ is the sole steward of that way.

If a church would have a vision of its real mission and privilege in the community, let the little pamphlet be secured entitled "A Spiritual Awakening," being extracts from the Life and Letters of Charles G. Finney (Association Press, 124 E. 28th St., New York City; 5 cents each, \$4.50 a hundred). Finney explains what he means by a revival, and shows why the revival life should be the normal, permanent life of every church. Moreover, he shows how this life may be brought to pass in a church, by methods as definite as those that a farmer uses in sowing and reaping. The pamphlet has been blessed in bringing about spiritual awakenings in this country and on the mission field.

The church has something better to offer the world than can be found anywhere outside the church. That something is Christ. He alone needs to be offered, to be lifted up: and he will draw all men unto him. Oh, let us make it possible for him to shine forth compellingly through us, his church. When we give just Christ in our churches, he will provide all the other needs of men's lives.

### Shall the Church Provide Amusements?

We hear much in these days about the duty of the church to minister to all the needs of the people. The church is criticized because it has not done this. Some churches are more and more attempting to do it, making their buildings fairly beehives of activity of both lighter and more serious sorts. There is a strong attractiveness in the idea, to human nature; but is there also any possibility of its being based on a fundamental mistake, and that it is aimed by Satan at the very heart of the life of the church, and intended by him to defeat the sole purpose for which the church in the world exists? A letter from a New Jersey reader suggests this thought. Before his position is brushed aside as unbalanced and untenable, let it be thought fairly through. He writes:

We have a brotherhood [in our church] of which I am a member. They desire to install, in the basement of the church, pool tables and a shuffleboard. I am greatly opposed to this method of interesting our men and boys.

I am opposed to it because I do not believe the church should be open four or five nights a week for the sole purpose of playing pool. The object of the church is for our spiritual growth, and I believe we should not mix up worldly pleasures with it to this extent. Christ said that we should labor not for the meat that perisheth, but for that meat which endureth unto eternal life, for the things that are seen are temporal, but the things that are not seen are eternal. Now I believe that pool tables in the church would be a very poor object lesson to put before the children so far as this teaching of Christ is concerned.

We also have songs and prayers continually in our church that we should be kept from the pleasures of the world, and these would seem mockery to me with pool tables and shuffleboards in the basement of the church.

When Peter confessed that Christ was the Son of God, Christ said that on this rock he would build his church, and I do not believe that he or the Apostle Paul or any of the other disciples give us a hint that the foundation of our church should be built on pool tables, shuffleboards, etc.

Recreation has its rightful place in life. Its place, in grown folks, is to re-create, or build up again, the bodily or mental strength that has been drained in the real business of life. It is wholly subservient to this; the moment recreation becomes of chief interest in itself it becomes a hindrance to efficient living.

But what is the church of Jesus Christ for? It is apparently in the world to-day for one supreme mission: to preach the Good Tidings of Life in Christ to the unsaved world round about it. Along with this duty to the world, the members of the church of Christ are also undoubtedly kept in the world in order that they may have an opportunity to prove Christ's power over all the temptations to which living in an unsaved world exposes them.

In other words, the church's supreme business is the proving and propagating of Life,—the Life that

Oil  
June

29, 1912.

## ROGUE POLITICS.

ison, 44; Roosevelt, Taft, 4.

er yesterday) at the pool, Fifteenth Street the entire faculty of d in a heated political finding the praises of idential candidate.

e interest of all the outed one. This drew n the head of the Denical Design, who acas the real leader. i when a cabinet-riously that Taft was i all the rest put to-students stood outside ed the excitement. The powerless to stop the n the German teacher spute.

actions agreed to take to abide by the derty. The vote was: 44, 35; Taft, 4; Debs, refused to vote.

**R WITH MACY.**

## MORE CIGARETTES USED.

Sales Up 1,000,000,000 for Three Months—Liquor Traffic Increase.

Statistics for the three months ended Oct. 1 show a great increase in the rate at which tobacco is smoked and liquor consumed, according to United States Commissioner of Internal Revenue Royal E. Cabell.

During July, August, and September the traffic in this country amounted to 3,800,000,000 cigarettes, 1,950,000,000 cigars, 33,150,000 gallons of whisky, and 19,800,000 barrels of beer. Each of these figures is larger than for the same item in the three corresponding months of 1911. The biggest gain is made by cigarettes. More than a billion more were made during the three months named in 1912 than in the same months last year. The figures on cigars show that they are being burned up this year in greater quantities than ever before, and 450,000 gallons more of whisky were drunk. The increase in beer drinking during the same period is 320,000 barrels.

The growth of these figures has increased the internal revenue collections by \$2,000,000 a month during the present year.

Compliments of the  
Author.  
10.3.12

## Can a Gentleman Smoke ?

A Doctor's inquiry into  
the ethics and efficiency  
of the tobacco habitue.

Robert N. Willson, M. D.

Fellow of the College of Physicians of Philadelphia  
Physician to the Philadelphia General Hospital  
Pathologist to the Presbyterian Hospital

Philadelphia

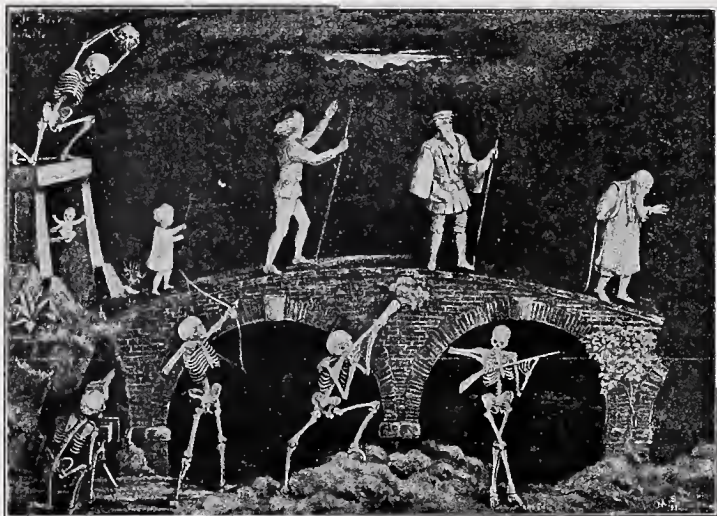
1912

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by

Robert N. Willson, M. D.





Karl Pearson's Conception of the Bridge of Life.



# Can a Gentleman Smoke ?

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the ethics and efficiency  
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Philadelphia

1912

## To Whom it may Concern.

In the fall of 1911 I requested the privilege from the officers and Executive Committee of the Presbyterian Social Union of Philadelphia, of presenting at one of the regular meetings, not a member's nor even a physician's convictions with regard to the use of tobacco, but an outline of the present attitude of the medical profession toward the drug, as such. Notwithstanding the fact that I had experienced throughout a period of several years, in silence and as calmly and dispassionately as possible, the discomforts of the smoke and fumes from the cigars of many of my friends at these semi-public meetings, I was refused the courtesy.

In the belief that there may be some who are willing to listen to what, I hope, is a fair presentation of the subject, I now submit an enlargement and modification of the paper originally planned. I am by no means ready to relinquish the idea that in the membership of the Union there will be found a considerable number who still decide questions of right and judgment with some reference to the greatest good of the greatest number.

After all, the matter is one of true stewardship and citizenship. If the influence of this study carries farther than the limits of our single charmed circle, I shall be glad rather than sorry for the occasion that caused it to find its way into print.

R. N. W.

1708 Locust Street,  
Philadelphia, Penna.

## Can a Gentleman Smoke?

It is six-thirty a. m. The air is rich with the cleanness of the early morning hours. I am sitting at my desk, my office windows thrown wide on a spring day for a hreath of God's fresh air. The flowers in my window boxes, the tiny buds on the trees, the recent shower drying on the pavement helow,—all these things speak clearly of His intention that man shall live, work, enjoy, and let live, in healthful surroundings and in a content that can well up and out only from the generous consideration of each human unit for the interests and happiness of his fellows. There would seem to exist no room for doubt that the God who for millions of years has been fitting and refitting the earth to man's needs as rapidly as man has allowed, has supplied a fundamental necessity in the form of clean air to breathe, along with pure water to quench his thirst, and food that will furnish strength for the work of the day.

Even while I am thinking this glorious thing of gratitude to the Creator for His personal care over His children, a discordant note is rudely struck. Through my thankfulness for life itself and its abundance of freedom to grow upward and outward there steals into my window from the street an intruder in the guise of a penetrating, irritant odor and smoke, which have in a moment embarrassed my vision of man's wish to participate in God's thought for an ultimate general good expressed in terms both of self and one's neighbor. Not a thought in the world on the part of him who burns the weed below that he is harming some one over his head! Not a wish nor an intention to discomfort individual me! To be sure, the smoker below is not stopping to reflect upon my possible existence as a fellow-traveler along life's highway! In any event he is not wilfully offending me! Perhaps I should not have opened my window while he was passing by! Can it be, forsooth, that I should not expect to breathe the morning air unless willing to have it now and again tainted with that which does the smoker injury and brings me no benefit, though it furnishes him with a compensating contentment and repose?

I recall vividly being made ill one morning when, on the prescription of a friend, I sprayed my flowers with strong tobacco water in the vain hope of killing the plant vermin that were contesting with me the right of those plants to live and to beget blossoms and others of their kind. I remember my keen realization of the fact that the same drug that failed to kill the plant lice poisoned me. It is now being freely dispensed by my friend on the sidewalk to those who

would and those who would not willingly partake. Only yesterday, in the capacity of foot-traveler, I found it impossible, except by crossing the street, to avoid the trail of a smoker's pipe as he hastened just far enough in advance to force me to participate in his--shall I call it habit, or indulgence, or vice,—which resulted in my inconvenience and moral harm, for I found it difficult at the moment to think pleasantly of him. I wondered then, I wonder equally now, just what the attitude of that law-abiding citizen would have been had I forced him unwillingly to wend his way through some other odor and through fumes both harmful to me and unsavory and unwelcome to him. For herein lies the heart of the tobacco question! Either has the individual human being the right to live free from the influence of tobacco if he will, or that privilege does not belong to him! Either the newborn child has or has not the right and title to a health untainted by the consequences of parental drug habits that are sure to leave their mark upon him, the heir! Just so the community has or has not the right to expect and to demand from each citizen his full contribution of intelligence and productivity, neither hampered nor curtailed by his father's or his own indulgence if it brings him harm and thereby to the State a stingy portion of his tribute due! Certainly, as loyal citizens, we owe ourselves and the country at large frank answers to pertinent inquiries on these points! Just as surely should the answers be given today!

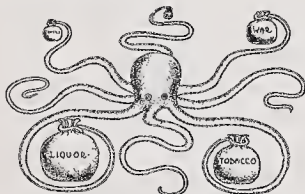
### **What is the History of this Drug Habit?**

Our earliest knowledge of tobacco carries us to the days of Columbus, when the little band of explorers saw the natives smoke the weed. It is supposed that Dr. Francesco Fernandez was the first to bring the tobacco plant to Spain, in 1558. In 1560, Jean Nicot, the French ambassador to Portugal, sent the seed to Paris. In 1586, Governor Ralph Lane, of Virginia, and Sir Francis Drake, brought the first tobacco and pipes into England. Governor Lane is said to have been the first Englishman to have indulged in the tobacco habit. He sowed a more responsible and a more wickedly productive crop than he knew. "From that time it began to be in great request and to be sold at a high rate." Against the vigorous protest of layman and prelate its consumption and its sequelæ became more and more a matter of public concern, until it finally outgrew control. In 1902-03 the wave reached its up to then highest flood. As its guage may be studied the figures for America alone. Of cigars there were consumed in value \$21,000,000; of cigarettes, \$3,029,000; of pipe and chewing tobacco, \$19,000,000, and of snuff,

\$1,130,000, a total of \$43,500,000 spent on a habit that has *a priori*, not an argument other than a selfish animal appetite to justify its continuance, and also on an extravagance that is a bitter irony in the light of our starving and freezing poor, our indigent tuberculous and insane, our needy pauper and foundling homes, and our criminally neglected public schools.

In 1910 were produced in this country alone 827,546,306 pounds of tobacco (\$940,000,000), to be used in large measure by those who could ill afford either the physical or the financial expenditure.

In 1911 the estimated tobacco expenditure in America was \$1,100,000,000. The accompanying cut, reproduced from Professor William B. Bailey's article in the *Independent*, furnishes a graphic picture of the relative waste and damage attributable to the harmful drugs commonly in use today.



There are manufactured in the United States alone annually about 7,000,000,000 cigars, representing a cost value to the maker of \$250,000,000, and to the consumer of \$750,000,000. Of cigarettes, about 5,000,000,000 are made. These figures do not include the imported cigars (about 200,000,000) or cigarettes. During 1911 nearly 10,000,000,000 cigarettes were manufactured in this country, exclusive of the very many rolled by the smokers from loose tobacco. Of cigars, 200,000,000 more were manufactured than in 1910, totaling 7,270,241,822.

The army of wastrels and drug habitues represented by these figures includes newsboys and bankers, ministers and messengers, elders and sextons, business men and lawyers, plain men, women, children, all puffing and a considerable number chewing, and a few snuffing into their nostrils the costliest of weeds, entailing a money expenditure that should cleanse and uplift, not demoralize and degrade the individual and the community.

## What is the Therapeutic (Drug) Action of Tobacco?

In terms of the physician, and told in brief, tobacco is purely and simply a poisonous drug, having no beneficial influence, and for this reason removed from the authorized list of medicaments in which it once had room. It has no food value, it is a narcotic very similar to opium in many of its features, its use seldom fails to constitute a drug habit. Tobacco is placed by physicians and pharmacologists alike in the class of depressomotor drugs, meaning by that term one that depresses the activity of the spinal cord and the spinal nerves. Nearly if not quite all of this class of drugs are heart depressants, and if used in excess or in small quantities by a sensitive subject, paralyze the nerves that control the circulatory apparatus. The method and mode of the action of tobacco upon the heart is still under dispute. Its use in child and adult causes an early very brief excitement (not a strengthening), and then a progressive weakening of the heart muscle, with a fall of blood pressure that is probably due to poisoning and paralysis of the tiny nerves (vasomotor) controlling the tone of the blood-vessel walls.

The first response to its influence comes in the form of a spinal and nerve excitement, the earliest phase of nicotine poisoning. This stage is very brief, and in it may be included the spinal convulsions of acute tobacco poisoning that occurred in an infant that will find later mention. No one who has experienced the horrors of a first cigarette or cigar will need any further description of the powerfully depressing effect of the second stage, the nausea and vomiting, the giddiness, palpitation, and utter forlornness and prostration.

Chronic poisoning by tobacco finds illustration in the vast majority of our adult male population. It presents as a rule the dry throat, the red and husky pharynx, the smoker's cough, the indigestion, the foul breath, and the excess of saliva (which leaves its odor on every glass and table utensil) that characterize almost, if not every tobacco user. There is also present the almost invariable skepticism on the part of the tobacco slave regarding his subjection to the influence of the drug and his offensiveness to those about him. In due time the picture changes somewhat, and a step farther we see nervous irritability, irregular heart action, muscular weakness, indefinite cramps and pains, and occasionally collapse and death. Even the external application of poultices of tobacco has led to serious and occasionally fatal poisoning. A large number of deaths have followed its use as an enema, and a number have resulted from the simple smoking of the leaf tobacco. One-seventh of a grain of nicotine may kill. A cigar weighs on an average from

70 to 100 grains (5 to 6 grams). Calculating on the conservative estimate of a 3 per cent. nicotine content, there will be found in one cigar as a rule from 1.5 to 2.5 grains of nicotine. A cigarette contains from 15 to 20 grains of tobacco (1 gram), and therefore about  $\frac{2}{5}$  of a grain of nicotine; while in a pipeful (ordinary size), there is from  $\frac{1}{2}$  to 1 grain of nicotine.

Only a few weeks ago a child was reported as dead from swallowing the tobacco in a cigarette. (*British Medical Journal.*)

Locally, tobacco exerts its action as a mild dangerous anesthetic in the presence of certain kinds of pain. It exerts at the same time a local irritant influence which ever calls for more and similar anesthesia.

Speaking in terms of the tobacconist who writes the descriptive account of American tobacco in the *Encyclopedia Americana*, it is related of White Burley, one of the avowedly less harmful brands, "Its low content of nicotine, being only 2.80 per cent. of that substance as against 5.80 and 6 per cent. of the stronger sorts, permits of its use without the disagreeable nervous effects produced by stronger tobaccos."

Apparently there are grateful as well as noxious effects to be experienced from the use of the drug which even its manufacturers and purveyors recognize as meriting an apology in advance of its sale to the public victim. Nicotine figures in leaf tobacco to the extent of 6.09 to 0.63 per cent., varying with the character of the fermentation, the length of time the leaf is kept, and with the degree of exposure. The highest priced tobacco contains the least nicotine. Thus we commence our study of the drug action of tobacco with the manufacturer's admission that its harmful principle, when all is said and done, is nicotine; that it contains on an average of 3 to 5 per cent. of this poisonous alkaloid, and that the tobacco enjoyed by the little number of rich is comparatively harmless when contrasted with that used by the world-wide army of the poor and of the moderate in means.

Norman Kerr, tobacco's one time strongest medical advocate, said, "The poison of tobacco has effected physical injuries, but appears to leave untouched the conscience and the moral sense,"—a left-handed compliment and a lame advocacy even were the latter assertion true.

The small boy over his first cigarette or cigar furnishes the most satisfactory demonstration of the physiological action of the drug. His bursting sense of pride diminishes, he feels a thousand revolutions afoot within him, his eyesight so keen becomes a blinding sheet of black, he vomits, seasickness and its sense of despair are reproduced in perfect reality, and with the last of the drug the

body rights itself gradually into a weak, washed out, and very much ashamed normal. Nearly every boy and man is sensitive to the drug to the point of having to accustom himself to its exactions in these particulars. The world of boys over the misery of the first cigar still wonders how its elders can glean enjoyment from such a devilish sensation as it experiences in the preparatory torment. Note the boy's astonishment to find himself, his little weakened self, notwithstanding the drug "leaves untouched the conscience and the moral sense," drawn to a further indulgence, and to a gradually lessening discomfort. Finally there comes the same sense of stupefied, anesthetized content, though in milder degree, that is enjoyed by the opium habitue, and by every slave to the narcotics.

Tobacco's influence is exerted upon every tissue in the body, whether it be absorbed through the skin, from the saliva in the mouth or stomach, or directly into the blood and lymph after inhalation into the tiny vesicles in the lungs. Probably all three methods come into play to a certain degree in every smoker and chewer of the drug. In one individual the one, in a second another mode plays the more important role.

Many more individuals than is commonly realized are extremely sensitive to its influence. I know of one infant that was poisoned by absorption from its father who slept in the same bed, and finally experienced convulsion after convulsion, the seizures only disappearing when it was realized that the parent's tobacco might be the cause. In this child's urine nicotine was demonstrable in considerable quantities. The father's "conscience and moral sense" were still awake to the extent of forbidding the child his bed, but not to the point of his assuming other than an injured attitude with regard to his responsibility for the child's harm.

Tandberg (*Norsk Magazin f. Laege vid.*, June, 1910), describes a business man in middle life who suffered severe nicotine poisoning from chewing tobacco, supposedly the least harmful of the methods of using the drug. He had been treated for years for renal (kidney) disease, and had experienced nausea, loss of appetite, diarrhea, rapid and irregular pulse, dropsy of his lower limbs, inability to walk up stairs or rise from a chair, loss of sense of touch and pain, also serious changes in the eyes. The cigars were withdrawn from this patient's daily regime, but with rather an aggravation of symptoms. His chewing was then stopped and within four days the patient appeared well, his pulse was normal, his digestive symptoms had disappeared, and reappeared only on the resumption of the chewing tobacco.

Many have been the experiments upon the human being and upon animals, in the internal administration of this drug. Upon certain



points there is general agreement among the medical users and non-users of tobacco. Thus all agree that it contains other poisonous principles than nicotine, among these being carbon monoxid, pyridin and certain other noxious alcaloids. Next, it is certain that all these substances, like nicotine, diffuse themselves into the blood and produce similar results. There is no consensus of opinion as yet with regard to the direct influence of tobacco upon the blood cells. That its use produces anemia, and that the individual who indulges in it for any length of time suffers more or less from degenerative blood changes, there is no room for doubt. In the lower animals these have been demonstrated to be changes of premature old age, namely, a fibroid thickening, a loss of the elasticity of the thin walls, the so-called hardening or sclerosis. Tobacco also appears to exert a directly poisonous action upon the muscle of the heart, as well as upon its nervous supply. Sir Lauder Brunton attributes to it "a rise of blood pressure so great that I have never seen it equalled after the ingestion of any other drug, with the exception of suprarenal extract."

I remember well the first case of violent angina pectoris of my medical experience, in a young man under thirty years, the attack being due to his tobacco in association with cardiac disease. Since that night of wild agony, twelve years ago, there has been no recurrence of the attack, and there need be no other in all probability. The husband of a member of my own family lost his sight with a condition called by physicians tobacco amblyopia, and was forced to retire from his business for a time. Fortunately his sight was restored, but today he is again risking the permanent loss of that dearest of his possessions. So much for the occasional (at least) action of tobacco upon the optic nerve, and only so much with regard to the influence "upon conscience and the moral sense." And finally, because this commentary is not intended to be exhaustive, there is general medical agreement today that tobacco, like alcohol (entirely at variance with former teaching) interferes with the prompt and full digestion of the food. Just as the throat, the larynx (the wind-pipe), and the vocal cords of the tobacco user are always irritable and red, and just as he almost always experiences a chronic cough and the need to clear his throat, so the lining of his esophagus (gullet) and stomach is red and angry, and for the same reason. *Rara avis* is the smoker that will admit that his cough and phlegm are annoying to others and to him; and still more exceptionally is he conscious of the fact, even though told, that these features, like the odor, are always with him. Show forth the tobacco habitue, and you must produce the handkerchief and the spittoon. So, also, flatulence and belching, burning pain, and a sense of abdominal fullness,

are frequent signs of tobacco indigestion, usually attributed to other causes and often rendered more disquieting by improper and misguided treatment. Tobacco depresses nervous tissue of every type, and to this action may be ascribed the occasional seeming benefit to neurotic cases. More than in any other class the harm is here covered over and enabled to go on apace.

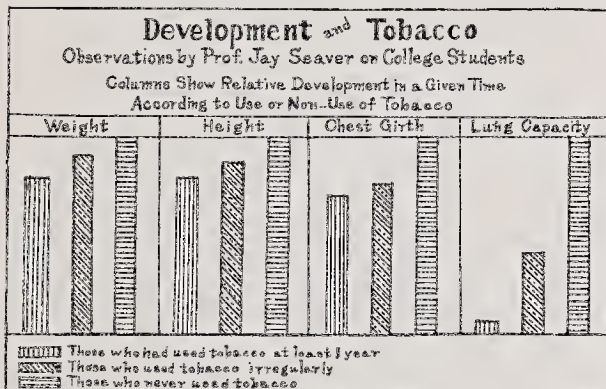
I wish merely to mention again the fact that tobacco has its mortality list. There are not a few cases on record of death even from its one time medicinal use. The laity seldom hear of these occurrences, and there is reason to doubt whether if they heard they would give heed.

### **The Physical Results of the use of Tobacco.**

First should, no doubt, be considered the favorable effects, if any can honestly be said to exist. No one will deny that certain high-strung, over-driven men, and some neurotic women, obtain a temporary, seeming relief from nervous symptoms as the result of using tobacco. Alcohol gives the same relief to the drunkard; opium is craved and used in precisely the same way. Drugs that combine an anesthetic with a nerve-depressing influence will accomplish the supposed relaxation. In short, a narcotic is longed for, and in these drugs are narcotics found. All act in a strikingly similar manner. All produce the same ultimately deleterious effect upon the tissues of the body. All ingratiate themselves into the inner life of their victims until those who at the start seemed to be beneficiaries now have become slaves as helpless as any who are sunk in the quicksand of irresolution or chained to the rock of despair. Apart from the aforementioned soothing effect upon irritable, tired nerves, similar to that exerted upon the opium, coffee, tea, or alcohol fiend, who has learned to lean upon his dosage and without it is limp and incompetent,—apart from this, tobacco does not and never has exerted any helpful influence. For every one it has seemed to relieve there are a hundred, including that one, who have been hurt. From every hundred that have seemed to escape injury, the full hundred carry some permanent scar, that may in time of stress prove their undoing. The foul breath, the tainted saliva, the angry throat, the injected eyes, are nature's warnings that things are not as they should be. No smoker and no tobacco chewer has a normal sense of smell or taste. The lungs comprise from 60,000,000 and upward of tiny air cells, the oxygen (and also the poisons) from which is taken up by the tiny blood and lymph vessels that are here exposed for the purpose. This absorbing surface would cover many feet of ground. Spread it with a layer of nicotine sur-

charged air, under pressure, and force this into the circulating fluids, and you have a graphic picture of the human laboratory at work in the disposal of the annual 827,524,306 pounds of American tobacco.

Tobacco also exerts a powerful influence directly upon the nervous mechanism of the respiratory apparatus. Very similarly, though even more gravely than the heart, are the lungs likely to suffer. Professor Jay Seaver, of Yale University, has conducted an interesting series of experiments on college students in this direction, and his conclusions, as illustrated by his accompanying diagram, afford ground for serious reflection.



The recent report of the Phipps Tuberculosis Institute comments as follows: "The preponderance of favorable results for those who did not use tobacco is not quite so large as the preponderance of favorable results for non-alcoholics, but it is also pretty large." I have already called attention to the case of the child in convulsions from tobacco absorbed from its father's breath and skin. M. M. L. Richon and Perrin have reported a constant retardation of growth in the lower animals when under the influence of tobacco. In France, C. Fleig (*Compt. Rend. Hebd.*, April, 1908), has subjected the young of guinea pigs to inhalations of tobacco smoke. Not one so treated has developed into a healthy or normal pig. When

the pregnant mother pig was exposed to the smoke the pigs were either born dead or else were very little and far below the normal weight. The traditional teaching that tobacco and whiskey stunt the growth of boys is founded upon no such laboratory experiments, nor is it a housemother's dream. The thin, sallow, furtive face, and the slouching figure of the tobacco youth, are too well known to the doctor, and to the boy's playmates, to need any description. The wonderful painting, "Nicotine," of the French Salon, would have more influence than a course of lectures on the average boy. Only, let not the teaching stop with the lack of size and the color of the skin. The harm of this consists simply in the fact that its application is limited to the influence of tobacco upon the young to the neglect of the adult. The harm is greater, from the standpoint of permanence, and from that of life and death, after puberty than before. The child is more sensitive and will sooner show the superficial results. For this reason it had far better be the child than the adult that smoked. In him, by all odds, is to be found the greater recuperative power. In him alone is there a tendency to re- and upbuild tissue. In the adult, structural change is either at a standstill or building down. Once poison organs, muscles, nerves and bone, and they do not fully repair. Scars in children often lend added strength. In the adult, scars, especially nervous insults, remain as portals inviting attack. Frankl Hochwart (*Deutsche Med. Wochenschr.*, December 14, 1911), has described 31 cases of sciatica, and 22 of neuritis in the arm, seemingly due to the use of tobacco. He describes other cases of leg and arm paralysis due to the drug. In many instances sexual disturbances seemed altogether dependent upon its use. In others, he noted "changes in the optic nerve, loss of memory, aphasia (loss of power to speak), vertigo," and in many cases of apoplexy a seeming association between the use of tobacco and the fundamental changes in the blood vessels. He bases his conclusions upon a study of 1,500 cases in his private practice, and excludes 700 cases in which there was a conflicting and confusing factor in the form of alcoholism or some infectious disease.

The writer has now in his care a man, an excessive smoker, who was operated upon three years ago and an opening made between two portions of his intestine to relieve a supposed ulcer. His symptoms recurred with severity after the operation, and have now disappeared as the result of the withdrawal of the man's tobacco. His lost knee jerks are also returning as are the reflexes (response to light) of his pupils. No other treatment has been employed to date.

As smoking is world-wide among boys, and example is somewhat of a force, still serving as a moral persuasive among certain adults,

it will be well to glance at the figures of tobacco as they concern boys. E. R. Whitney (High School, Binghamton, N. Y.), studied the problem in the school. He observed carefully 25 boy smokers, and at the same time and under the same conditions 25 abstainers, with the following results in marks and standing:

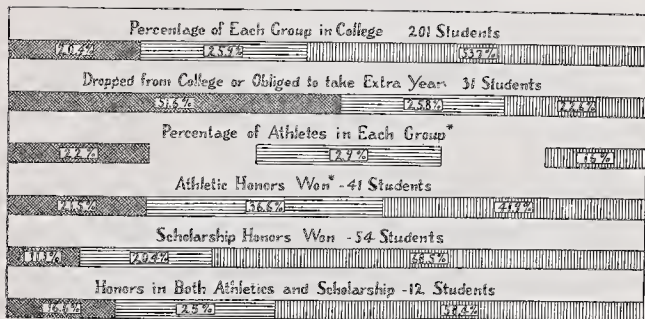
|                                                                  | Non-smoking. | Smoking. |
|------------------------------------------------------------------|--------------|----------|
| Average stand. ....                                              | 87%          | 74.6%    |
| Average number of subjects taken .....                           | 5.04         | 4.36     |
| Number of question marks given because work was incomplete ..... | 3            | 17       |
| Total days absent .....                                          | 11           | 49       |
| Times excused before close of session ..                         | 1            | 4        |
| Number of times tardy .....                                      | 3            | 7        |
| Average attendance .....                                         | 98.16        | 91.83    |

Edwin C. Clarke, of Clark College, reports a distinctly lower scholarship for the smokers among the students, as compared with

## Smoking as a Handicap

From a study by EDWIN C. CLARKE, of the Students in Clark College, Worcester, Mass., 1906-1909.

*Dagonal lines represent Habitual Smokers (41). Horizontal lines represent Occasional Smokers (63). Vertical lines represent Non-smokers (108).*



\*Only one sixth (16 per cent.) of the non-smokers were athletes but they won nearly one-half (49.1 per cent.) of the athletic honors.  
 "As a rule, the non-smoker is mentally superior to both the occasional and the habitual smoker."—Clarke.

those who use no tobacco. Dr. George L. Meylan, of Columbia University, makes the statement that although the smokers are usually men who can afford more luxuries and better surrounding conditions than the non-smokers, none the less, the latter in his university have had the higher averages and the smaller number of failures by more than half (a ratio of 4-10). These, it will be noted, are adult statistics, not those of children.

William A. McKeever, of the Kansas State Agricultural College (*Education*, November, 1907), compared 50 non-smokers and 50 smokers selected indiscriminately from the test of students in that institution.

He compiled the following interesting figures:

|                       | Smokers. | Non-smokers. |
|-----------------------|----------|--------------|
| Average grade .....   | 62.28%   | 79.83%       |
| Studies dropped ..... | 47       | 9            |
| Failures .....        | 108      | 38           |

Thus the grade average of the smokers was 28 per cent. lower than that of the non-smokers, the smokers made 74 per cent. of all the failures, and dropped 84 per cent. of all the subjects dropped by the entire 100 students.

P. N. Henry reports (*School and Home*, March, 1912), high school statistics from 16 schools in the different sections of the country, including his own school. He studied 800 boys and obtained the following results:

#### Records from One High School.

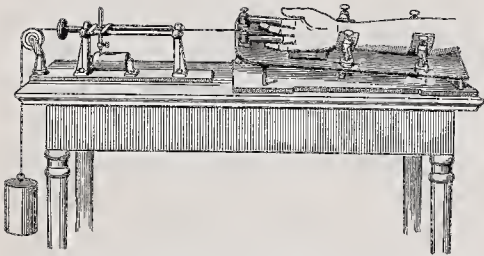
|                                 |    |    |    |    |    |    |
|---------------------------------|----|----|----|----|----|----|
| Age .....                       | 12 | 13 | 14 | 15 | 16 | 17 |
| Average grade non-smokers ..... | 91 | 84 | 85 | 72 | 77 | 71 |
| Average grade smokers .....     | 74 | 73 | 69 | 60 | 70 | 54 |
| Difference in per cent. ....    | 17 | 11 | 16 | 12 | 16 | 13 |

#### Records from Fifteen Schools.

|                                 |    |    |    |    |    |    |
|---------------------------------|----|----|----|----|----|----|
| Age .....                       | 12 | 13 | 14 | 15 | 16 | 17 |
| Average grade non-smokers ..... | 87 | 91 | 88 | 85 | 89 | 86 |
| Average grade smokers .....     | 74 | 75 | 72 | 74 | 73 | 67 |
| Difference in per cent. ....    | 17 | 21 | 22 | 15 | 22 | 28 |

Many others have borne similar testimony, and their evidence is omitted simply because of lack of room. Every careful estimation from the standpoint of conservation and economy of labor has gone to show that the highest skill in the trades and in labor is not compatible with the use of tobacco, even with the moderate use, so-called.

Professor Lombard (*English Journal of Physiology*, Vol. XIII),



THE ERGOGRAFH.

has shown by his experiments with the ergograph the increase of muscular endurance and power as the result of eating real food, and the loss of muscular strength resulting from the use of small quantities of tobacco. The rate of the heart's contractions was increased at the same time its strength was decreased. These effects were, without doubt, due to depression of the nervous centers that control the muscles and the heart. In certain tests the lifting power following the smoking of one cigar was reduced 50 per cent., and the number of heart beats per minute increased one-third.

While certain unusual intellects may surmount its depressing influence and still shine out for the benefit and advancement of mankind, it is in spite, not because of tobacco. The drug is not and never was, a brain or nerve stimulant after the first, most temporary influence has flown by. The sequel is an invariable depreciation of every ability. Many the bright mind that has been irretrievably dimmed, that dies out, or that barely glimmers at a time that should mark its fullest radiance.

Many of our heart and lung diseases would result in arrest or cure, and many might never have occurred had there been no attendant or antecedent poisoning and tension or depression by the twin drugs,—for they seldom walk apart,—alcohol and tobacco. No one knows exactly the influence of tobacco upon tuberculosis. We do know that the bronchial tubes and the air vesicles of the tobacco subject—the moderate user—are in a state that invites lodgment by any infection that happens to stray along. On this point there is general agreement, that the case of tuberculosis of the lung is rare that recovers while tobacco is being drawn and absorbed into the blood. I have seen more than one otherwise goodly physique yield

to tuberculous infection or to pneumonia in which the factor that decided the battle was doubtful, but seemed at least probably to have been some such influence as a failure to react because of alcohol or tobacco. Do the doctors smoke? Oh, yes, in spite of their knowledge of these medical facts, and often in spite of teaching them. Doctors also use now and again opium, cocaine and alcohol. In the last two years I have seen an army officer, a clergyman, a prominent actor, and two physicians on the wards of the Philadelphia General Hospital, as the result of one or another drug habit, and always the addiction was in association with the tobacco that is supposed to protect against the taste for other drugs. All but one of these died on the public wards, charges of the city.

The question of tobacco heredity is the last phase upon which I shall touch in this connection. Its importance is only now beginning to be appreciated. Animal experiments show that the absorption or inhalation of tobacco by the pregnant mother eventuates in dead or unhealthy offspring. No study has as yet been made to determine the number of infant deaths due to destruction of the male element as the result of the father's tobacco. Yet this vital principle is nervous tissue, and all other nervous tissues suffer and die. There can be little or no doubt that few or none of the nicotine soaked specimens that are dignified by the name of father, can fail to have left a tobacco impress upon their children. Whether this be in the form of simple ill health, or lack of vitality, or nervousness, so-called, or susceptibility to disease, or whether it shape itself as imbecility or insanity or epilepsy, or addiction to drug habits, or irresponsibility, and lowered powers of moral resistance,—in either or all of these events the birds will in the fullness of time come home to roost, and credit be paid where credit is due. Oliver Wendell Holmes, himself a distinguished physician and scientist, asked years ago, "What if you are drinking a little too much wine and smoking a little too much tobacco, and your son takes after you, and so your poor grandson's brain, being a little injured in physical texture, he loses the fine moral sense on which you pride yourself, and doesn't see the difference between signing another man's name to a draft and his own?"

This is a pertinent inquiry. What, indeed, if your son and daughter and mine are less physically, and mentally, and morally fit because of indulgences allowed ourselves, which now seem to concern no one save ourselves? May posterity hark back to our private habits based on the sanction of centuries, and upon the approval of participating doctors, lawyers, clergymen,—all fathers now or to be,—and more and more partaking mothers and mothers to be?



Why not, if the children must perforce gather that which we straw? Surely "God is not mocked; that which a man soweth that shall he also reap." What is more, he shall reap in the form of those who come after. Posterity not only may point the finger of reproach at ill-advised, self-centered parents, but our young are being taught just this right to hold their forbears responsible. The question that is to interest the new man and woman is to be not "Why was I born thus?" but "Who dared to deprive me of health and the right to live?"

### **The Immorality of the Use of Tobacco.**

Dwight L. Moody is said to have been asked whether there is anything in the Bible bearing on the tobacco habit. He suggested as the most appropriate reference, "He that is filthy, let him be filthy still."

There is neither malice nor an intentional display of prejudice on the part of a non-user in the quotation of this pungent reply. Rather is there the desire to call attention to an attitude of mind and morals that speedily develops in the tobacco subject, and a bondage that very early enthrals him, but to which he can never be convinced he is in any way subservient.

The writer is an ordinary citizen, a traveler of the common highway of air above and ground beneath our feet. He has the same, no prior and no inferior claims to consideration in the comfort and fulness of enjoyment with which the facilities and privileges of these thoroughfares should be experienced. For one brief delicious moment let us forget our own faults and see how the smoker and chewer wend their way.

First of all, the smoker or the chewer of tobacco, however immaculate in other respects, is actually an offensive companion to many members of society. They cannot get away from him and he is totally unable to appreciate the fact that this is their desire without offending him. He is essentially unclean in person and habit. He puts an unhygienic, often a distinctly infectious, article into his mouth, after it has certainly gone through hands and has been contaminated in ways that would condemn other articles of food and fashion. Cigar and cigarette makers have more than once told me that in spite of all rules and directions as to the preparation of the tobacco for the market, the given cigar is frequently carried to the lips or finished with fingers wet with their saliva. Ignorance and the ignoring of this fact then constitute uncleanliness number one.

Next, the tobacco user very soon puts himself in need of a cus-

pidor. Unlike the tuberculous patient he is not compelled to carry that article in his pocket and destroy its contents by burning. His friends and the public must provide him with the conveniences for spitting, or he adopts the alternative of using the fireplace, the pavement, the toilet, or the street. I saw a prominent official just one Sunday ago expectorate on the floor of his church pew. He is a wealthy, highly educated man of social position; but rather than expectorate his tobacco saliva into his handkerchief he committed the inconceivable indiscretion of depositing it upon the floor. And yet his *foir pas* was not without its usefulness. It serves as another demonstration of the fact that no tobacco user can exist long without either swallowing his tobacco saliva or spitting it out somewhere, and if that be not a convenient somewhere, none the less it must be utilized. As a consequence, witness the conductor expectorating from the rear platform and sending a spray over all near; feel, as I did a day or so ago, the gripman spitting from the front and baptizing in an unholy manner all who sat in line with the trail of his sputum which the wind carried afar. See the policeman soiling his beat, and ignoring the law which not rarely directs him to arrest such offenders as himself. The poor man uses the sink or the window, while his rich neighbor may or may not employ a polished spittoon. Any and all of these spitters may be, and many are, tuberculous or worse; and yet, because they are using tobacco, they are allowed, yea, expected, to spit any and everywhere, and their sputum, by the same token, is treated with utter disregard. This is uncleanliness number two.

The odor upon the skin, the hair, the breath, the clothes of the tobacco user would almost seem to be a violence against the rights of the public. Enter the small boy upon the stage of a smoker's paradise with a small portion of asafoetida or other boy's treasure, and let that boy proceed with due regard to boyhood's obliviousness of the proprieties to burn the gum and thereby arouse the tobacco habitue to a due knowledge of his (the boy's) presence! There may then be witnessed an almost amusing paradox of behavior, and a failure to appreciate his own exquisite likeness to that boy that causes the onlooking world to stand agape. Have you ever heard the smoker or the chewer complain of the "street-car-hog," of the "hatpin-hog?" Oh, yes, if you have ears to hear! But never of him who forces himself and his objectionable presence on those who have more claim than he upon clean air, because they enjoy it when permitted owing to his absence, whereas he does not know clean air from foul, and is forever helping to render foul the air that is clean. Yes, he smells bad, inevitably

and eternally bad, does the tobacco habitue, and the world ought to make him thoroughly acquainted with the fact. How any self-respecting girl or woman of refined taste and normal sense of smell can tolerate the presence of such men as I meet in the daily walks of life, married men, single men, husbands, lovers, doctors, ministers, lawyers, old and young, wise men and fools: how they can touch the lips of such men, or live with one, or sleep with one, is beyond understanding! No untrained cat or dog will cultivate their immediate neighborhood! If you doubt the literal truth of this, try the experiment. The child withdraws its face from father or brother until it too is saturated by custom or absorption. Moreover, if the girls and women smelled as bad, or were even a little redolent with the same narcotic perfume, they would pass lonely evenings in communion with moon and maid, but with never a trousered or bewhiskered admirer, nor one sufficiently thoughtless of self to condone the offense to his nose. If the tobacco user could only smell with a keen sense of appreciation that which others smell and think of him, he would on that instant forswear his own company and the drug that makes him oblivious to the right of other human beings to breathe. Yes, his odor is uncleanliness number three!

Again, constituting unhygiene number four, five, six and seven, is the fact that he leaves his tobacco wherever he goes. In the air, on the floor, on the drinking glass, on the towel and napkin, on his wife's and mother's hair, in his baby's nervous inheritance. Oh, yes! Would that he could smoke and chew only unto himself and curl and circle away as smoke does, into nothing! Would the world miss him? Only happily! Would it be better without him? Yes, to the extent of millions of dollars spent on the home instead of his perverted appetite, of millions of otherwise healthy lives now rendered sickly and incompetent instead of spending and being spent for those whom the smoker pretends to love, of millions, literally millions of happy, deep breathers, whom he would no longer torture into being sippers of bad air, owing to the necessity of tobacco air or no air at all.

Think it over, smoker and chewer! We consider you semi-unwittingly an unclean being, and a weak one at that; because, if you stop to think, you cannot excuse yourself in this life on the score of manliness or strength for any unhygiene of person or habit that injures the health of your neighbor or pushes him or her physically, mentally or morally down.

Habit, the master, is in command of the tobacco user and seldom lets go! Can you hear his minion cry, "I can stop when I please!"

Does he stop? Yes, when waning eyesight or incompetent heart action, or failing power to breathe, demand obedience through the megaphone of physical fear! Not because of love for his neighbor as great as for himself! Not because each unit of society owes a due regard for the prerogatives and comforts of every other one! Not, we regret to say, because he realizes that he is a public nuisance! He has no reason to be offended because of our recognition of the fact that he has relegated himself to that class! Habit has not only enchained him so that he is a slave, but has blinded him so that he cannot perceive his sorry state. Can it be that tobacco so weighs upon the will as to force a father as it did mine on the threshold of my college life to admit that he could not forego the weed in order to secure the promise desired from a son to shun a habit that would certainly harm? Is it possible that it can lay such a hold upon a man that within twenty-four hours subsequent to his arising from a three months' tobacco sick bed a cigar is again within his lips? I have witnessed this thing. Can our men and women with a good conscience trifle with a drug that costs money, which they cannot afford to spend for the necessities of life? Tobacco is a spendthrift, a tempter into evil associations, into gambling, alcoholism, immorality, with a power and persistence exerted by no other influence, save the devil! Can a man of principle and conscience smoke before other men and before youths and boys, knowing that they will as a consequence also indulge? Can he do this thing knowing all the truth? There is no doubt of it when once under the influence of the drug. Even ministers of the gospel, even physicians, whose chosen and consecrated work is to up-build the inner and outer man, so forget the ground principle of their professional obligation as to themselves indulge, and by so doing to spur others on to their moral and physical harm. The tobacco user truly characterizes the alcohol habit, and condones that which he admits to be its inseparable twin. He will struggle to divorce himself from liquor while retaining and cultivating the taste without renouncing which no drunkard ever finally conquered the grip with which alcohol held him.

The tobacco trade is the only traffic apart from that of alcohol, the stage, and open immorality, that uses indecency and vulgarity in picture and advertisement to increase its gain. With alcohol, tobacco is the keenest of all drug stimulants of sex passion. No other one influence compares with its power to beckon and beguile the clean young boy and girl into the brothel, and, at the same time, to remove the power to resist the call. It is one of the few remaining lines of business tolerated by mankind for his own undoing. Three influences have raised the death rate in

France above her birth rate—alcohol, tobacco and the diseases attendant upon immorality. For the first time, it would appear these same three influences have accomplished the identical result in one section of America. Knowing these things, is it not strange that the true American can use tobacco, when he remembers that this is his country and he one of her loyal sons?

### **The Issue.**

This would seem to be very plain. Has one individual the inherent right to enjoy himself at the cost of the comfort and health of another? Has any one member of society the privilege of lowering his own earning and working capacity as a useful citizen and thereby of robbing the public?

Has an individual the moral right to indulge in self-drugging that will deleteriously affect his offspring? Conversely, has the tobacco or any other drug habitue the moral right to beget children?

Should the individual be called to account to the public for every wave of physical and moral harm that can be traced directly to his influence?

Do these questions more or less urgently demand an answer from the serious-minded citizen, an answer not to the public, but to his own inmost self. Do or do not the trains of thought suggested by an intelligent application of the principle, "Cain, where is Abel, thy brother," lead deep into the welfare of the individual home and the fair future of our America?

Let us consult the three who would most naturally have the country's best interests at heart, the physician, because the health of her people is essentially her most valuable business asset; the economist, because it is falling more and more to his share to guide the destinies of a wide-awake people; and the American gentleman, because he is constituted neither of gold lace nor of noble inheritance, but is born free, so that within limitations he can make himself what he cares and wills, and can live in such a way as to best serve his God, his women and children, and through them his country.

### **The Physician's Verdict.**

My friend, you have for enjoyment and increase by the stroke of the clock, some three-score years and ten. The vigorous life should by every indication average nearer one hundred years than this more meagre span. Look around you and note down what you

see? Hospitals on every side, full of sick, sorrowing and of those about to die! What are the influences that fill the hospitals, and could fill them thrice again were there room? Look further and observe the foundling asyla, the institutions for the blind, the homes for the indigent and for the insane! Whence this sad community, and the miserable army that has encamped within? What the reasons for its existence, persistence, and steady growth? See the nervous, the paralytics, the stunted, the fallow, the blind! Better the dead than these monuments of neglect and disease! Walk with me now through the hospital wards, see the rows of beds of men and women and children who should be at work and play for the public good—old men young in years, but worn threadbare in heart and mind and every other texture; old women, still buxom if we judge only by count of time, but burned to the socket; little children, born wizened and parchmentlike and forlorn, not only doomed but fortunate to die. Shall we turn hence to that human shame, that section of every hospital in which women form the great body of the throng going down to the operating table to be unsexed and often to die. Only the stupefying effect of narcotics could quiet the male conscience that has once been harried by the patience and long-suffering of these mothers, and sisters, and daughters, grown matrons, and young maids, innocently sacrificed on the altar of a double standard of moral and physical health that rests upon the infamous male tripod of tobacco, alcohol, and social disease. In this order, follow the kindred forces that so subtly, so inevitably lead from the one into the next, that their victim is soon marked for a descent from his proud position of protector to that of butcher, from that of head to that of destroyer of the home. There is little likelihood that the horrid figures now known to be conservative, witnessing that 70 per cent. and over of all cases of locomotor ataxia, and nearer 90 per cent. of all instances, of paresis (general paralytic dementia) are due to one of the so-called social diseases—there is little likelihood, I say, that these figures would hold were it not also true that tobacco and alcohol are at work in every instance side by side with and enriching the soil far in advance of the relentless infection.

Ah, yes, young men, men in the bouyancy of life, also old men, you will have to pay in some fashion for every ounce of tobacco you use! And saddest of all your reflections must be your consignment of your women and children to a sorry physical doom. Do not tell the world that you do this thing with eye and brain clear. Let it pass that the physician has laid a portion of the

blame on the drugs that have robbed you of the sense of responsibility, and see to it that your sons and daughters go free. The physician, not the moralist, utters this word. He may indulge himself. Not yet has arrived the time in which the doctor has ranged himself on the side of those who neither injure nor sanction the harm of any one. Within five years, I have seen four physicians die on the wards of the city hospitals, victims of one or other of the enslaving drugs, and of tobacco—always *and tobacco*. The world of sick and needy will do well to trust implicitly no physician who uses any one of the narcotic drugs. Such a surgeon, such a physician, cannot think so clearly, nor so promptly, cannot guide his hand so straight, has not the same balance of judgment as that clear-eyed, clear-brained, steady-handed man of conscience, who needs no sedative to quiet the cravings of a morbid drug appetite or uneasy conscience.

### The Economist's Verdict.

As the crow flies, there are, perhaps, forty years in which a man can best publicly serve his home and country. After his seventieth year, he renders service only by special dispensation, and only because a kind Providence and careful living have sped him gently on his way. During every one of these forty years, he represents to his country a definite money value, if healthy and well, a definite money loss, if decrepit and unfit. There is a just pride accruing to that citizen who has stored away a fortune, not of dollars, but of devoirs rendered unto the public good. There is a reward such as none save the unselfish experience for him who has life-long and in a practical manner loved his neighbor as or better than himself. But in the busy, hurrying world of politics and finance, of barter and exchange, of demand and supply, of accumulation and stark poverty, can there be any other motive or object in view than the lust of the flesh and the pride of life? Can it be that a sweeter, a purer note than that of personal gain and money advantage can ring through the air? Listen while the homely rail-splitter and wondrous statesman answers your query!

"I have learned that success is to be measured not so much by the position that one has reached in life, as by the obstacles which he has overcome while trying to succeed. Die when I

may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow." That principle lived in the light of the scientific knowledge of today will not admit the possibility of a tobacco paradise, because tobacco implies a selfish pleasure and a neighbor's injury. There might be provision for a smoking compartment in a hell, or even in a purgatory; but never in a heaven, except one built for the enjoyment of those who have lived only and thought only of and for themselves. This class will not be found in the heaven that is pictured to us by all the signs that point toward the survival of the fittest in body and soul. Abraham Lincoln never used either alcohol or tobacco.

No social, no political economist can compute any gain to this land from the combustion of millions of dollars worth of tobacco into poisonous gases and smoke. Who can estimate the physical and mental loss to her people corresponding to the internal revenue tax of one year of \$50,000,000 upon tobacco alone, or of \$141,000,000 upon spirituous liquors, the desire for which has in large measure depended upon tobacco. Estimate the average expenditure of each tobacco user at five cents a day, some spending dollars, others a few pennies on the drug; and then reckon some 40,000,000 boys and men as spending this small amount daily throughout the year. We have at once a total of \$73,000,000. This princely sum, a mere fraction of the actual waste, has gone into the air. It would solve many a municipal or even national problem that is languishing for the wherewithal for its accomplishment. We are forced to face the fabulous figure already quoted of \$940,000,000 worth of tobacco annually manufactured in this country alone. Who shall make good this financial wrong? No count is had of the expense of the hospitals consequent upon the use of the tobacco, of the asylas, of the sick beds at home, of the tuberculosis sanatoria, of wages lost, of opportunities denied because of abilities wasted. No mention is made of the rupture of homes to which tobacco, alcohol and immorality have together paved the way. Many industrial concerns now refuse employment to the users of tobacco and alcohol. The lower grade of trustworthiness in men and women addicted to these drugs is well recognized at this time. It would seem that the economist, political and social, must raise his voice with that of the physician, even against tobacco.

On the basis of moral responsibility, the spiritual economist must take even higher ground; and surely there will not be found in a narcotic that treasure which is likely to secure storeroom in heaven.



## The Gentleman's Verdict.

Of all delicate tasks, the most critical is the definition of a gentleman. One must begin by defining that which he is not. Certainly he is not that individual, careless of the rights of others, who, on the street, over the banking counter, in the market, or in the home, breathes and exudes an offensive drug into the lives of unwilling fellow-men, or forces a fair child or wife to press clean lips upon his, tainted as they are with the odor and virulence of tobacco. Perhaps we may best outline the real gentleman in the thought underlying the nursery couplet:

"Politeness is to do and say

The kindest thing in the kindest way."

There is, indeed, the essence of gentility in this pithy line. It tells of qualities becoming in man and woman, lad and maid. No need is there for high birth. As well the hovel as the palace, so long as the prince who emerges is one of nature's noblemen, and prefers others in all things to himself. In making certain that our picture of the gentleman is faithfully drawn, we dare not therefore include the use of tobacco among his privileges and indulgences, because we know that it straightway will run him foul of this primary rule. There are two lines that must be touched in with a view to making the masterpiece complete. The first gives him a gleam of Godlikeness, in that it pictures him preferring to all other dear interests and to all other comrades, woman; the second draws in his mouth's curve that guarantee of pure thought and speech and living that insures for her the happiness of a genuine home and the privilege of reigning over it beside a real king. The tobacco mouth does not know this curve, nor can it acquire it for money or any other price, even love, except the latter enter by unseating and displacing the tobacco. It would seem that there is in every man and every boy that which, if properly nourished and directed, must develop into true knighthood. No red-blooded American boy could be persuaded to blow tobacco smoke or a tobacco breath into the faces of his sister and mother, did he not first see this thing done by the father of the home. A dog will not tolerate this insult. Perhaps men show this disregard of their women because, unlike the dog, they will not actively defend themselves against effrontery and insolence, however complacently displayed. When the boy comes home to his women folk, he has scented his breath to be sure, and aired his clothes in order, of course, to conceal his use of tobacco, but equally because he is capable of being ashamed of his moral lapse. Many the husband

and father that has graduated from his one-time tobacco shame.

When the architect asked the Roman, Drusus, how he would have him build his house, he said, "Build it so that every Roman may behold every action I perform."

Drusus was conscious of gentlemanliness, deep grained in every fibre; else he would not have dared challenge the attention of the people. A simple boor might, but not a veneered candidate for the true polish of gentility. The risk of exposure were for him too dangerous to be ventured. Drusus feared no exposure of his affairs, public or private. No shaking of his morals or of his raiment would liberate that which would smell unclean. On the basis of true gentility he could not have yielded had even tobacco knocked at his door.

The true gentleman could not and would not render obligatory the offense of his tobacco presence upon society, whether it would or no. He would be as uncomfortable, as unhappy in the knowledge that any influence of his might work injury to those about him. He could not render his life partner's existence a cross, and his love for her a mockery by either a morganatic alliance or an open bigamy with a drug. He could not, under any consideration, sow physical seeds that might blossom into deformities and incapacities in his child. It is possible that it is an expensive thing, selfishly speaking, to live the role of a gentleman. It is none the less worth while.

In the finality of things, the question of tobacco must always be referred to the gentleman for solution. In his alignment of self for or against true knightliness toward his wife, his child, in his home, he can, in the matter of tobacco, render only one choice "of the kindest thing in the kindest way."

### **The Christian's Verdict.**

Shall we finally put the tobacco question to its sternest and yet, by all odds, its kindest and fairest test? Surely the Christ who invited him "that is without sin among you, let him first cast a stone at her" that was a sinner—such a Christ would not judge harshly an indulgence that involves no real harm. Can you picture Jesus Christ smoking a cigar or a pipe or chewing tobacco? Would He have offered himself to little children as unreservedly had He feared, as some fathers do, the withdrawal of the tiny critic in instinctive repulsion and dread? Would there have followed as instantaneous a response to the magnetism of the Elder Brother on the part of the child, who in the picture:

"Takes unquestioning love as the river lilies take the sun,  
And pays it back with rosy-folded palms clasped round my neck,  
And gentle head reclined on his Friend's breast."

Paul strikes the only possible keynote, and the world is demanding that it be sounded loud and in the major key. "If meat cause my brother to offend, I will eat no meat while the world standeth." Whence had Paul such a doctrine? Surely his birth-right of Roman citizenship did not instil such a principle into him! Doubtless, he learned it from the Christ! It does not seem too great a strain to apply it to the drug habit under discussion. "What think ye of the Christ?" Would He have led you into the use of tobacco? The very thought seems impious? Why, then, His disciples?

We need not press the point further than to touch upon the answer that comes ready made from the unwilling world. "This argument," it says, "may be applied to any and every commodity which, by its misuse, may injure a certain individual." We hear this stated very often. Something, indeed, may be said on this score; yet it is always a very selfish something. One would not like to offer it at the judgment seat on the last day. It has vogue, but no justification, even though upheld blindly by otherwise worthy and intelligent people. There can be no misuse of that which has no rightful, helpful use. One of the prominent men in a church of which I have had some knowledge within five minutes of being told that a member of my own family had recently spent a long period in bed as the result of his indulgence in tobacco, was seen offering that same tobacco convalescent a cigar, excusing himself on the plea that "he would have smoked whether I had given it to him or not." Four of the elders of that church smoke, and are copied by all the youths growing under them. Two chew the tobacco of their cigars the day long, and as regularly as they take their daily food. All smell of tobacco from morning till night. All leave its taste and smell upon every glass from which they drink, including the communion cup. All contaminate the air which others must needs breathe after them. All expectorate on highway and byway. All have children who have suffered both before birth and since from their father's tobacco. Far be it from me to judge my elders, when I am myself so humanly fragile and exposed to criticism from many another quarter. This, however, is a question of the public health of tomorrow as well as today, and lies therefore in my peculiar province. This also is a question of Christian public economy; not one of the individual, but of the Christian soci-

ety. It is a question of example, of morals, of the obligations of one Christian citizen to other Christian and even heathen citizens, of Christian fathers to helpless infants, of Christian soldiers to that Christ whom we serve and follow unsteadily enough when our best is rendered, and to whom no man can render a tobacco best, because the value of life, talents, money, service, once these gifts are tainted with tobacco, has already begun to depreciate and to fall, and no longer is there a best to give.

There are assuredly drawbacks and obstacles in the way of a comfortable, conscience-free indulgence in tobacco. This, the Christian smoker reluctantly admits and smokes on.

I will, therefore, consign you to Him who has set you and me a better example, simply suggesting one means of help that has been of value to me. I have not been free from the temptation to smoke. I do not believe the question is with you more than with me one of real doubt. Rather is it one of physical temptation, and of yielding to a power peculiar to a class of drugs well-known to the physician. Tonight, however, when you fall on your knees by your bed to ask forgiveness for the shortcomings of the day and to seek His guardianship through the long night, do so with a cigar between your teeth or a pipe in your lips, if you dare! In closing your petition, ask Him to bless the influence exerted by tobacco on your wife, and children and on your home. No? You could not do such a thing? That would be irreverent? How easily such things become irreverent as pinch in the doing! We ask a blessing on our food, on our sleep, even on the begetting of our children, all physical everyday affairs; at least the Father in heaven tells us to do this thing, whether or not we obey! Why, then, not ask His blessing on tobacco?

### **The Future of the Drug Habits when Love enters in.**

In medicine we speak of "incompatibles" when the union of two chemical substances forms an unsightly or harmful combination. Tobacco and unselfishness go one pace beyond incompatibility; they are as impossible as the wedding of tobacco and love.

Not many years since it would have seemed preposterous to suggest that a day might ever dawn in which the majority of men would eschew tobacco. And yet I have, within a short time, attended a wedding dinner at which not one of the eight men present used tobacco in any form. Unusual, yes, and not one of the eight was a clergyman, or he might have smoked! Total abstinence from tobacco and alcohol is more and more the rule of the day. I believe the sole reason to be the growing love of God, and of

womankind, and of the country, and our appreciation of the fact that we have in this regard been loyal to neither.

No other force can pretend to cope with the hold that tobacco exerts upon men. Even with its aid the habit is not to be uprooted by any method that goes half way. It is the story of the old darkey over again, who, hearing a would-be reformer say, "I must stop," exclaimed, "Don' say dat, boss! Dat's no good! Say, I am quit! I'se done stopped! Do it now, boss, and den yo won't foget it!"

There is a world of work ahead, and men and women and children need every strength of heart, mind and body for the issue. Not one can afford to trifle with the talents placed in his keeping. The Christ has undergone and withstood temptation! He understands! Only after a clean life, a happy, busy life's day, and upon our arrival at the goal through stern self-sacrifice and endeavor, will we comprehend what is meant in the saying, "When He hath tried thee, thou shalt come forth like gold."

Robert Browning says in Saul:

"It shall be  
A face like my face that receives thee; a man like to me,  
Thou shalt love and be loved by, forever; a hand like  
This hand  
Shall throw open the gates of new life to thee!  
See the Christ stand!"

We may now answer the question, "Can a gentleman smoke?" "No" is the reply! For as soon as he uses tobacco a man ceases to be a true gentleman in the sense in which you and I have defined the term!













A WHITE BOOK

ON THE

USE OF LIQUOR AT

YALE CLASS REUNIONS

Of recent years, the liquor question has been fought out by undergraduates in Yale University. The classes of 1915 and 1916 in Yale College circulated a petition which opposed the use of class funds to purchase alcoholic drinks at class reunions and other class gatherings. This year the Sheff. seniors for the first time launched a similar campaign.

The present Academic senior class did not use a petition, but voted on the question, carrying the class by the substantial majority of 169 to 41. The Sheff. seniors circulated a petition, which at the time this goes to press contains 165 signatures out of a class of 235.

The following communications, articles, and other matter were written by undergraduates and graduates during the past few weeks, in connection with this movement.

### **A Sheff. Petition.**

To the Chairman of THE NEWS,

*Sir:* Feeling that conditions in the country today warrant a careful consideration of the drink question as it applies to the undergraduate, we submit the following for the consideration of the Senior class in Sheff:

Sheff. reunions have long been known to be a series of "booze-fights". If the present Senior class has an opportunity to set a new standard and to hand down a new tradition in this regard, we feel that it should be taken advantage of. When the country takes issue on a matter of this sort, it seems high time that the question be carefully considered by the undergraduate.

The country at large has acted on this matter with the result that twenty-four States are now dry or will be when present legislation goes into effect. Nearly all of the remaining States have some sort of prohibition measure pending or in effect. Eighty-two per cent of the territory in the United States is now dry and within this district lives 56 per cent. of the population. Nearly all the great employers of labor, such as the Pennsylvania with 120,000 men, the American Founders Association, the Pittsburgh Steel Co., the Erie, the Baldwin Locomotive Works, the American Car and Foundry Company, the American Sheet and Tin Plate Company, etc., are out for prohibition, and have stringent rules against drinking. The day of the drunken mechanic and the roystering professional man is past. Alcohol has been even cut off the list of medicines on the American Pharmacopeia, the list drawn up by the most distinguished body of American physicians and

surgeons. Taking all these things into consideration we see no reason why Yale should hesitate to decide for itself on a matter of such great importance.

Leaving aside lurid descriptions, conditions at Yale during the days of Commencement, when the reunion classes are back, are distinctly objectionable. Even if a man does not drink and does not care anything about the expense involved, still it is his class reunion and for its temper and spirit he is responsible. To furnish a keg of beer is the easiest way for a class committee. But could not ingenuity and thoughtfulness be substituted for beer? We submit that booze never benefited any Yale man, nor any Yale fraternity, nor any Yale tradition. Why continue a custom which industry, good morals, and half of the States have condemned? No curtailment of anyone's personal liberty is attempted. The returning graduate may drink if he chooses, but if the class takes measures to prevent drinking at its headquarters, the responsibility is removed from its shoulders by this evidence of disapprobation. Yale men have ample opportunity to register a protest.

A resolution for dry banquets and reunions is now being seriously considered by the present Senior class in Sheff. A resolution or petition has many points which make it superior to a vote. (1) A vote is more or less anonymous; (2) A resolution or petition is a permanent document which may be referred to at future times; (3) A petition or resolution is not as hasty as a vote and gives individuals more time to think it over.

Whatever one's views may be as to the personal use of liquor, affairs like those which take place at reunions from year to year, are absolutely indefensible.

This matter is one of great importance, which when considered in the light of a national issue, may be better appreciated after graduation; but whatever action is taken must be taken now.

We are sure that the majority of serious-minded men who think this matter over carefully, putting personal interests aside, will agree that such a move would be for the best of all concerned.

(Signed)

T. N. St. Hill, E. D. Paine, Farley Hopkins, W. P. Johnson, 2nd, R. G. Plumb, H. J. Coholon, H. W. Krotzer, C. C. Gifford, S. W. Atkins, E. E. Paramore, Jr., Henry Berg, Jr., M. H. Lewis, John Morrison, A. D. Bullock, D. H. Hamilton, G. M. Thompson.

—Yale Daily News, March 7, 1917

### **Yale Men Move To Abolish Drinking. Seniors Sign Communication Advising Against Beer at Class Reunions.**

NEW HAVEN, March 7.—The spectacle of a group of college boys rolling around "all lit up" may be seen only in the movies hereafter, so far as New Haven is concerned, if the students of Yale University take kindly to a communication, signed by sixteen prominent seniors, which was scattered broadcast about the university today.

The signers are T. N. St. Hill, E. D. Paine, Farley Hopkins, W. P. Johnson, 2nd, R. G. Plumb, H. J. Coholon, H. W. Krotzer, C. C. Gifford, S. W. Atkins, E. E. Paramore, Jr., Henry Berg, Jr., M. H. Lewis, John Morrison, A. D. Bullock, D. H. Hamilton, G. M. Thompson.

—New York "Sun", March 8, 1917.



Sam: Here, son! It's about time you and SHEFF. woke up!  
*From the Yale Record, April, 1917.*

### Under Three Heads.

To the Chairman of THE NEWS,

Sir: The objection to the practice of having each Class Committee furnish liquor for class reunions may be grouped under three heads—1st, Morals; 2nd, Health; 3rd, The unfairness of compelling objectors to become endorsers of the practice. However widely opinions may differ as to the first two, I see no chance for a difference as to the last. That those of us who



do object to the use of stimulants, because we are convinced of their ill effect upon our classmates and ourselves, should be put in a false position by aiding a bad job is not right. I sincerely hope that each class will permit each man to decide the question for himself.

W. E. S. GRISWOLD, 1899.

—Yale Daily News, March 13, 1917.

### **A Call to the Ballot-Box.**

To the Chairman of THE NEWS,

*Sir:* The question of serving liquor at class functions is one that comes up every year. The Senior class will vote next Monday on this decidedly important subject. It is every man's duty to vote, and to know what he is voting about.

There will be two issues on the ballot. The first is: *Shall the beer served at the Class Party this spring be paid for out of the Class Fund?* The expense of this would be trifling, and I doubt whether any moral ruin would result from it. There are, however, men in the class who make this phase of the question a moral issue. In justice to them, it is only fair that the whole class express its opinion.

The second question is: *Shall the liquor served at 1917 functions after graduation be paid for out of the Class Fund?* Here is a subject of considerable importance. At a Class Party at Momauguin each man would not have to contribute over three cents for beer, but at reunions and class dinners the expense of liquor would be very much heavier. When even a healthy minority of the class are forced to contribute a large sum in return for which they receive less than nothing, it is obviously unfair. Those who want to spend their money for liquor can still do so.



*From the Yale Sheffield Monthly, April, 1917.*

Now is the time for the whole class to settle once and for all a matter that, left undecided, causes much discussion, wise and otherwise.

G. M. MURRAY,

Class Secretary.

—Yale Daily News, March 16, 1917.

Note: The vote on the above questions was as follows:  
(1) Yes 101. No 115; (2) Yes 41. No 169.

To the Chairman of THE NEWS,

Sir: On Monday the Senior class of the College is to vote on a question which is a serious one for several reasons. The question to be decided is whether or not the class fund shall be used for the payment of liquor consumed at all future class reunions and banquets. The arguments against having the fund used for this purpose are both of an economic and moral nature.

If from a moral standpoint the question does not concern one, surely from the economic point of view each member of the class owes it to the other members of the class to consider their rights in the matter. Is it fair to require men who do not drink to pay for the liquor consumed by those who do? Furthermore, is it fair to non-drinkers to use the money they contribute to the class fund for a purpose against which they may take a moral issue? Obviously, this does not foster class solidarity. And it is a well-known fact

that class solidarity has been jeopardized, and will continue to be jeopardized so long as reunions are "wet".

People cling to the old and trite idea of "broad-mindedness" regarding liquors, simply because it has been embedded in the Mores for centuries. Science plus conviction, and the courage to make the break where it is hard, are fast showing men the sane attitude to adopt toward the whole question.

Therefore, when the Seniors vote on Monday, let them remember that they vote for class solidarity based upon something far more worth while than momentary elation followed by regret; let them further remember that they have an admirable opportunity to take a stand on an issue of national importance, and that as university men they are charged with the duty of making their stand one which will command the respect of those who look to universities for leadership.

A. W. OLSEN.

—Yale Daily News, March 16, 1917.

### **No Champion Arisen.**

To the Chairman of THE NEWS,

*Sir:* I note with surprise that the discussion regarding "Reunion Booze" has gone on in your columns for over a week and that, as yet, no champion has arisen for the "wets". I am at loss to explain this silence. Can it be that the arguments of what was supposed to be an overwhelming majority in favor of "Booze" have never been grounded in reason? Have these arguments owed their strength, all the years that the question has been before us, to the fact that wit and sarcasm, powerful allies in any cause, good or bad, had been called to the rescue of an illogical position and

made what was wrong seem not only amusing but also, attractive and inevitable? Now that wit and sarcasm have swung over, and have consecrated their mighty powers to the cause of clean living and truth in this vital issue as they have done in many others of a like nature—witness the “Prohibition” number of *Life*—how are we to interpret the resulting silence? I await with interest any arguments that can be brought forward for a “Boozy” reunion in this year of Our Lord 1917, when diplomatic relations have been broken with Germany and when our nation is sorely needing not only the best that every man has to give, but also all that he might have had to give had it not been dissipated and squandered. HENRY B. WRIGHT, 1898.

—Yale Daily News, March 17, 1917.

### **Some Substantial Success**

To the Chairman of THE NEWS,

*Sir:* I am delighted to hear the good news that some substantial success seems to be rewarding the efforts of friends who, with most praiseworthy endeavor, are seeking to abate that excessive use of liquor at Yale class reunions, which has been a grievous reproach to those most desirable meetings and a drawback to that gentlemanly good fellowship which they are designed to promote. The effort to introduce “a gentlemen’s agreement,” providing that those desiring liquor should pay for it, would seem to be an arrangement fair to all concerned and hospitably tolerant to any existing varieties of opinion and conviction among classmates. How to justify any resistance to such an arrangement as this between gentlemen I never have been able to conceive and I am glad to learn that there are encouraging signs of the disappearance of such resistance.

I am expecting to be present next June at the fifty-fifth reunion of our class. During over half a century in our many happy class meetings the look ahead has always seemed to me more bright and cheering than any retrospect we could command. Certainly in the meeting of this year our outlook upon the future of Yale class reunions will contribute one of the many reasons we now have to rejoice in such vision as we are granted of the better days and years ahead of us.

RICHARD C. MORSE, 1862.

—Yale Daily News, March 17, 1917.

### **Two Aspects.**

The question of whether or not the liquor served at class parties and reunions shall be paid for out of class funds, upon which the Senior class of the College votes today, resolves itself immediately under two heads. The first is purely moral and presents to the members of 1917 an opportunity to place their stamp of approval on one side or the other in what is a matter of national importance, and as a class officially to sanction or disapprove the use of alcohol. The second head involves the right of those who believe in having liquor served on such occasions to demand that it be paid for by the entire class.

So far as the moral aspect is concerned, comment is unnecessary. It is for the individual voter to determine his attitude toward an issue, the right and wrong of which he is intelligent enough to decide for himself, without the aid of expostulatory discourse on a question which has for some time been one of nationwide importance. The matter of paying for liquor from the class funds would seem to require some dis-

cussion, however; and it is a problem with many of those who vote today, whether, supposing the majority be in favor of having alcohol served, it is right to force a minority of any size to contribute to an expense, to which they obviously object. In this regard, the issue of liquor at the party before graduation, is of literally no importance, but in the case of reunions after graduation when the expense thus incurred would be considerably heavier, the question becomes a serious one.

The lower classes will watch with as great an interest as the class involved, the outcome of today's voting.

—*Editorial.*

—Yale Daily News, March 19, 1917.

### **National Preparation for Preparedness.**

To the Chairman of THE NEWS,

*Sir:* I understand that the Senior class is considering a plan by which their reunions will be made "dry," and as a recent graduate I should like to put in a word in favor of any such plan. There is one point of view regarding this question of prohibition which appeals to me very strongly in these times of national crisis. If the United States is to be prepared against any emergency, we of the younger generations have got to do our bit towards preparedness by fully realizing the responsibilities of citizenship which Yale has given us and expects us to live up to, although she cannot run after us and take away our degrees if we do not. And so it seems to me that the adoption of prohibition for reunions may be considered as an important step in national preparedness because it means the recognition, by men who are and must become

leaders, of the fact that there is one tremendous element in our modern life which is on the whole so unpreparing and so non-essential that it would be better off if put out of the way. And furthermore, I am confident that under such conditions Yale reunions would have a far greater significance to the University and graduates and through them to the nation.

W. E. SWIFT, 1915.

—Yale Daily News, March 19, 1917.

### **Yale Seniors Decide To Taboo Liquor At Class Dinner And At All Reunions**

Following considerable agitation at Yale especially among the members of the present senior academic class on the question of the elimination of the use of intoxicating liquors at the annual class supper just before graduation and also at the various reunions after the class has graduated, the class of 1917 yesterday decided that such liquors shall not be countenanced at any of the set class events of that organization. On the question of refusing to pay for the supplying of any liquors out of the class funds at the annual class dinner which virtually means the abolition of such beverages at this event, the ballot stood 115 to 101 in the vote which was conducted in the class yesterday.

The second question which results in the elimination of liquor from the menus of the class banquet at the various reunions after 1917 has graduated was much more pronounced in favor of the dries. This vote resulted 169 to 41.

The plan to eliminate the use of liquor at these functions has been particularly prominent of late in articles which have appeared as contributions of members of

the class in the Yale Daily News. The question has arisen several times in recent years among the classes and last year it was the general sentiment that liquors be generally eliminated at the various class reunion dinners. This definite action by 1917 marks another important step in this direction by the undergraduates themselves.

—March 20, 1917, New Haven Journal-Courier.

### **Yale, '17 Votes "Dry"**

#### **Graduating Class Decides to Eliminate Liquor From Old Commencement Events**

NEW HAVEN, March 20.—By 115 to 101, the senior class of Yale University has voted not to pay for any intoxicating liquors at its annual banquet from class funds. This means virtually that none will be served at this event.

Following this drastic reform, by an even more pronounced "dry" vote, 169 to 41, it was decided to eliminate liquor from all the various reunions and other events incident to the commencement.

This action follows several years of effort on the part of temperance advocates to make Yale commencements "bone dry." The action was taken and the verdict achieved this year on the initiative of the undergraduates themselves.

—Bulletin—Philadelphia, March 20, 1917.

### **Yale Seniors Ban Liquor**

NEW HAVEN, March 19.—Yale's senior class today voted to dispense with the use of intoxicating liquors at its class dinner in June. The same vote will govern future reunion gatherings.

—Philadelphia Ledger, March 20, 1917.



### **Cutting Out The Drink**

Yale seniors have shown their sympathy with a movement which is steadily gaining ground by voting to banish intoxicating liquors from the class dinner next June. Possibly many of them believe in temperance rather than in abstinence. But at such gatherings as this there is only too much temptation to the excessive use of stimulants, and the only safe way to prevent scenes highly discreditable to those taking part in them is to put an end to their use altogether. Times have changed since intoxication and disorderly conduct were excused simply because the offenders were "college boys" out for a good time. It is not in keeping with modern standards of behavior that this kind of good time should be tolerated, much less approved. "Cutting out the drink" is the right thing for these young men to do.

—Editorial, Philadelphia Ledger, March 21, 1917.

### **A Class of Thinking Men**

To the Chairman of THE NEWS,

*Sir:* The Sheff. men who signed the communication to THE NEWS urging the abolition of the system of free drinks at class reunions have stamped themselves as men of the times in their plea for the curtailment of a custom that has for a long time been in vogue.

Prohibition is the cry of the hour, for economic reasons rather than moral, and the class at Yale that recognizes this fact and shows itself to be in keeping with the spirit of the times is a class of thinking men who have at heart the best interests of their class.

E. J. STACKPOLE, JR.

—Yale Daily News, March 26, 1917.

## Flagrantly Unfair

To the Chairman of THE NEWS,

*Sir:* After reading the articles and communications which you have printed regarding dry banquets and reunions, I think a word may still be said emphasizing one phase of the question. Richard C. Morse, whose communication I have read with interest, has pointed out the very evident unfairness of forcing the non-drinking half of the class to chip in and pay for the drinks of those that do. This side of the question, I think, could not be brought too emphatically to the attention of the class. Our recently compiled statistics show that there are 128 non-drinkers and 112 drinkers in the Senior class of Sheff. In all fairness, the necessarily high expense of Class reunions should not be increased above the amount which is absolutely essential to promote a good time for all the men coming back. The men that want to drink will, I know, have enough money to buy their own liquor, and I feel sure that they will do so with a lot more satisfaction if they think it over, knowing that the money does not come out of the pocket of a classmate, who gives it with a half-stifled impression that he is being held up.

Then, too, if the cost of reunions is minimized, the attendance will be increased. A surprisingly large number of men stay away from reunions because they can not afford to come. I have heard the theory advanced that a dry reunion will be a small one, and having thought it over consider it ridiculous. That a man who has lived in New Haven for three years should stay away from his reunion because he thinks he could not have a wet time of it is absurd. Until the dry wave sweeps over the entire country one will always be able to drink in New Haven.

I have dwelt on this side of the question because it appears to me as being the most flagrantly unfair. There are, however, innumerable other good points which have been and will be brought forward by men more qualified in *THE NEWS*, and *Scientific Monthly*. I sincerely hope, however, that this point will not be overlooked, but will be carefully considered by every man in the class, when the petition is presented for his signature.

G. J. COMSTOCK,  
Secretary 1917 S.

—Yale Daily News, March 26, 1917.

### **Disillusioned.**

To the Chairman of *THE NEWS*,

*Sir*: Something must be fundamentally wrong with the spirit and intellectual ability of Yale graduates of recent date if class dinners must be booze parties and nothing else.

I attended the second annual class dinner of 1915 S. in New York last Saturday night. I was surprised and disillusioned. No speeches—no entertainment was provided but that furnished by a negro musical trio and booze. I had expected some attempt would be made to arouse Yale spirit and enthusiasm, to tell the bunch about the latest University news and plans,—but instead: booze.

Aside from the pleasure of meeting old acquaintances, I think several of us did not enjoy that dinner. Why cannot booze be made a minor feature of such affairs or cut out entirely? I maintain it would not be necessary if other entertainment of the right sort were provided.

Why cannot University graduates prove to those less well equipped to judge, that prohibition is not an

old foggy's dream, but a vital necessity for the advancement of humanity; and prove it by making their reunions and class dinners dry? Surely college men have been taught to accept scientific truths, and just as surely science has proven the far-reaching harmfulness of alcohol. Men who realize these things and who fail to lend their support are prostituting their intellects either to their pleasures or to their inertia.

May the day of the dry reunion come soon.

CLIFFORD S. LEONARD, 1915 S.

### **T. A. D. Jones on Alcohol**

To the Chairman of THE NEWS:

*Sir:* If there were any arguments in favor of the use of alcohol—one might set down some objections, but morally, physically or socially there is nothing in its favor. How ridiculous it sounds to hear a man, mentally sound, say that it is necessary to drink to be sociable or that a party would be dead without liquor. If the success of a class party is dependent upon the amount of alcohol consumed, then, I should say, it would be far better to cut out the class parties.

We know what alcohol is, and we know what it does. Any action that we can take to curb its use must surely redound to the glory of the class taking such action and to the ultimate good of our University.

The present movement is most commendable.

Very sincerely yours,

T. A. D. JONES.

—Yale Daily New, April 3, 1917.

## Tradition and Other Things

If it is needed, there is a reminder in two letters contributed this week to the Graduate Fence that we have come upon days of sobering thought. The call to face the realities of life, even when it involves matters of personal choice upon which the average man is reluctant to invite discussion, cannot well be evaded. Then, too, facts are facts. A group of prominent and serious-minded members of the Senior Class in the Scientific School have gone on record in the *Yale News* as opposed to the "booze-fight" element in graduate reunions and have appealed to their fellows on the firm ground that "when the country takes issue on a matter of this sort, it seems high time that the question be carefully considered by the undergraduate." The Class of 1917 in the College has by formal vote discouraged drinking at future reunions by withdrawing "official" recognition and support. There enters into the consideration of the reunion drinking problem the tradition that "free" drinks shall be dispensed and that the excessive indulgence of any man shall be smiled rather than frowned upon. What a considerable group of undergraduates and graduates have under consideration is, whether, in view of world conditions and the growing national tendency to take up frankly the whole liquor question, Yale men as such cannot take a stand, coming back to the Campus in June and making Yale, as one man has phrased it, "a place where men face reality and where the atmosphere of moral earnestness makes it quite impossible for evil customs to survive." A question whose significance from any one of a number of viewpoints is inescapable, has been definitely raised. A satisfactory answer cannot be found readily where the elements of

personal choice and individual rights enter in so largely. On the other hand, it seems hardly possible that the expressed sentiment of the undergraduates should be ignored.

—Editorial, *Yale Alumni Weekly*, March 30, 1917.

## THE TRADITION OF "FREE BEER"

### Graduate Fence

The following letters, one from a representative of the Academic Senior Class and the other from a graduate of the College, bring up the question of "dry" class gatherings:

*Sir:*—The committees in charge of the coming class reunions, especially those who are arranging the Triennial and Sexennial affairs, might well consider seriously a petition printed in the *Yale News* of March 7. This petition—or perhaps manifesto would more nearly describe it—expressed the opinion of about a dozen representative members of the Senior Class of the Sheffield Scientific School that the free dispensing of alcoholic liquors at class reunions ought to be abolished.

That intoxicants have altogether too prominent a place in the reunion celebrations is a conviction that has been steadily gaining ground among the members of recently-graduated classes, but the committees in charge of these affairs have not changed the traditional practice of dispensing free beer at headquarters. Evidently the undergraduates do not relish the example which has been set them by the returning alumni. It might be well to inquire whether on the whole the practice has been worth while.

The bare facts concerning the physiological effect of alcohol have been so plainly demonstrated lately by

scientists of repute that it would seem unnecessary to argue with educated men against preconcerted indulgence, leading often to over-indulgence. "But," the class committee will probably reply, "a little beer doesn't hurt anybody, and it helps to produce sociability." They predict that a dry reunion would be a dismal failure. This argument seems to me the deadliest sort of a boomerang. It admits the truth of a suspicion which has been annoying many of us, namely, that the class committees have been relying in large part for the "success" of their reunions upon artificially-stimulated enthusiasm. I don't need to go into details on this point. Let the reader recall the state of affairs at a triennial or a sexennial class dinner. Moreover, these protesting undergraduates and the dissatisfied alumni do not insist upon "bone-dry" reunions. They object merely to the official dispensing of "booze." Quite apart from the unmerited prestige which is thus given to a doubtful form of entertainment, there is the economic unfairness of the arrangement. The cost of reunion assessments would bear quite heavily enough upon most of us without the added charge for the other fellows' drinks.

The reunion committees must remember that public opinion has been rapidly changing on the liquor question. It is worse than foolish for them to cling to a tradition based upon the outworn habits and prejudices of a generation ago. College men are supposed to be leaders in social reform. The place for leaders is at the front of a forward movement of this sort. Yale graduates protest they believe in preparedness. Let them prove their belief by making a decided stand this June on the side of self-restraint and sobriety.

Just one word more. The responsibility in the matter of intoxicants rests squarely upon the shoulders of the reunion committees. Free beer is the easiest way, but if they have backbone they can break with an evil tradition and earn the gratitude of the whole university.

PERCY W. BIDWELL, '10  
*Sheffield Scientific School, March 19, 1917.*

*Sir:*—During the past few years the problem whether or not liquor was to be served at class reunions has been taken up and discussed by each graduating class. Formerly the movement had been brought to the attention of a class through petitions, but this year circumstances were such that it was proposed to hold a class vote and thus permit each man to decide the question for himself in a broad-minded way and for the class to receive more conclusive results and sentiments on the subject. Communications to the "Yale Daily News" appeared relating to the matter on March 7 and in later issues of March 13, 16, and 17. It was then decided to take the class vote on March 19th, dividing the questions into two sections. The first question was: "Shall the beer served at the Class Party this spring be paid for out of the Class Fund?" The results showed 115 Noes to 101 Yeas. The second question was: "Shall the liquor served at 1917 functions after graduation be paid for out of the Class Fund?" This brought an overwhelming majority against paying for the liquor in this way. Only 41 men voted for it, while 169 were opposed.

The result attained came only after careful consideration of the question from the moral, health, and economic points of view, deciding for all time that the 1917 Class Fund shall not be used to provide liquor.



We wish the alumni to be aware of our decision and know that the Class has acted to promote the best interests of its members and Yale in eliminating what we think an objectionable feature to class reunions, and trust that the classes who are coming back this spring may see fit to take a similar action. Why should not Yale as a part of her national preparedness programme take a step which has been deemed essential by every nation at war? We also hope that our action will serve as a precedent for the graduating classes of the future.

LYTTLETON B. P. GOULD, 1917

*Yale College, March 20, 1917.*

—Alumni Weekly, March 30, 1917

### A Vote

A great deal of useless verbiage may be written about the absence or use of liquor at Class functions, for if one cares to go into the theory of the case there is an unlimited source of argument already compiled concerning both sides of the liquor problem. It is to be hoped that these arguments will be considered by each individual in making his decision on the matter of "wet" or "dry" reunions. But it would be both impossible and unfair to attempt to catalog them here.

In making a decision on this subject the individual conceptions—both of the use of liquor as a personal matter and as a class matter—must necessarily be of great variety, and of well confirmed opinion. In this case a class vote, or petition, as has been used here, is logically the fair and practical way of deciding the matter. It further stands to reason that harping on patent moral grounds can be of little avail in aiding the

vote for "dry" class functions. Yet in the final analysis each individual will probably vote as he is influenced by the particular patent grounds in which he is a believer. Without attempting to catalogue the moral, economical or financial grounds of the question the SHEFFIELD MONTHLY, guided by its own individual opinion, casts its vote for "dry" class functions.

—*Yale Sheffield Monthly, April 1917. (Editorial)*

### **Drastic Action**

To the Chairman of the Sheffield Monthly:

*Sir:* Your letter came some time ago. It is not that I do not want to write about the liquor question, but rather that I have not had a second's time.

For years I have thought it absolutely absurd that college-men have not come out against the liquor business. I think it absurd that leaders in education should have winked so long at one of the worst evils the world has known. We have not only sanctioned, we have even encouraged it. The mildness with which cases of drunkenness in college have been treated by those who could have acted, has been a mark of indifference to right, and a sign of moral weakness. College standards have certainly been low in this matter. We say that a boy should have freedom at college and learn for himself. We have made that freedom license. When a man abuses that freedom, I believe the college should hold its standard before the fellows and not recognize that man for a minute. Business houses, railroads and the best schools will not tolerate it. Why has the college been so slow to act? We shall have just as much as we are willing to stand for. When Yale refuses to allow intemperance, then, and only then, will Yale be rid of the undergraduate who continually drags Yale

down, and who so often creates fresh college scandal for newspapers. I see absolutely no excuse for serving liquor at college banquets, class dinners, or class reunions. If some men must have it, let them go out and get it for themselves. There are many who do not want it, and equally many who do not want to spend their money for it.

Not long ago I attended a Yale college dinner where the beefsteak gave out and where the drinks went on. It was a sign of the time, and I hope Yale can get rid of it. Recently in the morning's mail, I received a request to write upon Yale and the Liquor Question. The same day in the afternoon, I received a notice of an alumni dinner which started with remarks about Wilson That's All and Mr. Haig and Haig. The time has come when such an advertisement is no longer a drawing card for many of Yale's best alumni. The sooner we are rid of the whole business the better.

The time for action has come. Business firms discharge men who are seen coming out of saloons. I wish the college would be equally drastic.

Ever sincerely,

ARTHUR HOWE, '12.

—*From Yale Sheffield Monthly, April 1917.*

New Haven, Conn., March 8, 1917.

Dear George:

I have your letter and the enclosed copy of one of Jack Ely's letters.

We had the same question come up at our class party. It wasn't exactly for absolute prohibition, yet it led into the same discussion. I sided with the wet element of the class for the following reasons:

Without trying to deny that this whole question is a moral issue, I maintain that it is no part of a class committee's job to attempt to force a large element to accept a condition which would be much preferable. I look at the class as an affair in which all have an equal voice. If some fellows want booze at the headquarters, it is my opinion that their wish should be consulted fully as much as the wishes of those who do not want it there.

The business of a dry reunion has been tried and has failed miserably. The party was very sad. The fact was that many of the class were to be found at another tent where there was booze.

If no booze were on hand, I think there would be many who would stay away, because the idea of a good time for a good many seems to be to become slightly warmed up, and for a few to be tightly corked. I do not defend these. I think less of a man when he gets plastered. But I say it is so. On the other hand, if there is booze, there will be a few others who will not come. Of the two cases I believe you will find the absences less in the second instance.

The thing looks to me like this: Those men who oppose liquor don't need to drink it or to help pay for it. They may have to stand a little disappointment in seeing some of their classmates drunk; but for those who desire drinking, the right to do so in their own house, so to speak, is their own.

Now do not understand me to advocate a rip-roaring drunken orgy. I personally am opposed to the use of liquor. I would like to see national prohibition. I would like to see a dry reunion that was pleasant. As an individual, my influence would always be to reduce the use of liquor. As a Class Secretary, I do not think

it my place to go on record. You will find me ready to co-operate in any movement at Yale for cleaner living, but I challenge the authority of any official or committee of a class to act because their personal feelings are on one side of the fence.

If after this refusal to boost as a Secretary, it does not seem like artifice, I will add that I hope something comes of your good efforts for the right kind of things there. I wish you much luck.

Very sincerely,

(Signed) BOB OLIVER.

\* Mr. Oliver is Secretary of the Class of 1916 and Mr. Stewart is Secretary of Byers Hall.

New Haven, Conn., March 10, 1917.

My dear Bob:

Certain definite statements in your letter I desire to answer. (1) You say, "I maintain it is no part of a class committee's job to attempt to force a large element to accept a condition which would be much preferable. I look at the class as an affair in which *all* should have an *equal* voice." Now that is all any fair man can ask. My idea is this: Put the issue up fairly before the class and let all equally decide what their position will be, and let the majority govern. If wet, all right—if dry, the same.

Now it will be argued that it is not fair that the majority should govern a minority. Every election, every vote in a fraternity or a legislation, every law on the statute books is based on the fundamental principle that the will of the majority after fair discussion shall rule. The very Constitution of the United States was a majority measure to provide for the *common defense*, and promote the *general* welfare. All that is

necessary is that "all shall have an equal voice."

The inherent fallacy of being overly tender lest the majority should offend the minority is, first, that no consistency is used in the application of the idea. For the past decades the majority of drinking men have never foregone many so-called personal liberties lest the minority of non-drinkers should be offended. Now that the tide is inevitably, if slowly, changing, why should fair-minded men wince if a majority for prohibition should have their innings? It is fair play. Let the issue be fought out, bringing into play every valid argument, and let the majority decide.

Secondly, this hesitancy of a majority to "impose" a rule on a minority makes for weakness in a government. Men hesitate to vote on civic matters because a friend's business interests might be touched, etc. I claim that the whole is greater than any part and the welfare of the whole is more to be sought than the smug feeling that we have at least offended none who will make us feel uncomfortable or make us pay for our opinions and convictions.

(2) You say, "If *some* fellows want booze at headquarters it is my opinion that their wish should be consulted fully as much as the wishes of those who do not want it there." Precisely. I admit the point and have answered it in point (1) by saying that *all* should record their conviction and remain by the decision of the majority.

(3) You say, "The business of a dry reunion has been tried and failed miserably." I deny that a dry reunion has ever been given an adequate opportunity for trial. There have been several hundred reunions of different classes at Yale and conspicuously few have attempted the project. When it has been attempted.

the class as a whole has been unprepared for it. Dry Reunions have seldom been advertised as such, and never has an adequate substitute been furnished for the drinks. Men come back for a big time. They will take what offers itself in the way of hilarity and boisterous fun. Now it is a question of booze vs. brains. We have booze. If you take it out you must substitute brains and provide an adequate program. This, I maintain, has never been done. Looking at the almost negligible number of reunions at which this measure has been tried, the lack of knowledge on the part of the class as to the significance of such a move, the failure to enlist the co-operation of the class on the one hand, or of the class committee on the other, and, lastly, the negligence of class committees to furnish a substitute, I maintain that a dry reunion has never been given a fair trial.

(4) You proceed, "If no booze were on hand I think there would be many who would stay away because the idea of a good time for a good many seems to be to become slightly warmed up and for a few to be tightly corked." The question of whether or not men would stay away is purely speculative with an even break either way. In view of the fact that eighty per cent. of the United States territory is now dry and over fifty-six per cent. of the population live in dry territory, I honestly cannot make myself believe that average, normal, healthy men, who have had college training, would stay away from a class festivity just because the majority after a fair discussion have voted booze out. I say it is an even break. No evidence relevant enough can fortify the argument on either side and an entrance into the argument would be a mere quibble, for it is impossible of proof without a fair

trial over a reasonable period. Give fifty years to the dries to become entrenched in reunion life, as fifty years have been given the wets, and if they then fail, it would be fair to say, "The business of a dry reunion has been tried and failed miserably."

(5) You continue: "On the other hand if there is booze, there will be a few others who will not come." That is a compliment to the tolerance of the dry minority who have endured for a long time what George Bernard Shaw calls a "boozy society organized for boozy people." The converse of your statement would be: if the reunions go dry there will be a few others who will not come. However, as I have above said, I will not press that point for I believe it is purely problematical.

(6) Again, you say: "The thing looks to me like this: Those men who oppose liquor don't need to drink it or help pay for it. They may have to stand a little disappointment in seeing some of their classmates drunk." The argument against reunion liquor is a cable of many strands. Some particular argument may appeal to one person and some other one to another. Here you touch only the expense item, the economic argument. This is one of the least effective arguments. Men do not care so much for an extra \$1.45 or perhaps \$10.00 spent on liquor for other men's drink. But the reunion is *their* reunion and its morale, its principles, its significance to Yale, and to other reunions and future classes, is of vital import. A man who has Yale at heart cares more for some new big idea his class can put through, than he does for merely being excused from the payment of a few shekels for beer.

(7) You state: "For those who desire drinking, the right to do so in their house, so to speak, is their own."



The big thing here is that the men are joint tenants of the house; it does not belong to one man individually. When men thus convene together the will of the majority should rule. Individual tastes or desires should be sacrificed for the greater good of the whole. This is the fundamental principle of good fellowship and mutual assistance in our college dormitories where several room together. The headquarters are not a man's own house; they are a house whose privileges are shared by all, governed by the expression of the class as a working unit.

(8) You say, "I would like to see National prohibition." So would I, and I believe the place to begin is right at Yale or we never will. All the arguments you bring out in your letter are put before every man who has fought to put twenty-four states dry. They confront every citizen. If we believe in National Prohibition, are we to let others put the country dry in spite of our inactivity? Righteousness, especially in a group, is bought with a price.

(9) You say: "As an individual, my influence would always be to reduce the use of liquor. As a Class Secretary, I do not think it my place to go on record." A Dr. Jekyll and Mr. Hyde basis of officeship has not made American politics glorious for men who fought and achieved the impossible. One code of ethics and one standard of beliefs have governed the men who have loomed large in the histories which were taught me. A man must go on record whether he will or no. By our silences as well as by our voices we vote when big issues are up. I maintain that a man can't edit a paper or hold an office where he is bound to silence, when his conscience bids him speak.

(10) You proceed: "You will find me ready to cooperate in any movement at Yale for cleaner living, but I challenge the authority of any official or committee of a class to act because their personal feelings are on one side of the fence." One need not act for or as a committee, but officership is a curse and not an honor, if from that high function should not flow leadership and strength. If a man's lips are sealed and his action halted because he has an office, he should resign the office. To continue to be silent on a big issue is moral suicide.

(11) And you conclude: "If after this refusal to boost as a Secretary, it does not seem like artifice, I will add that I hope something comes of your good efforts for the right kind of things there. I wish you much luck." The greatest obstacle to any good effort has ever been good intentions divorced from action. We need courageous, clear-headed, full-hearted advocates right now, who will discern between imposition and fair play, and between modesty and hesitancy to enter a fight which may cost. As Billy Sunday says, "Some people sing, 'Hold the fort for I am coming,' and then never come."

Yours sincerely,

(Signed) GEO. STEWART, JR., 1915.

## “THE COLLAPSE OF CONSCIENCE”

Reprinted from editorial page of the Birmingham (Ala.) Post, January 6, 1938, where it was given the title “Do small families lower morals?” A sentence omitted by the editor is inserted here, in brackets.

University, Ala.,  
Jan. 3, 1938.

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Editor The Post:-

Your optimistic editorial of Jan. 1, about an article [entitled] “The Collapse of Conscience”, by J. Donald Adams in the current Atlantic Monthly, should be comforting to the vast number of people who like to live in a fool’s paradise, and imagine that the world is getting better, or at least no worse. But ignoring the perils around us, like the proverbial ostrich that hides its head in the sand, will not get us anywhere. It is quite true that there were many conscienceless people long ago, and there are many good citizens now; but the former group seems to be increasing much faster than the latter.

Mr. Adams’s article is good as far as it goes, except that it was unkind of him to mention two recent happenings in Alabama that we are not very proud of, and say little or nothing about any other state, and his attempts to explain the situation are rather weak. Much of the same ground was covered by a more experienced writer, James Truslow Adams, in an article “The crisis in character”, in Harper’s Magazine for August, 1933.

But both writers could have strengthened their arguments by mentioning several other deplorable tendencies, such as the nation-wide increase of divorce, salacious literature, vandalism, slot machines, and hit-run driving. As recently as ten years ago it was not necessary to have a night watchman for every building under construction, or to make all automobiles with closed bodies that can be locked up; and tobacco addicts invaded non-smoking compartments of trains much less than they do now. The Christmas fire-works nuisance, that those two northern writers probably knew little or nothing about, was worse last month than ever before, according to reports in several Alabama papers (and it is still in evidence here today, nine

days after Christmas). [And some other unnecessary and aggravating noises, which indicate a distressing lack of conscience somewhere, such as barking and yelping dogs, and whistling in offices, seem to be on the increase.] Likewise disrespect for Sunday, and expenditures for pleasure of many kinds, when many people are still on relief.

Both of the writers mentioned made a few guesses as to the cause of the conditions they described, but did not go to the bottom of the matter or anywhere near it. One very important factor they probably would not have mentioned even if they had thought of it, for according to "Who's Who" one of them has only one child and the other none. The main cause of our present moral troubles, in my opinion, is that too many young people now have no brothers or sisters, and therefore have always had pretty much their own way, and never learned to be considerate of others. Of course one can easily think of individual exceptions (one's own child, if any, would always be one), but the general trend is as I have indicated.

No such condition ever existed in the previous history of the world, unless perhaps in ancient Rome in its later years; and it has been getting gradually worse in the United States for over 100 years, with the declining birth-rate.

Families are generally smaller in the North than in the South, and in cities than in the country, and lawlessness is much more of a problem in northern cities than in southern rural districts. But North and South and city and country are now rapidly getting more alike, in this and other respects, on account of the influence of the automobile, radio, etc. Our politicians are always wrangling over economic problems, that might solve themselves if let alone, and doing little or nothing about the moral bankruptcy of the nation. Perhaps there is not much they can do; but anyway, is it not better to know the cause of our trouble than to blunder along in ignorance?

ROLAND M. HARPER.

UNITED STATES



OF AMERICA

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 76<sup>th</sup> CONGRESS, FIRST SESSION

## NATIONAL MEETING FOR MORAL RE-ARMAMENT

SPEECH

OF

HON. HARRY S. TRUMAN

OF MISSOURI

IN THE SENATE OF THE UNITED STATES

Thursday, June 8, 1939

Mr. TRUMAN. Mr. President, on Sunday, June 4, there was held in Constitution Hall, Washington, the National Meeting for Moral Re-Armament. I had the honor at that time to present the following message from the President of the United States, which opened that great assembly:

The underlying strength of the world must consist in the moral fiber of her citizens. A program of moral re-armament for the world cannot fail, therefore, to lessen the danger of armed conflict. Such moral re-armament, to be most highly effective, must receive support on a world-wide basis.

FRANKLIN D. ROOSEVELT.

That meeting was sponsored by members of the Cabinet and Members of the Senate and House of Representatives, and the invitation to the meeting contained messages from the Secretary of State, the Secretary of War, the Attorney General, the Speaker of the House, the leader of the Senate majority, former President Hoover, the Senator from Kansas [Mr. Capper], the Senator from New York [Mr. Wagner], Hon. Joseph W. Martin, Jr., the minority leader in the House of Representatives, and Dr. Alexis Carrel. There was also one from John J. Pershing, General of the Armies of the United States in the last war, which I wish to read:

This moral re-armament should enlist the support of all thinking people. There is a spiritual emotion which underlies all true patriotism, and good citizenship itself is dependent upon the high sense of moral obligation of the people. Today, confronted by con-

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ditions so threatening to world peace, we must rededicate ourselves to the faith of our forefathers if we are to be worthy of our heritage.

JOHN J. PERSHING.

The principal address of the evening was delivered by Dr. Frank N. D. Buchman, founder of the Oxford Group. There were messages from the House of Lords of Great Britain signed by 25 members of that body, and a message from the House of Commons signed by 236 members of that body. Messages also came from the Netherlands, from the Union of South Africa, from British labor, and from great diplomats the world over.

I think it is particularly appropriate, Mr. President, to record these messages from Great Britain in the proceedings of the Senate today because of the presence here of the King and Queen of Great Britain, and because of the fact that included among the signatories are men who both personally and officially are associated with Their Majesties.

I ask that this document be printed in the body of the Record and that its printing as a Senate document be authorized (Senate Document No. 82).

The VICE PRESIDENT. Is there objection to the request of the Senator from Missouri?

There being no objection, the document was ordered to be printed as a Senate document and to be published in the Record, as follows:

Mr. President, the sponsors for the launching of Moral Re-Armament in America included:

*Members of the Cabinet:* The Honorable Harry H. Woodring, Secretary of War; the Honorable James A. Farley, Postmaster General; the Honorable Claude A. Swanson, Secretary of the Navy; the Honorable Harold L. Ickes, Secretary of the Interior; the Honorable Frances Perkins, Secretary of Labor.

*Members of the Senate:* The Honorable Warren R. Austin, the Honorable Josiah W. Bailey, the Honorable W. Warren Barbour, the Honorable Alben W. Barkley, the Honorable William E. Borah, the Honorable Edward R. Burke, the Honorable Harry Flood Byrd, the Honorable Arthur Capper, the Honorable Bennett Champ Clark, the Honorable Carter Glass, the Honorable Theodore F. Green, the Honorable Pat Harrison, the Honorable William H. King, the Honorable M. M. Logan, the Honorable Scott W. Lucas, the Honorable Ernest Lundeen, the Honorable Charles L. McNary, the Honorable

James M. Mead, the Honorable Sherman Minton, the Honorable Claude Pepper, the Honorable Key Pittman, the Honorable Morris Sheppard, the Honorable Elbert D. Thomas, the Honorable Harry S. Truman, the Honorable Robert F. Wagner.

*Members of the House of Representatives:* The Speaker of the House, the Honorable John G. Alexander, the Honorable H. Carl Andersen, the Honorable Chester C. Bolton, the Honorable Ralph O. Brewster, the Honorable Colgate W. Darden, Jr., the Honorable Charles A. Eaton, the Honorable Hamilton Fish, the Honorable Carl Hinshaw, the Honorable Carl E. Mapes, the Honorable Joseph W. Martin, Jr., the Honorable Jack Nichols, the Honorable Caroline O'Day, the Honorable James C. Oliver, the Honorable Sam Rayburn, the Honorable Dave E. Satterfield, Jr., the Honorable Dewey Short, the Honorable Clyde H. Smith, the Honorable Martin F. Smith, the Honorable Allen T. Treadway, the Honorable James W. Wadsworth.

*And in addition the following:* Dr. James Truslow Adams, the Honorable Harry W. Blair, the Honorable Fred A. Britten, the Honorable Dwight F. Davis, the Honorable Frederic A. Delano, Mr. Cleveland E. Dodge, Mr. Robert V. Fleming, Dr. Douglas Southall Freeman, Mr. William Green, Col. Edwin A. Halsey, the Honorable J. L. Houghtelling, the Honorable J. Monroe Johnson, Mr. G. Gould Lincoln, Mr. Felix Morley, Mr. Newbold Noyes, the Honorable Robert L. Owen, Mrs. Eleanor Medill Patterson, the Honorable Hoffman Philip, Mr. William M. Ritter, Mr. Russell E. Sard, the Honorable Henry L. Stimson.

*And also the following sponsors of a Citizens' Meeting at Madison Square Garden, New York, on May 14:* The Honorable William F. Carey, Mr. John Alden Carpenter, Mr. William M. Chadbourne, Dr. Harry Woodburn Chase, Mr. Louis Comstock, Mr. Harvey Wiley Corbett, Mr. Frederic R. Coudert, Mr. Russell A. Firestone, Mr. Henry Ford, Mr. John Henry Hammond, the Honorable Ogden H. Hammond, the Honorable Fiorello H. La Guardia, the Honorable Herbert H. Lehman, the Honorable A. Harry Moore, Mr. William Fellows Morgan, Mr. Henry Morgenthau, Mr. Henry Parish, Mr. Edgar Rickard, Mrs. James Roosevelt, Col. Theodore Roosevelt, Jr., the Honorable Alfred E. Smith, Dr. James E. West.

Mr. President, I desire to call to the attention of the Senate the various messages which have been received from all parts of the country endorsing the present campaign for moral re-armorment. Among them are the following:

*From former President Herbert Hoover:*

The world has come out of confusion before because the men and women stood solid. They held safety for the world, not because they knew the solutions to all these confusions, not because they even had the power to find solutions. They stood firm and they held the light of civilization until the furies passed because they individually held to certain principles of life, of morals, and spiritual values. These are the simple concepts of truth, justice, tolerance, mercy, and respect for the dignity of the common man. To hold and lift these banners in the world will go far to solve its confusions.

What the world needs today is to return to sanity and to moral and spiritual ideals. At the present time nothing so concerns the progress of mankind.

HERBERT HOOVER.

*From the Secretary of State:*

Here in the post-war period there has been a general lowering of standards of conduct—moral, political, social, and economic. International morality has seldom been at a lower ebb. The time is ripe and the need is urgent for a renewal and restoration of the former high standard of conduct of both individuals and governments.

CORDELL HULL.

*From the Secretary of War:*

The heart of national defense is a rebirth of true patriotism among our people. Moral re-armorment deepens and strengthens that love of country without which no nation is secure, and it deserves the support of every loyal American.

HARRY H. WOODRING.

*From the Attorney General:*

As a practical Catholic, I believe that our hope lies in a rebirth of the old integrities and a new sense of moral values. This tragic twentieth century, when faith seems in eclipse, may yet prove the most glorious in history because out of the weakness of our broken hopes is rising the strong tide of a spiritual awakening. Moral re-armorment is safeguarding the great traditions of our past, and will provide the sinews of our might for the future.

FRANK MURPHY.

*From the Speaker of the House of Representatives:*

At a time when major calamity threatens the world, no greater blessing could come to our land than a re-awakening to those ancient truths on which the strength of democracy is built. There must be a new spirit at home, as well as abroad. We, therefore, join in welcoming the movement for moral and spiritual re-armorment as a bulwark of the democratic tradition and a basis for unity throughout the Nation.

WILLIAM B. BANKHEAD.

*From the majority leader of the Senate:*

One of the chief hopes for civilization is to strengthen and unite the moral forces of mankind. Our generation must re-arm morally or suffer from moral and spiritual disorganization. Common action in this high endeavor would unite the conflicting elements within our own democracy, and enable America to give a leadership which could save the world.

ALBEN W. BARKLEY.

*From the senior Senator from Kansas:*

Faith in God, love of the land, and a pioneer spirit once conquered a continent. Sons of the West will fight for moral re-armorment as the next frontier movement in American history, and make the same sacrifices to carry it from coast to coast.

ARTHUR CAPPER.

*From the senior Senator from New York:*

The great need of the hour is for a spirit of moral re-armorment in every phase of national life. Inspired by such a spirit, labor and industry can take their rightful place of service in the public interest and demonstrate to the world that unity in which alone lie liberty and peace.

ROBERT F. WAGNER.

*From the minority leader of the House of Representatives:*

No greater contribution to the America of tomorrow could be rendered than the moral re-arming of the American people. It would create an unselfishness which is most essential if we are to solve properly the great problems which today confront the Nation. Most of our troubles and difficulties can be traced to the selfishness of minorities. Moral re-arming is a great need of the day.

JOSEPH W. MARTIN, JR.

*From the Governor of the State of New York:*

In these critical times our people must face the future with a patriotism above partisanship. We must develop a moral consciousness based on a faith in God which can inspire both public and private life.

A program of this nature can bring an answer to the problems of our day and deserves the fullest cooperation of all true Americans.

HERBERT H. LEHMAN.

*From the Mayor of the City of New York:*

I wish you well-deserved success for the moral re-arming meeting. A new determination has come to the life of this city as a result of the desire for moral re-arming, for more honest and unselfish relations, a greater readiness to work together for the common good without party prejudices, and a truer faith in the God of us all.

America has taken her rightful place in the leadership of the world. We, therefore, must make sure that our own house is in order first. I hope that New York may take the lead in this task and become the sounding-board to the Nation for moral re-arming.

F. H. LA GUARDIA.

*From Dr. Alexis Carrel, of the Rockefeller Institute:*

The spiritual activities of man are no less real than physical and chemical phenomena—and their importance is much greater. The emancipation from the dogma of materialism will usher in an era when human life will be broader and more complete.

Civilization today stands at the crossroads. We speak of peace. But we must not forget that life loves the strong; that peace demands strength. The strength of nations, like that of man, is composed of spiritual as well as material elements. Therefore the call of the hour must be a call to moral and physical virility. And the spiritual re-arming of men and nations must lead the way.

ALEXIS CARREL.

ADDRESS OF DR. BUCHMAN

Mr. President, the principal address of the evening was given by Dr. Frank N. D. Buchman, founder of the Oxford Group, and I will quote from it as follows:

MRA is the triumph of a God-given thought. It came as the answer to a crisis that threatened civilization. A re-emphasis of old truths was let loose in the world—simple home-spun truths that have been the backbone of the real America—the guidance of God, and a change of heart. Everyone agreed that these great truths had to be recaptured, relived, and restored to authority—truths which, were they practiced, would bring the answer. The phrase that riveted itself upon the attention of men everywhere was "moral and spiritual re-arming."

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Leadership of the future goes to the men of moral courage; the men who ask and give 3 feet to the yard, 16 ounces to the pound. As Americans, as patriots, we find that MRA is the common denominator on which everyone can unite. In an age of material perfection we must usher in the age of spiritual force, when spiritual power becomes the greatest power in the world. The voice of God must become the voice of the people; the will of God the will of the people.

America may not have been moving from crisis to crisis, but America is not without her problems in business, the home, in industry, in civic and in Government life.

We need a re-dedication of our people to those elementary virtues of honesty, unselfishness, and love. We must have the will again to find what unites people rather than what divides them. It must become the dawn of a new era, a new age, a new civilization.

By a miracle of science men can speak by radio to millions. By a miracle of the spirit God can speak to every man. His voice can be heard in every home, every business, every government. When man listens, God speaks. When man obeys, God acts. It does not matter who you are or where you are. Accurate, adequate information can come from the mind of God to the minds of men who are willing to take their orders from Him. This is the revolution which will change human nature and re-make men and nations.

People believe that their leaders should be guided by God. But the rank and file must be guided, too. A God-guided public opinion is the strength of the leaders. This is the dictatorship of the living spirit of God, which gives every man the inner discipline he needs and the inner liberty he desires. This is the true democracy.

Our security, the world's security, lies in God-control. No other social, political, or economic program goes to the root of the disease in human nature. Only God-controlled men will make God-controlled nations to make a new world. In this adventure every man can find his vocation, every nation its destiny.

The future depends not on what a few men may decide to do in Europe, but upon what a million men decide to be in America. America, under the dominion of God, has the historic opportunity of leading the nations into the spacious freedom of a world at peace within itself.

#### MESSAGES FROM GREAT BRITAIN

Mr. President, I respectfully request permission to insert in the Record at this time a few of the many striking messages received by the sponsors from all over the world endorsing this great movement.

*From members of the House of Lords:*

We being members of the House of Lords in Great Britain, wish to congratulate you at the great meeting to promote moral and spiritual re-arming, which is about to take place in Washington.

Unity and peace, whether national or international, can grow only amongst men and nations who become spiritually equipped with faith and love. The responsibility before God rests upon every individual man and woman, with us and with you, that they answer to this call.

The LORD ADDINGTON.

The Right Honorable the EARL of ATHLONE, K. G., *personal A. D. C. to the King since 1936, Governor General of the Union of South Africa, 1923-31.*

The LORD BICESTER, *Lord-Lieutenant of Oxfordshire.*

The Right Honorable the EARL of CLARENDON, K. G., *Lord Chamberlain to the King, Governor General of the Union of South Africa, 1931-37.*

The Right Honorable LORD CLINTON, G. C. V. O., *Chairman of the Forestry Commission, 1927-29.*

Admiral of the Fleet the Right Honorable the EARL of COCK and ORREY, G. C. B., G. C. V. O., *Commander in Chief, Portsmouth.*

The Right Honorable LORD DESBOROUGH, K. G., *former president of the London Chamber of Commerce.*

The LORD ELTON, *fellow of The Queen's College, Oxford.*

The Right Honorable the VISCOUNT FITZALAN of DERWENT, K. G., *Viceroy of Ireland, 1921-22.*

THE EARL GREY.

The Right Honorable the VISCOUNT HAILSHAM, *Lord Chancellor of Great Britain, 1935-38, Secretary of State for War and leader of the House of Lords, 1931-35.*

The Right Honorable LORD KENNET, G. B. E., *Minister of Health, 1931-35.*

The Right Honorable the EARL of LYTTON, K. G., *Viceroy and Acting Governor General of India, 1925.*

The Right Honorable the EARL of MIDLETON, K. P., *Secretary of State for War, 1900-1903, Secretary of State for India, 1903-05.*

The Right Honorable LORD MILDMAY of FLETE, *Lord Lieutenant of Devon.*

THE EARL of MUNSTER, *Under Secretary of State for War.*

The Right Honorable LORD RANKELLLOUR, *Lord of the Treasury, 1916-19.*

The Right Honorable LORD RENNELL of RODD, G. C. B., *Ambassador at Rome, 1908-19.*

The Most Honorable the MARQUESS of SALISBURY, K. G., G. C. V. O., *leader of the House of Lords, 1929-31.*

The Right Honorable the VISCOUNT SANKEY, G. B. E., *Lord Chancellor, 1929-35.*

The Right Honorable the EARL of SELBORNE, K. G., G. C. M. G., *president of the Board of Agriculture, 1915-16.*

The Right Honorable LORD STAMP, G. C. B., *chairman of London, Midland, and Scottish Railway, director of the Bank of England.*

THE EARL of STRATHMORE and KINGHORNE, K. G., K. T.

Marshal of the Royal Air Force the Right Honorable the VISCOUNT TRENCHARD, G. C. B., G. C. V. O., *Commander of the Air Force, 1918, Chief of the Air Staff, 1918-29.*

The Most Honorable the MARQUESS of WILLINGDON, G. C. S. I., G. C. I. E., G. B. E., *Governor General of the Dominion of Canada, 1926-31, Viceroy of India, 1931-36.*

*From members of the House of Commons:*

We, the undersigned members of the British House of Commons, send greetings on the occasion of the national meeting for moral re-armament in Washington. We join you in affirming our loyalty to those moral and spiritual principles which are more fundamental than any political or economic issue and which are the common heritage of our peoples.

There is urgent need to acknowledge the sovereign authority of God in home and nation, to establish that liberty which rests upon the Christian responsibility to all one's fellow men, and to build a national life based on unselfishness, unity, and faith.

Only if founded on moral and spiritual re-armament can democracy fulfill its promise to mankind and perform its part in creating a mutual understanding between nations and restoring peace to the world.

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Signed by 236 members, representing both Government and opposition parties, as follows: David Adams, D. M. Adams, Mrs. J. L. Adamson, W. M. Adamson, Lt. Comdr. P. G. Agnew, R. N., Col. J. Sandeman Allen, Chas. G. Ammon, Sir Robert Aske, A. Barnes, the Reverend James Barr, Sir Charles Barrie, Vernon Bartlett, Sir Brograve Beauchamp, the Honorable Ralph Beaumont, Sir Reginald Blair, A. C. Bossom, H. L. Boyce, William Bromfield, Brig. Gen. H. C. Brown, A. C. Browne, W. A. Burke, Col. H. W. Burton, Maj. W. H. Carver, Sir Charles W. Cayzer, Miss Thelma Cazalet, Capt. Victor Cazalet, H. C. Charleton, J. A. Christie, Sir Reginald Clarry, the Marquis of Clydesdale, Maj. W. P. Colfox, Frank Collinridge, Sir T. R. M. Cook, Douglas Cooke, the Right Honorable T. M. Cooper, Col. the Right Honorable Sir George Courthope, the Viscount Cranborne, W. Craven-Ellis, A. Critchley, Brig. Gen. Sir Henry Page Croft, Sir J. S. Crooke, J. E. Crowder, Rhys Davies, R. De la Bere, A. Denville, Maj. J. A. St. G. F. Despencer Robertson, W. Doble, Lt. Col. George Doland, W. R. Duckworth, J. A. L. Duncan, Edward Dunn, the Right Honorable Anthony Eden, Sir William Edge, Alfred Edwards, Sir Geoffrey Ellis, Capt. G. S. Elliston, J. F. Emery, Sir C. F. Entwistle, Eric Errington, A. G. Erskine-Hill, Capt. A. Evans, Sir Henry Flides, Lt. Comdr. R. Fletcher, Sir Francis Fremantle, D. P. Maxwell Fyfe, G. M. Garro-Jones, Maj. G. Lloyd George, J. Gibbins, Sir C. G. Gibson, Robert Gibson, L. H. Gluckstein, N. B. Goldie, Sir Robert Gower, Capt. Alan Graham, R. Grant-Ferris, D. R. Grenfell, Sir Arnold Gridley, James Griffiths, Sir Edward Grigg, Tom Groves, G. H. Hiall, James H. Hall, S. S. Hammersley, Ian C. Hannah, Sir Patrick Hannon, Thomas E. Harvey, H. C. Haslam, Sir John Haslam, Arthur Henderson, Joseph Hepworth, Walter Higgs, A. Hills, H. Holdsworth, Miss Florence Horsburgh, Dr. A. B. Howitt, Sir George Hume, Thomas Hunter, Geoffrey Hutchinson, William John, Sir G. W. H. Jones, Sir H. H. Jones, J. J. Jones, Lewis Jones, E. O. Kellett, the Right Honorable Thomas Kennedy, Prof. J. Graham Kerr, Admiral of the Fleet Sir Roger Keyes, Lawrence Kimball, B. V. Kirby, Sir Joseph Q. Lamb, the Right Honorable George Lambert, the Right Honorable George Lansbury, George Lathan, Sir Alfred Law, J. J. Lawson, Frank Lee, Sir J. W. Leech, J. Lees-Jones, Maj. B. E. P. Leighton, J. R. Leslie, D. L. Lipson, James Little, O. Locker-Lampson, A. M. Lyons, Gordon MacDonald, Neil Maclean, Maj. J. R. J. Macnamara, T. Magnay, Sir Adam Maitland, S. F. Markham, Arthur Marsden, R. N., Fred Marshall, George Mathers, the Honorable S. A. Maxwell, M. S. McCorquodale, Frank Medlicott, Sir J. S. P. Mellor, F. Messer, Maj. J. D. Mills, Maj. J. Milner, Sir G. G. Mitcheson, Lt. Col. Sir Thomas Moore, Lt. Col. J. T. C. Moore-Brabazon, O. T. Morris, Sir Henry Morris-Jones, George Muff, Godfrey Nicholson, Philip Noel-Baker, Maj. G. Owen, J. Allen Parkinson, Arthur Pearson, C. U. Peat, Col. Charles Pensonby, C. C. Poole, Lt. Col. Sir Assheton Pownall, Maj. H. A. Proctor, E. A. Radford, Miss Eleanor Rathbone, Sir Cooper Rawson, Maj. R. H. Rayner, Arthur C. Reed, Sir Stanley Reed, W. A. Reid, R. Richards, G. W. Rickards, Ben Riley, J. Ritson, J. R. Robinson, Alderman W. A. Robinson, Col. Leonard Ropner, Sir S. T. Rosbotham, G. Rowlands, Admiral Sir P. M. R. Roysds, Col. Sir E. A. Ruggles-Brise, R. J. Russell, Sir Isidore Salmon, E. W. Salt, Marcus Samuel, Sir F. B. Sanderson, Sir George Schuster, H. R. Seley, T. M. Sexton, Sir Ernest



Shepperson, Fred B. Simpson, Alex Sloan, Lt. Col. Sir W. D. Smiles, Bracewell Smith, W. M. Snadden, A. A. Somerville, W. P. Spens, W. John Stewart, W. Joseph Stewart, R. R. Stokes, Samuel Storey, Capt. W. F. Strickland, Rear Admiral Sir Murray F. Sueter, Dr. Edith Summerskill, Sir Robert Tasker, Mrs. M. C. Tate, W. R. Taylor, J. P. L. Thomas, W. J. Thorne, Peter Thornycroft, C. N. Thornton-Kemsley, J. J. Tinker, George Tomlinson, Sir John Train, Lt. Comdr. R. L. Tufnell, S. P. Viant, W. W. Wakefield, A. G. Walkden, Sir Jonah Walker-Smith, Sir John Wardlaw-Milne, F. C. Watkins, W. M. Watson, Lt. Col. Sir W. A. Wayland, Harold Webbe, Graham White, Maj. J. P. Whiteley, William Whiteley, Lt. Col. E. T. R. Wickham, E. J. Williams, Herbert Williams, Tom Williams, Lt. Col. George Windsor-Clive, A. R. Wise, the Right Honorable Viscount Wolmer, Herbert Wragg, Christopher York, Sir Robert Young, Sir Adrian Baillie, Alan E. L. Chorlton, the Right Honorable J. R. Clynes, E. L. Fleming, K. C., J. S. Holmes, Robert Perkins.

*From representatives of British labor:*

Attending the Labor Party conference now being held at Southport, we rejoice to see how the ideal of moral re-armament is taking hold in the United States. To us, moral re-armament means both changed lives and a conception of society based on the principles underlying Christian teaching. Belief is more than mere expression. Faith means action—to translate the ideal into reality and secure that world peace combined with economic security envisaged by the prophet Micah. We send across the ocean greetings to men and women who, having seen the vision, are prepared to strive for its achievement, and express the hope that there will be such a rising tide as will bring about the establishment of God's kingdom on earth, overwhelming all opposition.

HERBERT H. ELVIN, *chairman of the Trades Union Congress, 1937-38*; ALLAN A. H. FINDLAY, *president of the Trades Union Congress, 1936-37*; WILLIAM GOLIGHTLY, *president of the Northumberland Miners' Association*; JOSEPH HALLSWORTH, *chairman of the Trades Union Congress, 1938-39*; JOHN HILL, *former chairman of the Trades Union Congress*; MARK HOBSON, *general secretary of the Boilermakers' and Iron and Steel Shipbuilders' Union*; WILLIAM HOGG, *Treasurer of the Northumberland Miners' Association*; A. B. SWALES, *former chairman of the Trades Union Congress*; WILLIAM WESTWOOD, O. B. E., J. P., *president of the Federation of Shipbuilding and Engineering Unions, 1937*; JOHN WILCOCKS, J. P., *assistant general secretary of the Shipwrights' and Shipconstructors' Association.*

*From representatives of British industry and commerce:*

We British businessmen send greetings to American businessmen on the occasion of the national meeting for moral re-armament in Washington.

Realizing that the true function of industry, commerce and trade is to supply the material needs of mankind, we desire to cooperate with you to abolish economic warfare, to establish the standards of moral re-armament in commercial transactions, to restore confidence to the machinery of business and thus to build on sure foundations a saner and kindlier world.

P. H. W. ALMY, *president, Rotary International of the British Isles*; PETER BENNETT, *president, Federation of British Industries*; ERNEST BROADBENT, *president,* 153896-16843

*National Chamber of Trade*; SIR C. GRANVILLE GIBSON, *president, Association of British Chambers of Commerce*; SIR PATRICK HANNON, *president of the National Union of Manufacturers, vice president of the Federation of British Industries*; SIR WILLIAM BENTON JONES, *chairman of the Central Council, Mining Association*; SIR WILLIAM LARKE, K. B. E., *director of the British Oil and Steel Federation*; SIR KENNETH LEE, *chairman, Tootal, Broadhurst, Lee, Co. Ltd.*; SIR FREDERICK JAMES MARQUIS, J. P., *chairman of Lewis, Ltd.*; HENRY MORGAN, *vice president, Association of British Chambers of Commerce, acting president, London Chamber of Commerce*; ARTHUR RANK, *director of the General Film Distributors.*

*From members of the Parliament of Northern Ireland:*

We members of the Commons of Northern Ireland send greetings on the occasion of the national meeting for moral re-armament. We believe with you in the fundamental moral and spiritual principles on which our fathers laid the foundations of democracy.

The urgent need is for the restoration of God's authority in the home and nation—rebuilding His standards in all relationships which would bring about a full realization of the value of human personality and a new sense of social justice for all. Through moral and spiritual re-armament, democracy can best find the inner dynamic and spirit of self-sacrifice which make its working truly creative and enable it to weave a new pattern of life, bringing all peoples of the world to peaceful cooperation.

J. ANDREWS, *Minister of Finance and Deputy Prime Minister*; J. F. GORDON, *Minister of Labor*; MILNE BARBOUR, *Minister of Commerce*; SIR ROBERT LYNN, *deputy speaker*; and 24 members, including EDMOND WARNOCK, *parliamentary secretary to the Minister of Home Affairs*, WILLIAM GRANT, *parliamentary secretary to the Minister of Labor.*

*From representatives of Scottish education:*

On the first birthday of moral re-armament we gratefully acknowledge the increasing impact of MRA on Scottish youth. We are convinced that moral re-armament is Scotland's primary need in education if our schools and universities are to produce the spiritual leadership essential for world reconstruction.

W. HAMILTON FYFE, *principal and vice chancellor, Aberdeen University*; ALEX L. FLETCHER, *chairman, Association of Directors of Education in Scotland*; J. G. FREWIN, *His Majesty's chief inspector of schools*; GEORGE PRATT INSR, *president, Educational Institute of Scotland*; E. CRAMPTON SMITH, *president-elect, Educational Institute of Scotland*; AGNES B. MUIR, *past president, Educational Institute of Scotland*; PEARL KETTLES, *vice president, Educational Institute of Scotland*; MARGARET DRUMMOND, *director, Moray House Educational Clinic, Edinburgh.*

*From British mothers:*

We, three thousand five hundred mothers of the British Isles, are working with you for moral re-armament, believing peace can only come through homes and families united under God's guidance to find His plan for the world.

Among the signatories are factory workers, country women, domestic workers, Members of Parliament, women in business and public affairs, including: THE LADY ELPHINSTONE; MRS. ASA JOHNSON, *president, National Council of Women of Great*

*Britain*; Mrs. THEODORE WOODS, *president, Mothers Union*; Dame MARIA OGILVIE GORDON, *president, National Women's Citizens Association*; Mrs. JAMES, *president, Free Church Women's Council*; Dame ELIZABETH CADBURY, *president, National Association of Women Workers*; Dame KATHERINE FURZE, *director, World Bureau Girl Scouts*; the VISCOUNTESS DAVIDSON, M. P.; the COUNTESS OF ARLIE, the DOWAGER COUNTESS OF MINTO, the DOWAGER COUNTESS OF ANTRIM, the COUNTESS BUXTON, the COUNTESS OF HARROWBY, the VISCOUNTESS STONEHAVEN, the LADY BIRDWOOD, the Honorable LADY HARDINGE, the LADY TRENT, LADY GOWERS, Dame BEATRIX HUDSON-LYALL, Dame SYBIL THORNDIKE, JULIA NEILSON-TERRY, Mrs. H. W. AUSTIN, and Mrs. FRANK SALISBURY.

May I say again, Mr. President, how fitting it is to record these messages from Great Britain in view of the great welcome which the Nation's Capital has just given to the King and Queen, and of the fact that moral re-armament is strengthening those spiritual qualities which are the common heritage of our peoples, and the strongest bond between us.

#### OTHER EUROPEAN COUNTRIES

##### *From members of the Netherlands Cabinet:*

Congratulations on first moral re-armament anniversary. Moral re-armament will enable the leaders of nations to consider unitedly and serenely problems that threaten vital interests in order to remove the hindrances to world reconstruction, building bridges between man and man, faction and faction, nation and nation.

J. A. N. PATIJN, *Minister for Foreign Affairs.*  
H. VAN BOEYEN, *Minister for the Interior.*  
CH. J. I. M. WELTER, *Minister for Colonies.*

*A message has also been received from the wives of national leaders of the Netherlands, among them Mme. Collin, wife of the Prime Minister.*

Moral re-armament in statesmen's homes solves personal problems, sets energies free for constructive work, makes spiritual atmosphere transparent, allows wide vision.

MME. COLLIN, MME. CORT VAN DER LINDEN, MME. DE GRAAFF, MME. VAN LEEUWEN, MME. VAN NISFEN TOT SEVENAER, MME. PATIJN, MME. PLEIJTE, MME. RAMBONNET, MME. WELTER.

##### *From representatives of the Swiss Parliament:*

Heartily convinced with you that it is through the moral re-armament of each one of us that we shall find the solution to the difficulties that divide men and nations.

HENRI VALLOTTON, *President of Parliament.*

Best wishes for the campaign for moral re-armament in the world's biggest democracy. In Switzerland, the smallest and oldest democracy, the conviction prevails that only moral re-armament can give the discipline and dynamic which keep democracy eternally young. Democracies, morally and spiritually re-armed, can lead the world to true and lasting peace.

FRITZ GYGAX, *Secretary of Parliament.*

Moral re-armament the only way to create with God's help understanding and cooperation between nations.

Dr. HEINRICH WALTHER, *Leader of the Catholic Party in the Swiss Parliament.* Dr. AUF DER MAUER, *Editor in Chief, "Vaterland," Leading Catholic Newspaper.* Dr.

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ZIMMERLI, *Mayor of Lucerne.* Dr. KARL WICK, *Member of Parliament.*

##### *From members of the Danish Parliament:*

Members of Danish Parliament greet those gathered on anniversary of moral re-armament. New spiritual attitude in the spirit of the Sermon on the Mount necessary for reconstruction, confidence, and peace in the nation and between the nations.

Signed by 17 members of the Danish Parliament.

##### *From members of the Finnish Parliament:*

We, members of the Finnish Parliament from five political parties, see in moral re-armament the only right way to national unity, international understanding, and a hate-free world.

Signed by representatives of the Nationalist, Labor, Swedish, Farmers, and Conservative Parties.

##### *From members of the Norwegian Parliament:*

Members and former members Norwegian Parliament and Government appreciate backing world campaign moral re-armament, which must strengthen peacemaking, constructive forces.

Signed by 11 members, including the President of Parliament, the Honorable Carl J. Hambro.

##### *From members of the Swedish Parliament:*

As members of the Swedish Riksdag we welcome your lead for world-wide moral re-armament. In personal and public life we must develop capacity for living and working together in openness and unselfishness. This is the only way from chaos to lasting peace.

Signed by 16 members of all parties in both Houses.

##### *From Balkan leaders:*

We, the undersigned members of the Balkan countries, are convinced that through the spirit of moral re-armament barriers of selfishness, hatred, and prejudice can be removed, and bridges of understanding built between factions and nations.

Through morally re-armed homes, schools, social and national life, a new consciousness can arise whereby a true and lasting peace will be established not only in the Balkan countries but all over Europe; for a peaceful and united Balkans, constructed on the foundations of honesty, confidence, and love, will be a vital factor in the peace and security of the world.

We unitedly send our greetings and best wishes that your campaign may create a spiritual powerhouse for world reconstruction.

MOSHANOFF, *President, Bulgarian Parliament*; OMARCHEVSKY, *former Minister of Education*; NEMIROFF, *leading Bulgarian writer*; MECHKAROFF, *leading Bulgarian writer*; TENEFF, *newspaper director, Sofia*; DKOFF, *professor of international law, Sofia.*

MME. CONTOSTAVLOS, *Mistress of the Robes, Athens, Greece*; MME. DIMARAS, *president, National Council of Women*; ZEPERIDIS, *professor of international law, Athens*; LOUVARIS, *professor of theology, Athens*; FLAKUDIS, *professor of astronomy, Athens*; POTAMIANOS, *ship-owner, Athens.*

Mr. President, scores of other communications have been received by the sponsors, including messages from the Honorable B. S. B. Stevens, Prime Minister of New South Wales; from the President of the Esthonian National Council, M. Mihkel Pung; from the Honorable E. G. Jansen, Speaker of the South African Legislative Assembly; from the Lord Mayor of London, the Right Honorable Sir Frank H. Bowater, and forty-five Mayors of London boroughs; the Lord Mayor of Dublin, the Right Honorable Alfred Byrne; the Lord Mayor of Belfast, the Right Honorable Sir Crawford McCullagh; the Lord Mayor of Cardiff, Alderman W. G. Howell; the Lord Provost of Edinburgh, the Right Honorable Henry Steele; the Lord Provost of Glasgow, the Right Honorable Patrick Dollan, and one hundred and twenty-one other Provosts of Scottish towns; from Mr. Joseph Hallsworth, Chairman of the British Trades Union Congress; from Senator D. F. Malan, leader of the Huguenot Centenary Celebrations, Union of South Africa; from Senator Edgar Brookes, representing one million Zulus in the South African Parliament; from the Mayor of Cape Town, Mr. William C. Foster; from Sir Lynden Macassey, K. B. E., K. C., Parliamentary Bar, Westminster.

Also from a number of distinguished French university professors; from representative journalists in Great Britain,

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including the chairman of the Institute of Journalists, and the president of the National Union of Journalists; also from editors and journalists in France, Holland, Sweden, Norway, Finland, Denmark, and Hungary; from representative national women's organizations in Great Britain, the Scandinavian countries, and France; from Miss Daphne du Maurier; and from groups of writers, artists, engineers, and professors in Great Britain, Canada, Norway, Sweden, Denmark, and Finland; from the Duke of Beaufort and other leading British and Continental sportsmen; and from representative groups in Australia, Belgium, Bermuda, Burma, Ceylon, China, Egypt, Germany, India, Italy, Japan, Kenya, New Zealand, Palestine, Turkey, the West Indies, Yugoslavia, and all parts of the United States and Canada.

It is rare in these days, Mr. President, to find something which will unite men and nations on a plane above conflict of party, class, or political philosophy. I am sure that I voice the sentiment of all of us here today in expressing gratification at a response so remarkable to a need so urgent, and confidence that America will play her full part in this cause on whose fortunes the future of civilization must largely depend.



## How Cigarettes Stopped George's Cough

The boy chum who said, "They ain't never hurt me yet"

By Homer Rodeheaver

"GEORGE, they tell me those things hurt you."  
"Oh, I've been smoking ever since I was a kid, and they ain't never hurt me yet."

This conversation took place between myself and a friend, both of us in our early teens. Raised among the rough men of the sawmill camps and the coal mines of east Tennessee, I early had the ambition to develop a strong physique like many of the big mountaineers who worked for my father and who later worked for me in the sawmill and the logging camps. I had been told that smoking cigarettes would keep a boy from developing into the strongest, most rugged type of man, so for that reason I made an early resolution never to smoke.

George had come to the small town in which I lived from a larger city. He had learned to smoke cigarettes as a newsboy on the streets. He was only fourteen years old when he first came to my home, and even then had been smoking for several years. He lived in our home for five or six years. I saw him every day, and I observed him closely to see whether in fact the smoking of cigarettes was not hurting him.

### George Sits on the Side Lines

I was not long in doubt. I saw him fade like a flower out of water. His face took on a sickly pallor. His fingertips were stained with nicotine. He lacked energy and ambition. On Saturday afternoons, when all the mountain boys gathered together for games and sports, he sat on the side lines. It was my first close contact with cigarette smoking as a menace to growing boys, and the result was so vividly impressed upon my mind that I never, after was tempted in any degree to begin the practice.

Soon he developed a hacking cough. This kept growing worse. For a while he was sleeping in the same room with me, and many nights I would be awakened by his coughing. I would look over to his corner of the room and see him sitting up in his bed, holding his face in his hands, coughing until it seemed that he would strangle. The only way he could stop it would be to reach over on the window sill for another cigarette. He would light it, inhale a little more of the smoke—which seemed to deaden the nerves and give him temporary relief—and lie down again and sleep until another spasm of coughing would wake him.

A small farm in a lonely spot called Clineo Hollow, near Union Furnace, Ohio, was the birthplace of Homer Rodeheaver. When he was eight years old his mother died, leaving him to the care of his hard-working father, the owner of a sawmill. Young Homer hauled logs to the mill, drove a team in the mines, and gradually worked his way through school and Ohio Wesleyan University. While still there he led the singing in evangelistic meetings for R. A. Walton and W. E. Biederwolf. For \$7 he bought a trombone, which he carried with him later when he marched away with the Fourth Regiment Band of Tennessee, to the Spanish-American War, in Cuba; and then again to France, during the last war, where he served as a Y. M. C. A. secretary. For twenty years he was Billy Sunday's singing leader, and out of that experience came his book, "Twenty Years with Billy Sunday" (Rodebeaver-Hall-Mack Co., 124 N. 15th St., Philadelphia, \$1).

This is the first of a series of articles in which Mr. Rodebeaver tells of the evils of cigarette smoking among boys and girls, men and women. He writes from personal observation among his friends, and quotes the testimonies of well-known athletes, physicians, and executives. The series will continue next week.

After a while he began to spit up something with this cough. Little specks appeared in the spittle. As boys we did not realize that these specks were particles of his lungs; he had begun literally to spit his lungs away. Finally he became so ill that he had to be taken away.

At a consultation of the doctors, who made a thorough examination of his heart and lungs, he was told that he had but a short time to live. He called his brother to his side, and said, "Walter, I beg you to tell the boys, whatever they do, never to smoke cigarettes; for that is what has brought me where I am." A tombstone has marked his grave for many years now—the chum who said to me when we were boys together, "I have been smoking ever since I was a kid, and they ain't never hurt me yet."

And just here is the grave danger in the habit. Smokers do not realize that

any damage is being done until it is frequently too late to go back and repair the damage.

Luther Burbank, one of the world's best-known scientists, wrote: "You have seen pictures of military cemeteries near great battlefields. Upon every headstone is chiseled the inscription, 'Killed in action.' If one knew nothing about war, these headstones would be sufficient to impress upon him that war is deadly—that it kills.

"How much would you know about tobacco if upon the tombstone of every one killed by it were inscribed, 'Killed by tobacco?' You would know a lot more about it than you do now, but you would not know all, because tobacco does more than kill. It *half* kills. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half dead—it is nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain.

### A Slow Poison

"This seems like exaggeration. It isn't. It is well within the truth. You do not know the facts because you are not permitted to know them.

"Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else—pneumonia, heart disease, typhoid fever, or what not. In other words, tobacco kills indirectly, and escapes the blame. Nicotine, after you have used it awhile, puts you in a condition to be 'bumped off' by the first thing that hits you. If you saw some men undermine a building until it was ready to topple into the street, and then saw a woman hit the building with a baby carriage and make it topple, you would not say the woman wrecked the building, would you? Yet when a smoker dies of pneumonia, the doctor's death certificate gives pneumonia, and not tobacco, as the cause of death. And the tombstone man with his chisel says nothing at all.

"What a shock people would get if they went through cemeteries and saw tombstones declaring the fact that this man died of typhoid-made-fatal-by-a-

tobacco-weakened-heart, and that man succumbed to nervous-prostration-because - tobacco - had - shot - his - nerves-to-pieces, and another one gave up the ghost because tobacco-had-ruined-his-stomach."

It would be foolish to make the sweeping charge that the effects of tobacco smoking are always fatal, and that no one can be an upright, worthy citizen and smoke. Some of the best specimens of physical manhood—and womanhood, too,—some of the most respected citizens, some of the best fathers in the world, smoke cigarettes. If no one but bums and social failures smoked, the example to boys would not be so bad. Many of our most successful and most influential men smoke; but Elbert Hubbard, writing of this particular phase of it, said, "They are successful in spite of it, never because of it."

Some men who have used tobacco all their lives may live to a ripe old age. But it was not the whiskey or tobacco that helped them to live long. You have never heard of a physician prescribing the use of tobacco or liquor as a means to long life. The opposite is the case. Some sturdy individuals, possessed of an exceptionally strong constitution, live long in spite of these habits, never because of them.

We have the example of the late Chauncey M. Depew, that grand old gentleman who worked and played with enthusiasm practically up until the day of his death in his ninety-third year. In his younger days he had been a great smoker, but quit the use of tobacco fifty or more years before his death. In telling why he had made this decision, he said that he had formed the habit of smoking; thinking it would steady his nerves. When he finally became convinced that smoking was injurious to his health, by a superhuman effort he broke the habit. He said: "For three months thereafter I underwent the most awful agony. At the end of three months my longing for it abated. I gained twenty-five pounds in weight. I slept well for seven or eight hours every night. I have never smoked from that day to this. . . . If I have lived longer than others, it has been because I had the will to be wiser than others."

Another influence which makes it very difficult for boys and young men is the fact that many of the very finest physicians themselves smoke. A boy quite naturally would say that if it is bad for a man, doctors would not smoke. However, when we get these doctors to go on record, the vast majority of them will advise boys not to smoke, and if the question is put to them straight, they will admit that smoking is actually injurious for anybody. As with all habits of this kind, the man who continues goes on with the idea that while he knows it hurts other people, he himself is so much stronger that he can get by without serious damage;

he has sufficient self-control to stop the habit before it seriously affects him; or, he is willing to take a chance on whatever damage may be caused, in return for the present satisfaction he derives from smoking.

Personally, I have never heard anyone say he felt better before giving up the habit; and I have heard many, many smokers declare that they knew it was bad for them, but lacked the will power to stop.

In conference with the heads of departments of the Warner Brothers organization, I met the head of the radio department, Mr. Shapiro. He was very proud of his increased health and weight. I asked him to what he attributed this improvement, and he answered, "Cigarettes."

I said, "You don't mean to tell me that smoking cigarettes has actually improved your health?"

"No," he answered. "It was stopping smoking that helped me. I was away under normal in weight and efficiency. Mr. Warner kept after me to stop smoking, and finally sold me the idea that I ought to stop. I did stop, after a struggle, and immediately I began to improve. Today I am better physically and mentally, more efficient in every way than I have been for years."

(To be continued)

## The Grave of the Discouraged Teacher

By Eldridge B. Hatcher, D.D.

IN THE city of Washington, many years ago, a teacher had in his class a mischievous boy who not only would not listen, or behave well, but who interfered with the other scholars giving their attention. The teacher became discouraged regarding that boy.

Later on the boy left Washington for the West, and there wasted his life in reckless dissipation. Years afterward he came to Baltimore and spent the night in debauchery, and next morning, while under the weakening spell of his dissipation, he started walking along the streets of Baltimore. He soon found himself in one of the city's cemeteries and suddenly noticed on a tombstone the name of his old Sunday school teacher. A flood of memories rushed upon him. Things that the teacher said came back to him. His heart melted, he pulled himself over the little railing, went to the grave, and there he gave his life to Christ as he knelt down and kissed the very dirt on the grave of his faithful old teacher.

He entered the ministry and became the pastor of one of the most prominent churches in Virginia, and one of the most greatly beloved of all of the Virginia pastors.

And yet his old teacher had gone to

his grave years before, feeling that his work was a failure as far as that boy was concerned.

BRYN MAWR, PA.

## More Interesting Closing Exercises

By Esther M. Poyler

NEW interest has been put into our closing exercises, and added zest into our program, by a new item we have added. We have a school of about two hundred. At the close of the lesson, all classes assemble, except the Primary and Beginners, and we have a fifteen minute program. This includes a brief talk by the superintendent, secretary and treasurer's report, announcements, and song and prayer together; and now we have added a five minute item which is different each Sunday.

Each Sunday a superintendent of one department is responsible for the closing exercises and presides as the leader. That is, one Sunday the Junior superintendent will be leader, next the superintendent of the Adult Department, and so on. The superintendent uses a member of his section, a class, or an outside visitor to occupy the five minutes. One Sunday the Men's Bible Class sang; another Sunday a member of the Junior Department played two violin solos; a member of the Women's Class played the piano; one of the superintendents told a Thanksgiving story; on missionary Sunday, a girls' class gave a tableau, for which they made their own costumes. The Primary class one Sunday acted a Bible story. An Intermediate boys' class had a Scripture Drill.

This surprise feature has added greatly to the attention given to the closing exercises. Classes are informed a few weeks before when it will be their turn, and each is eager to do well. One of the by-products of this has been the formation of an orchestra for our Sunday school, because we found many people who could play and were glad to use their talents in the Sunday school work. It might be well to try a surprise feature in your opening or closing exercises, and if it is not possible to get your classes together every Sunday, do it at least once a month, for it gives the individual classes the inspiration and contact with a larger group.

One program which developed enthusiasm in the young people's classes was an "Ask me" program, which was like the quiz programs on the radio which are so popular now. To stimulate rivalry, a boys' and a girls' class took part. The teacher of one of the classes was the one who asked questions. All the questions were on Bible characters and stories. Not only the contestants, but the members of the school received a great deal of instruction in this process, beside taking interest in the scoring.

CINCINNATI.

# What Do Doctors and Athletes Say of the Cigarette?

Why are Olympic champions and famous coaches opposed to smoking?

By Homer Rodeheaver

IT IS always difficult for a layman to try to make statements in the field of other professions, particularly hard for a layman to try to speak in medical terms, so it is much better for me to quote for you the actual statements of some of the world's greatest physicians.

At a dinner given to a group of eminent surgeons not long ago at Rochester, Minn., Dr. William J. Mayo, one of the famous doctor-brothers, who was the host on this occasion, made the announcement: "Gentlemen, it is customary, as we all know, to pass around cigars after dinner; but I shall not do it. I do not smoke, and I do not approve of smoking. If you will notice, you will see that the practice is going out among the ablest surgeons, the men at the top. No surgeon can afford to smoke."

## The Effects of the First Smoke

In his book, "The Cigarette As a Physician Sees It," Dr. Daniel H. Kress, Superintendent of the Washington Sanitarium and Hospital, Takoma Park, D. C., states in simple, forceful terms: "The best evidence of the effect of tobacco is to be seen when the first smoke is taken. Headache, nausea, and vomiting occur. But if the habit is persisted in the body gradually builds up a 'tolerance.' This does not mean an immunity to nicotine. The nicotine continues to do its insidious work, but after a 'tolerance' is established, the disagreeable reflex test simply ceases, and the body tries to make the best of a bad situation." He continues: "Because the evil effects of tobacco are not seen by the naked eye in the smoker's heart, blood vessels, kidneys, liver, stomach, and brain day by day as he smokes a cigarette, he thinks he is 'getting by.' Tobacco kills slowly, but nevertheless surely. The smoker is committing suicide on the installment plan. The reckoning day is sure to come."

You hear frequent references to the nicotine in tobacco and its harmful effect on smokers. Perhaps you wonder just what it is and what form it takes. Dr. Kress says: "Nicotine is the poison depended upon by gardeners to kill insects and pests on plants. It is so deadly that it must be employed in a very dilute form, only a few drops to the pint of water. So virulent a poison is it that physicians have for years refrained from prescribing it. There is no antidote for tobacco poisoning, as there is for morphine poisoning, strychnine poisoning, and poisoning by some of the other drugs used in medicine."

It takes great strength, skill, and endurance to win a decathlon, that composite contest consisting of ten events on the track and field which has become popular in modern Olympic games. A man must undergo rigid training and keep himself in the pink of condition even to enter such a contest, and a winner is an all-around athletic marvel. Such is Glenn Morris, whom Homer Rodeheaver met in Los Angeles. When you read this second article in the series by Mr. Rodeheaver on the harmful effects of smoking, you will learn not only what Morris thinks of it, but also the opinions of a number of famous physicians and trainers. As the series continues, Mr. Rodeheaver will not only tell what cigarette smoking does to boys and men, but will also present startling facts concerning its effects on girls and women.

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Reading Dr. J. Dixon Mann, F.R.C.P., in the *British Medical Journal*, we learn that "tobacco contains not less than nineteen poisons, every one of which is capable of producing deadly effects. Several of these—nicotine, prussic acid, carbon monoxide, and pyridine—are deadly in small doses, so that the smoker cannot possibly escape their toxic effects." You would not recognize the names of most of the nineteen poisons he lists in his article, as they are mostly highly technical, but those above mentioned are familiar to you at least by name. For instance, carbon monoxide is the active element in ordinary gas used in your kitchen range, and is the thing that causes death when gas escapes in a closed room. It is also a frequent cause of death when persons start the engines of their automobiles in a closed garage. Dr. Kress tells us that "one gram of tobacco when smoked develops from sixty to eighty cubic centimeters of carbon monoxide."

## Poison Gas

"What would you think of a person who deliberately turned on the gas jet in a room where people were sitting, and children were playing or sleeping? Yet the effect is practically the same when the poisons are released from a lighted cigar, pipe, or cigarette. Only a small amount of carbon monoxide is needed to produce symptoms of poisoning. All smokers, though unconscious of it, are suffering more or less from

carbon monoxide poisoning. Its continuous inhalation by boys and girls interferes with the normal development of both mind and body."

These statements by prominent physicians must convince you of the presence of deadly poisons in tobacco. A few drops of these poisons if taken into the system in liquid form would kill instantly. When these are inhaled in the form of gas the system is affected just as certainly, but of course in a less degree. Nevertheless, if smoking is continued, the body will soon show the effects of the poisons absorbed, and by that time the victim will probably be unable to break away from the habit.

You can easily have visible proof of how these poisons are taken into the system. If a smoker holds a closely woven handkerchief over the mouth, and blows through it a mouthful of cigarette smoke, he will observe that it leaves on the cloth a dark brown stain that is indelible. It cannot be washed away. It actually discolors the threads of the handkerchief.

## Polluting the Blood Stream

You learned in grammar school that the lungs, mouth, the nose, and related air passages are covered by a mucous lining, comprising an area of a great many square feet over which the entire volume of the blood is spread every three minutes. You have seen what one mouthful of smoke can do to a white linen handkerchief. You must realize its similar effect upon this delicate membrane lining the respiratory system. And the blood, which comes to the lungs to be purified, absorbs these poisons instead; and carries them to the brain, the heart, and all the vital organs.

Many of you boys are looking forward to athletic success. In spite of the fact that you frequently see big, strong, husky men smoking cigarettes, have you ever stopped to think why it is that all the great athletic directors and trainers disapprove of smoking? There must be some vital reason why these men—who are not "religious cranks" or "foolish old women" trying to deprive boys of harmless pleasure—should be so firm in their opposition to smoking on the part of boys in their charge. *They are men who know the human body.* They have made it a point to learn why it is necessary to put that body in the best possible condition for the strain and test of the athletic contests.

Many of you will be going out for the teams in your high school, college, or

university. If you smoke when you go before the coach, the first thing he will say to you is: "Boy, you will have to cut out that cigarette smoking. Nobody can be on my squad who smokes cigarettes." I have known coaches to lose state championships by barring from the team men who refused to stop smoking cigarettes. This was a matter of principle with them. They could have let one or two men "get by" temporarily, allowing them to break the rules and probably win the championship; but they realized that if they did this they would be doing a far greater damage to a greater number of boys.

#### 1,500 of America's Best

I attended the Olympic Games in Los Angeles a few years ago. There were gathered fifteen hundred of the finest athletes from every section and corner of the United States. My, but they were a fine looking bunch of young people! I saw them in the hotel lobbies, the dining rooms, in their camps, and on the field; and in all that time I never saw one of the fifteen hundred smoking a cigarette.

There must be a reason for this. If cigarettes were good for you, if they really "steadied the nerves," "gave you a lift," or "aided digestion," the coaches would encourage, not forbid, their use. They would have cigarettes spread out on the training table. They would have a big supply on hand at the athletic contests. They would say: "Go on, boys; light up; take a good deep draw from this cigarette. Draw the smoke well down into your lungs before you go out to run this race. Before you go out for the second half of the game, all of you light up and get a lot of that cigarette smoke down into your lungs." Of course you boys know they do not do that. You know the opposite is the case. And you must be sensible enough to know that there is a good reason for this.

Then, if it is not good for a fellow when he is in training,—when he is trying to put his nerves, his lungs, his heart into the best possible condition,—who can argue that it is good for a fellow in normal, everyday living?

Not long ago I was a guest of the Rotary Club in Los Angeles, where I had been invited to speak and sing. In the center of this great group of the leading professional and businessmen I noticed one fine, handsome young man, black-haired, broad-shouldered, standing erect, chest out, the glow of health on his cheeks, a sparkle in his eye, an air of assurance and power in every move. He was introduced to the gathering, and was heartily applauded by that great crowd of men. They showed plainly their admiration and regard for him.

This young man was Glenn Morris, the Decathlon winner in the Olympics, who won world acclaim because of his actual

success in the field as the world's greatest athlete.

At the close of the program I went to him and said: "Glenn Morris, I am proud of you and your splendid record. I want to shake hands with you."

"Thank you, Mr. Rodeneaver," he said. "I am glad to shake hands with you, because my folks have had your phonograph records in our home since I was a little boy. They have been my mother's favorite songs. I have heard you sing in the meetings, and I have appreciated your music and your directing very much."

I asked him if he was a Christian. His face lighted up in very positive assurance. He gripped my hand, and said, "Yes, sir. I am, and proud of it."

Then I said, "I noticed you were not smoking when nearly all the men around you were smoking."

"Smoke! I should say not," he replied. "No man can smoke if he wants to keep his body in the best possible condition." And he added: "I wish I could go with you to the high schools and colleges, and warn the boys and girls against this foolish, useless, pernicious habit of smoking cigarettes that has unfortunately gotten such a hold on our girls as well as the boys today."

#### The Dangers of Inhaling

You will notice that I am laying particular stress upon cigarettes. This is not because I approve of a pipe or cigars, but in talking to you boys I realize that if you begin to smoke it will probably be through cigarettes, and also because, as a matter of fact, this is more dangerous than the other forms of smoking, for reasons I will mention later. Furthermore, most cigarette smokers inhale or draw the smoke into the lungs; which is not likely to be the case with the heavier smoke from a pipe or cigar. In surgery, inhalation is recognized as the most rapid method of producing anesthesia. Two or three deep inhalations of cigarette smoke introduce a greater amount of poison into the system than would be absorbed into the blood in the ordinary way of smoking in fifteen or twenty minutes.

A very natural question may arise in your mind. If these statements are true — as they must be when backed by the authority of eminent physicians and athletic coaches — why are the manufacturers of cigarettes permitted to make statements of such a different sort in their advertisements, both printed and broadcast by radio? Unfortunately tobacco, being neither a food nor a medicine, does not come under the control of the Pure Food and Drug Laws, which require a statement of the poison content to be printed upon every bottle or package. When enough of our intelligent people wake up to the fact that the tobacco interests are "putting over" this evasion on their part, they will insist upon having a fair legislation en-

acted, compelling manufacturers to state exactly what poisons, and the amounts, are included in their product.

You can readily understand why it is to the interest of a manufacturer to make statements that he knows will appeal to the buying public. Remember that sales slogans and arguments are not written by scientists and conscientious, capable physicians, but by advertising experts who know what people want, and who declare that the products they are paid to sell have those qualities.

As to the recent fad of having prominent names to sponsor products, many times these are in such vague language as to apply to almost any product; while again, it is sad but true that many times men and women are tempted by large sums of money to permit their names to be used, without considering the harm they may be doing. We must be lenient in judging such people; but must not permit ourselves to be unduly influenced by these testimonials given in return for generous remuneration.

In the case of cigarettes, for instance, the late "Bill" Roper, the prominent Princeton football coach, had this to say: "I know of nothing that has exasperated me more in all my years' experience with football than the flaming billboards, with the pictures of several ex-football players, coaches, and officials, advertising a certain brand of cigarettes. If this cigarette advertising of football players, coaches, and successful athletes is continued, it will do more to undermine the good results accomplished by the game in building up the health of the boys and young men of this country than anything else I know of."

(To be continued)

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## Reading the Lesson in Sunday School

By Esther M. Payler

**D**URING the opening exercises in our Sunday school we always read the lesson in unison. We had continued this for so long it became a habit. In trying to add interest and new life to this part of the program, we worked out different ways of doing it.

The Sunday School Board decided it was a good idea to have the lesson presented as a whole before each class convened. In this way, if members had not studied their lesson, they had an idea of the Scripture text before the lesson was discussed and taught to them. We found it was a good plan to have a different method each Sunday, and thus avoid monotony and insure better attention.

One Sunday one class would be responsible. Each member of the class would read one verse, or one member of the class could read the entire les-



# What Concert and Radio Singers Think of Cigarettes

Some experiences of those who stopped smoking  
and of those who did not

By Homer Rodeheaver

**T**HERE appeared in the Reader's Digest for March, 1937, a very significant statement quoted from the Cleveland Plain Dealer. THE SUNDAY SCHOOL TIMES has verified the accuracy of this statement by correspondence with the editor of the Plain Dealer. Some reporters had called on Martinelli, the famous tenor, for an interview.

"No, no, no," exclaimed Giovanni Martinelli, the opera star. "The pipe, the cigar, the cigarettes!"

"Reporters who had come to interview the famous singer hastily extinguished the three evils, when he explained that the smoke made his throat sore.

"But didn't you endorse a cigarette once?" asked a reporter.

"'Si, si' ['Yes, yes'], admitted the smiling tenor. 'But remember what I said. I said: "These cigarettes never make my throat sore." And that is true. They never do.'

"Because," a reporter suggested, 'you never smoke them?'

"'Si, si,' laughed Martinelli. 'I never smoke them. I never smoked anything in my life.'"

It is a matter of common knowledge that Madame Schumann-Heink, Jack Dempsey, "Red" Grange, Lindbergh, Hunter Brothers, and many others of prominence in different fields have indignantly spurned large sums of money when asked for their endorsement; and in some cases have made public statements to contradict the claims that they had consented to the use of their names.

## A Director of Music Speaks Out

Now in connection with this advertising by celebrities who claim that cigarettes have not hurt their throats, I discussed this phase of the question with Professor Rollin Pease, Director of Music at the University of Arizona, and asked his opinion. He called attention to the fact that the singers and public speakers who were giving their testimony that cigarettes had not hurt their throats were all young men. They have not yet found out what cigarettes will do for them. He said that any singer who continued to smoke for a number of years would be forced to admit that it was very hard on his throat.

I have in mind one very famous tenor, whose name you would all recognize. It is possible that his popularity was as great as any singer who ever lived. A few years ago I was in conversation with the manager whose clever ability had put this man in the very top rank of

Cigarette advertising is thrust upon us at every turn in these days. In smooth words and brilliant colors it appears on billboards that hide the scenery; it nudges us and nags us as we turn the magazine pages, following the line that reads, "Continued on page —"; it gives us no rest as we go home from work in subway, trolley, and train. If we are to take it literally, there is no better way to robust health, steady nerves, and continual good cheer! But most of us, having learned at the early age of five or six to be somewhat skeptical of what we bear in this world, have our doubts. Mr. Rodeheaver has gone behind the scenes in more ways than one, and in this third article in his series exposing the evils of smoking, he gives us the honest and unbiased opinions of a number of prominent people. In the concluding article, to be published in next week's issue, he will tell of the harmful effects of smoking on girls and women.

concert artists. I asked him about his singer. "I am sorry, Rody," he said, "but he is practically through; not getting any big concerts at all."

"Why, I am surprised to hear you say that," I answered; "it seems to me he ought to be just in his prime. He cannot be more than fifty or so."

My friend replied: "You are right. He is just fifty-two, and should be in his prime, doing his greatest work now. But cigarettes and hard liquor have ruined him. I tried for years to get him to stop smoking, and to help him I cut out cigarettes myself, thinking it would make it easier for him not to smoke. But because it apparently was the popular thing to do, and because he did not seem to realize at the time that it was doing him any serious damage, he continued both his drinking and particularly his smoking. His voice could not stand the strain; he began to fail, and now, just at the time he should be in his prime, he is all 'washed up.'"

Within the next week I happened to be in a Virginia town where this great singer was giving a recital. My friend said, "Wouldn't you like to hear him?" "Yes, of course," I said, "but it would be impossible to get tickets of admission now"—because ordinarily the largest halls were sold out well in advance of his concerts. My friend smiled sadly.

"You will have no trouble getting a seat tonight," he said.

We went to the hall where the recital was in progress, and found this man singing to an audience of less than three hundred people.

To me this is a tragedy. Not only was this artist deprived of the glory and wealth that should have come to him in his latter years, but millions of people have missed the pleasure they would have had through his singing had he been willing to make the sacrifice of this habit which could not possibly have done him any good, and which wrecked his career at its very height.

## How the Announcer "Came Back"

In contrast to this experience, let me tell you of another case, equally close to home. It concerns one of our most brilliant and best liked radio announcers; a man on one of the national hook-ups, whose voice is familiar to you the moment he speaks. A few years ago, in connection with a broadcast, he came into the Victor laboratory where I was making some records. I was shocked at his appearance. He looked ill and worried, and was extremely nervous. He said he was afraid he could not get through his part of the program unless he could get a drink. "Well," said I, "unfortunately I am afraid it will be impossible to get a drink now. You will just have to stumble through the best you can. The rest of us will help as much as possible." And he did stumble through.

For a while after that he was not much in the public eye. I heard other announcers on the programs that had previously been assigned to him; and upon inquiring about him I was told that his growing inefficiency and undependability were losing him his prestige and even his contracts.

Three years later I again heard him on a program. He was looking fine, and quite like his old self. I was so pleased at the improvement that I commented on it, and asked him what he had been doing to get back his health and pep. He smiled and said: "Yes, I am better, Rody; better than I have been in the last fifteen years."

"Tell me what happened," I asked.

And this is exactly what he said, as nearly as I remember his own words: "I cut out cigarettes and hard liquor. They had made a slave of me. I was down in the gutter. I finally realized that I was down in the gutter, and that only by superhuman effort could I ever

get out. I pulled myself together; cut out absolutely all cigarette smoking and hard liquor. It was desperately hard, but I am feeling better and doing my work better now than at any time in my life."

Here you have two outstanding examples of men who are living and working today. Naturally I refrain from giving their names, but it is hardly necessary to do so. They are both men of prominence, whose voices are so familiar that many regard them as old friends. One has let a brilliant career get away from him; the other is succeeding financially and artistically. One had not the courage and grit to cut out cigarettes, even though he knew they were ruining him; the other by heroic effort broke the habit that had dragged him down, and has come back in a way to win the admiration of all who know him.

#### Army and Navy Tests

These are only a few instances of the many I could mention. My work brings me into daily contact with singers and artists whose success in large measure depends upon their physical fitness; and with many directors of young people in every section of the country. It does not need a physician's statement to convince them, or me, of the harmful effects of smoking.

Of all the cases on record where definite tests have been made, for scientific purposes, of the actual performance of smokers and non-smokers, the advantage is always conclusively in favor of the latter. These include all classes and ages of persons tested—schoolboys, athletes, professional men, artisans, and workers in every line.

Among professions requiring clearness of brain and accuracy of muscular effort are those of the Army and Navy. A few years ago at the United States Naval Academy at Annapolis—the national training school for future officers of the Navy—there was brought up for discussion the rule against smoking. This rule was on the books but was not being enforced, and it was decided to determine definitely whether the regulation was a wise one and should be enforced, or whether it should be repealed. Accordingly the situation was explained to the students, and exhaustive tests were made. These included both physical health and mental attainments of smokers and non-smokers; and the results showed the balance to be in favor of the non-smokers. Then tobacco was withheld from those who had been using it, and they were again tested. It was found that these boys made a much better showing than previously; muscle strength, heart power, and capacity for studying having greatly increased.

In his report to the Surgeon General the Health Officer stated: "Unquestionably, the most important matter in relation to the health of the students of

the Academy is that of the use of tobacco. . . . The future health and usefulness of the lads educated at this school require the absolute interdiction of tobacco. In this opinion I am sustained by my colleagues and all authorities in military and civil life whose views I have been able to learn."

Luther Burbank, the botanical wizard to whom the world owes so much because of his miracles of improvement in many forms of flower and plant life, attacked the tobacco question with the same thorough care that he devoted to his other scientific investigations. He is quoted as saying:

"Even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration. To assist me in the work of certain kinds of budding and other work requiring special attention—work that is as accurate and exact as watch-making—I have a force of twenty men. I have to discharge men from this force if incompetent. . . . My foreman surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. Even men who smoke two or three cigars a day cannot generally be trusted with some of the most delicate work."

#### Ford's and Edison's Convictions

A few years ago, through his great efficiency system, Henry Ford discovered that certain men on the production line could not keep up with their part of the work. His trained investigators found that the men who could not keep up to the time schedule, but would slow down the line, were invariably cigarette smokers; so for a period they refused to hire men for certain branches of the plant operations if they smoked cigarettes.

In line with his characteristic thoroughness, Mr. Ford asked Thomas Edison, who was a personal friend, to explain why it was that cigarette smoking should impair a man's efficiency in this respect. In response, Mr. Edison made a statement which was quoted in a little book against cigarette smoking which Mr. Ford published a few years ago. He said that a certain poison gas formed by the combination of the burning tobacco and paper together had a paralyzing effect on the nerves surrounding the brain, which influenced the reflexes of the fingers and eyes. When these nerve connections were dulled by this cigarette poison gas, the brain could not respond so quickly to the signal from the eye; and, in turn, the fingers would not promptly receive the command from the brain. The result was a halting, uneven performance, as compared with the steady, rhythmic movement of the non-smoker.

In the opinion of Mr. Edison, however, the lowering of a man's efficiency by smoking was not the most important

consideration, nor yet the impairment of his health—serious as these results are. To him the tragedy of the cigarette lay in its moral effect on the youth of the nation. Quoting Edison: "Cigarette smoke has a violent action on the nerve centers, producing a degeneration of the cells of the brain which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable. No man or boy who smokes cigarettes can work in my laboratories. In my opinion there are enough degenerates in the world without manufacturing more by means of cigarettes."

This opinion is amply borne out by the experience of judges and officials who have to do with juvenile courts, reform schools, and penitentiaries. Statistics show that practically every boy coming before these agencies is a cigarette smoker. If they have been smoking for a long period, it is almost a certainty that they also drink, because nicotine and poison in the cigarette create a craving for liquor. If they have reached the stage described as being a "cigarette fiend" their reformation is regarded as entirely hopeless, the loss of moral stamina and character being complete.

Hudson Maxim, the inventor of high explosives, has summed the whole subject in one short statement: "If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility, and exhale manhood, that the cigarette is a maker of invalids, criminals, and fools, but not men, it ought to deter them."

(To be continued)

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## Pray for Revival!

By Ernest M. Wadsworth, D.D.

*This is the annual letter, just issued, from the Director to the praying friends of the Great Commission Prayer League, 808 N. LaSalle St., Chicago.*

AT THE beginning of this new year, I am again taking this opportunity of expressing to you my deep appreciation of your fellowship in the Great Commission Prayer League's revival-promoting ministries. As we are entering into 1940,—with its new opportunities and responsibilities,—I would earnestly "stir up your pure minds by way of remembrance" of the things which belong to revival.

God bless you, dear friend of revival. You are united in a blessed fellowship of prayer for that which lies nearest to the heart of our Lord Jesus Christ.

The League's Revival text for 1940 is: "We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus

## Five Reasons Why Women Should Not Smoke

Are cigarettes more harmful to women and girls than to men and boys?

By Homer Rodeheaver

**A**LL that has been said in earlier articles concerning the results of cigarette smoking on the physique, brain-power, and ethical standards of boys—its effect on the heart, the nerves, the brain, the pocketbook, moral and spiritual values, the decreasing of physical resistance to disease, its detraction from the appearance of health, the dulling of the eyes, the staining of the fingers, the muddying of the complexion, and the creation of unpleasant body odors—all this applies with equal if not greater force to girl addicts. And in addition, because of the more finely attuned feminine organism, there are other and even more serious penalties.

### Why Should Women Imitate Men?

To the normal male one of the unsolved mysteries is, why should girls want to be like men? All right thinking men and boys agree that a gracious providence has made womankind sweeter and lovelier and on a higher ethical plane than themselves; why, then, girls and women should delight, as apparently some of them do, in lowering the standards that make them superior to men, merely that they may become their "equals," is an unanswerable question! The institutions for the development of art, culture, and religion, the churches, the recital halls, the art galleries, are filled with women. Those institutions that represent the worst in humanity—the saloons, the gambling rooms, the jails—are filled with men. Then why in the name of common sense should the women of these latter days want to adopt the habits and customs of men?

The principal bad habits that have been increasing among women of our land during recent years are gambling, drinking, and smoking. With the growth of these habits has come a decadence in the moral standards that had marked American women since the days of Plymouth and Jamestown. Women have been selling their birthright for these three messes of pottage.

What is going to happen to our civilization if women continue to adopt for themselves the dirty, uncouth, and vulgar habits of men? I heard a man say a very unkind thing about women the other day. He said: "Many women try so hard to be like men that they forget to be gentlemen." This seems to be a harsh word, but I will tell you why he said it.

This man does not smoke. Living in

If one is unaware today of the sad and rapid increase in the number of women smokers, he must have lived in the backwoods. It is scarcely possible to travel any distance by bus without being forced to view the scenery through a blue haze, and in most restaurants the lights are clouded and the food is flavored with tobacco smoke. Many accept this modern sign of the abandonment of old standards with a shrug of the shoulders, saying, Well, if men can smoke, why shouldn't women? But this is a fallacious argument, and in this concluding article of his series, Mr. Rodeheaver shows why smoking is particularly dangerous for women and girls.

The series of four articles is to be published as a leaflet, and may be obtained at 25 cents a copy from the Rodeheaver-Hall-Mack Co., 124 N. 15th St., Philadelphia; or, 28 E. Jackson Boulevard, Chicago.

a hotel, and wishing to be free from the noxious fumes of tobacco, he finally found a place, a secluded room, where there was a sign, "NO SMOKING IN THIS ROOM." With a sigh of relief he sat down with his book, hoping to enjoy the pure fresh air. A group of men walked into the room, started to sit down, but observing the "No Smoking" sign they walked on through the other door to a smoking room. Three women came in, looked at the sign, giggled a little, sat down, opened their handbags, and took out cigarettes which they proceeded to light and smoke. Would a gentleman have been guilty of such a thing?

### A Stuffy Bus

Sometime ago I had to go from Cincinnati to Jellico, Tenn., for a funeral. The only way I could get there was by bus. I caught a late bus about midnight and had to ride until the next morning. Even before we started, the air was filled with the fumes from cigarettes, cigars, and one bad-smelling pipe smoked by a man who sat in front of me.

In a little while two women got on the bus with two babies, one of them only six months old. I thought, "Surely the presence of these babies will cause these people to stop their smoking." But it did not. I tried to find a place in the bus where the fumes were least dense, but it seemed about all the same.

Those two little babies with their mothers had to sit in that poison-laden atmosphere all through the night.

I wrote a letter of protest to the manager of the bus company. He sent me a very courteous reply, saying: "I am sorry you had to suffer the annoyance of the smoke on our bus. This is our most serious problem, and, very frankly, we do not know how to handle it. We could control it to a certain extent until so many of the women started to smoke. By kindly requesting the men to refrain from smoking because it was disagreeable to women riders, we could keep the matter under control; but now that women themselves are smoking, we are helpless, because they do not seem to consider anybody but themselves."

Then I recalled the group in that bus. In spite of the fact that there were two little babies aboard, most of the smoke that filled the air was from cigarettes smoked by women.

### The Lone Smoker on the Plane

Still more recently I was on an airplane going from Louisville to Washington, D. C. A woman boarded the plane with three small children, one an infant in arms; another had to be led by hand and helped into the plane; the eldest was not over five years old.

This mother with the tiny baby seemed to be quite a novelty. The airplane company seemed proud that they had considered the plane safe enough for so precious a cargo, and had even sent photographers down to take pictures of the mother and three little ones entering the plane. The manager of the airport was very solicitous. Both the pilots were anxious about the comfort of the little passengers. The lovely hostess on the plane devoted most of her time to helping the mother care for and entertain the little ones.

On the plane were six men beside myself; all of whom were interested in the welfare of the little family. I am not sure, but I can easily imagine that ordinarily these men—at least five of them out of the six—might have smoked; but when they saw these three babies, not one of them offered to light a cigarette. But as soon as the plane got off the ground one woman—the only other woman beside this mother and the hostess on the plane—asserting her right as an American citizen, and because of the fact that no one forbade it, apparently oblivious to the comfort and welfare of the little children, lit up her

cigarette and started to fill the small cabin of the plane with the poison fumes.

Not a man aboard had the moral courage to protest against this display of crass selfishness, because the smoker presumably was a "lady," although any one of them would have been quick enough to protest such boorishness in one of their own sex.

The same reasons why boys should not smoke can be given to girls as reasons why they should not smoke. But there is one more tremendously important reason why girls should not smoke.

First of all, it is bad for your health. The poison gas formed by the burning of the tobacco and the paper together, and the narcotic poison put into the cigarette for the purpose of creating a habit-forming appetite, affect the system of women far more than men. Your anatomy is put together so much more delicately, and is so much more sensitive than that of men, your nervous system is so much more finely attuned than the nervous system of men, that you are much more seriously affected.

Watch a crowd of men in a restaurant. They will light a cigarette, smoke it and put it out, while they lunch. As they leave, they may light another cigarette. But observe a party of women under similar circumstances. They will come in from their offices or their homes, light a cigarette, and as they finish one they will light another from the end of the first, and keep on lighting one from the other through the entire meal. Watch any woman who is a cigarette smoker, and see how soon she becomes a literal slave to the habit, and how extremely nervous she gets if deprived of the privilege of smoking for any length of time.

In the second place, to most men women symbolize daintiness, freshness, and purity. This impression is at least partially destroyed when they begin to smoke cigarettes. To one who does not smoke, the odor of cigarette smoke is certainly far from agreeable. A gruff old dentist was cleaning the teeth of a prominent society woman in one of our large cities. In his abrupt manner he said, "You smoke cigarettes," and continued, "You smoke Camels."

"Yes," she replied. "I smoke cigarettes; but how do you know I smoke Camels?"

Said he, "I have cleaned up after Camels so many times that I have learned to know their tracks."

In the third place, it tends to remove you from the exalted pedestal of womanly modesty and refinement and bring you down to the lower level of ordinary men. You thoughtlessly descend from the pedestal of superiority upon which men delight to place you, and deliberately step down into the mud of the street.

And now as to one of the greatest of all reasons why girls should not smoke. Many have been saying, "I have just as much right to smoke as you men." From the standpoint of the constitutional rights

of an American citizen, one will have to agree. But the one great and paramount reason why our girls do not have the same "right" to smoke as the men is that you are to be the mothers of the future generation. Hospital records show that the infant of a smoking mother is always handicapped. In his book, "The Cigarette as a Physician Sees It," Dr. Kress states: "Experimentation" has shown that the amniotic fluid, which surrounds the unborn babe, of a tobacco-using woman contains nicotine, and that the milk from the breasts of a smoking mother likewise contains nicotine." He quotes Dr. Charles L. Barber, in a paper read before a convention of the American Association for Medicophysical Research: "A baby born of a cigarette-smoking mother is sick. It is poisoned and may die within two weeks of birth. In such cases the post-mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old."

If this is true—and it must be or these doctors would not make these statements—it seems to me not merely a misfortune for a young girl to smoke, but no less than a lamentable tragedy.

A short time ago I had a visit with a very prominent surgeon who is famous throughout the United States for Cæsarian operations and attending mothers in childbirth. He said to me: "I am very much worried, because there is a lovely young woman who lives just next door to me, and who is to have a baby before long. They will be expecting me to take care of her; and I am worried both for the sake of the mother and the baby, because this girl is an incessant cigarette smoker."

And finally, from an aesthetic rather than a health standpoint: At a function in Washington, D. C., there sat side by side one of the most prominent women in the political life of the nation, and one of the most attractive women in the philanthropic work of today.

The older woman, with the political interests, turned to the lovely young woman by her side and offered her a cigarette. She smiled and said, "No, thank you, I do not smoke."

The other lady looked at her intently and said: "Well, I might have known you did not if I had looked at your skin before I offered you the cigarette. Just look around you at the hard, weather-beaten skin of these women who are smoking here tonight." Then she added: "I congratulate you, and I want to say to you that it is much more exclusive now not to smoke than it is to smoke." Then, with a wistful look in her eyes, she said to her lovely companion, "I wish to God I had never started the habit myself."

So, for the sake of these finest qualities which men through centuries have esteemed most in you; and for the sake

of the physical, mental, and spiritual effects on future generations, I beg of you women to help find the solution of this problem. And I beg of you girls to have the courage to be even the minority crusaders against this habit that is bringing such wreckage and havoc to many of the finest of our young womanhood.

PHILADELPHIA.

W

## Questions about the Resurrection Body in the Millennium

(Continued from second page)

view, is that this glorious age described in the Scriptures will be fulfilled in the new Heaven and the new earth after the destruction of the present order of things and after the propagating of the human race ceases. This view teaches that there never will be any peace among nations as we know them, but that peace will come by the destruction of the nations and by peopling the new earth with saved men and women in their resurrection bodies.

I believe there are insuperable difficulties with both these views, the post-millennial and the amillennial.

Over against them the premillennial view is that God's chosen people Israel will be restored to the land and will be the center of universal blessing to spread to all the nations of the earth. This will not be a "carnal kingdom," as some mistakenly term it, but rather the first real spiritual kingdom here on earth. The nations as "we know them" will therefore have a period of peace and prevailing righteousness. However, it is an enforced righteousness and does not mean that all men will be regenerated. As described in Revelation 20: 7-9 there will be a revolt at the end of this period before the final destruction of the earth and the creation of the new heaven and the new earth.

You will notice in this view the unity of God's plan of redemption. It is always the Jew first, and then the other Gentile nations. When Christ came the first time, the Jews as a nation rejected him. However, a remnant of the Jews accepted him. Through this remnant of the Jews have come the marvelous Gospel blessings of this present age. But a time is coming when Israel as a whole will be saved. Paul's argument in Romans 11 is that if the present blessing of the Gentiles came when Israel fell, what will be the measure of the blessing when Israel is received? If when a remnant took Christ the present blessing resulted, then when Israel as a whole is saved, what will it be but "life from the dead" (Rom. 11:15). Thus God's missionary plan for this present age, as was suggested in the Open Letter you referred to in THE SUNDAY SCHOOL TIMES, is that the Gospel is to be preached to the uttermost part of the earth, resitting, not in the conversion of the world,

but in the completion of the Body of Christ from every tribe and tongue and people. Then when Christ appears Israel will look on him whom they have pierced and will accept him as their Messiah and Saviour. This will be the final repentance and restoration of Israel, and will lead to the final blessing of all nations.

Thus we see that the outline of prophecy and the outline of God's redemptive plan is as follows:

1. The sin and judgment of Israel.
2. The sin and judgment of the Gentile nations.
3. The repentance and restoration of Israel.
4. The repentance and blessing of all the Gentile nations.

## Why Christ Died

*An editorial, continued from the second page*

there, in his voluntarily accepted human body of humiliation, despised by men and accursed in the sight of the Father. He had really "become a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). God could not look in loving fellowship upon this supreme gathering together there, in that broken, bleeding human body, of the sin of all mankind. God, because he is sinless and holy and eternally hating sin that destroys men and would if it could destroy God, must turn away his face from the Lamb hanging there "who his own self bare our sins in his body upon the tree" (1 Pet. 2:24); and, for the first time in eternity, the Father turned away his face from his only Son.

It had to be so. Sin separates from God. The Son of God, having become the sin of the world, was separated from the Father. But the black horror of that tragedy staggers our minds; we cannot conceive it. And then came the heartbreaking, agonizing cry of time and eternity: "My God, my God, why hast thou forsaken me?"

We know the answer—God's answer. He had turned away from his only begotten Son, made to be sin on our behalf, that he might visit upon him the wrath that must otherwise fall upon us. In order that we might be spared, God "spared not his own Son, but delivered him up for us all" (Rom. 8:32).

And so the blow fell. God had struck; struck at the most hateful thing in the universe, sin; struck at the sin of all mankind, as God must do because he is holy and loving. But that sin of all mankind was there in the body and person of his only Son!

Nineteen centuries before this blackest day in history another loving father

When the remnant of Israel accepted Christ, this repentance and restoration to God's favor of the remnant led to blessing on the Gentile nations in this present age. The repentance and restoration of the nation Israel as a whole will be followed by the repentance and blessing upon all the nations. However, this final repentance and restoration of Israel will be preceded by the culmination of their sins and the culmination of their judgment, followed by the judgment upon the nations which have persecuted Israel. If you read Romans 9 to 11 in the light of these suggestions, I think you will get new light on God's marvelous grace and his dealings with Israel and through Israel with the nations.

sin of the world men go to hell, not because they are sinners, but because they will not accept God's freely offered pardon of their sin, purchased for them by the only begotten Son of God at such terrible cost to the Father and the Son.

This, then, is the meaning of the death of Christ. This is why the supreme mission of Christ was, not his life here on earth, but his death here on earth. Not because he lived, but because he died, we may live—if we accept the result of his death. Believers are "reconciled to God through the death of his Son" (Rom. 5:10). This is why all eternity looked forward, and all eternity will continue to look backward, to the death of Jesus Christ as the supreme redemptive moment in the history of God and man.

We see now why it is superficial and so inadequate to say that the death of Jesus is simply an evidence that he was ready to show his love for us at any cost, even to the laying down of his life for us. Many a human being has shown his love for others in that way; many a martyr has thus died for a cause; but no one but God has ever died as Christ died. The death of Christ is the supreme expression of God's love for us; but what that expression of love consisted of, and why it was supreme, can be understood only when we accept the facts, clearly declared in God's Word, as to Christ our substitute, made sin for us, receiving in himself the full and necessary and awful wrath of God against sin, that we might escape that wrath and that death, and live.

May the Holy Spirit make new to us all, with the unsearchable riches of the love of God, the meaning of the marvelous Good News, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Will you accept the Father's unspeakable gift of his Son as your Substitute and your Saviour? Do you so accept him? If you do, tell him so now.

✠

*You are to follow the divine Light; wherever it leads you, in all your conduct. It is God alone that gives the blessing. I pray you always mind your own work, and go on with cheerfulness; and God, you may depend upon it, will take care of his. Besides, Sir, I perceive you would fain convert the world! but you must wait God's own time. Nay, if after all he is pleased to use you only as a hewer of wood or a drawer of water, you should submit,—yea, you should be thankful to him that he has honoured you so far.—William Law's advice to John Wesley in his student days.*

and another loving son were together at the place of sacrifice. God was showing men, nineteen hundred years before it occurred, the meaning of Calvary. Acting in heartbroken obedience to the will of God, "Abraham stretched forth his hand, and took the knife to slay his son." Yet in that awful moment, when his son's life trembled in the balance, "the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham." Then came the loving command from God, "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." And Abraham took the little animal that was there at hand, provided by God, "and offered him up for a burnt-offering in the stead of his son."

But this day on Calvary, as God's hand was raised to strike the body of his Son, his only Son, there was no one to stay his hand. The blow fell; and Jesus died. The necessary, righteous, loving wrath of God against the sin that would destroy God's children was visited in full upon that only Son who hung there in the sinner's place.

It has been said, and truly, that God never strikes twice for the same sin. The penalty of the sin of all mankind had been paid. "As through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life" (Rom. 5:18). All men for all time were free from the condemnation of sin. Free, that is, if they would accept God's unspeakable gift. The freedom was there for the taking, for the believing; but it was never to be forced upon them. Since the Lamb of God took away the

...1. Tobacco used to excess lessens the natural appetite. A great smoker is seldom a great eater. 2. It impairs digestion, causing dyspepsia, besides other derangements of the digestive system. 3. It causes inflammation of the mouth and throat, destroying the purity of the voice. A smoker is rarely a good singer. 4. It is a cardiac irritant, causing palpitation and "tobacco heart." 5. It causes nervous depression, diminished virility, melancholy, and impaired memory. 6. It injures the sight and hearing. This follows more often from smoking than from chewing. 7. It is hostile to the most perfect development of the body; an athlete in training is not allowed to use tobacco. 8. Its most marked effects are in the young, in whom it arrests development of the highest nervous centers, and stunts the growth. 9. Its use is an expensive habit. 10. It is offensive to many; have we the right to make ourselves disagreeable? 11. It creates a thirst which in some may be satisfied with alcoholic drinks. As this subject is in the direct line of my studies and observation for several years, and as I have used tobacco for twelve years, until recently, I write only what I know and have seen.—EDWIN P. GLEASON, M.D., in *Golden Rule*.

## DUSE ON THE THEATRE.

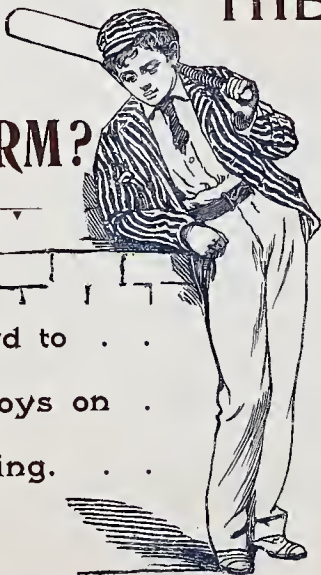
Eleanora Duse, the celebrated actress, is quoted as speaking the following words concerning her calling; words which, if spoken by a preacher, would be thought by many to be "narrow":

I am sick and tired of the theatre; not of my art, but of the glaring lights, the surroundings, the co-operation of other actors, the managers, secretaries, agents, and all the rest of the people who cluster around the theatre. I want to be freed from the slavery of the theatre; free from all its associations. The majority of the actors and actresses whose acquaintance I have made are despicable. When I am once free from this life, I shall never go back to it.

# WHAT'S

# THE

# HARM?



A Word to . . .

our Boys on . . .

Smoking. . . .

**Price ONE PENNY.**





A Word to our Boys  
on Smoking. . . .

# WHAT'S THE HARM?

BY

**B. M'CALL BARBOUR,**

*Author of*

"WHAT A BOY OUGHT TO KNOW,"

"JIMIE'S CHUM," "RED AND WHITE,"

ETC.

*Published by*

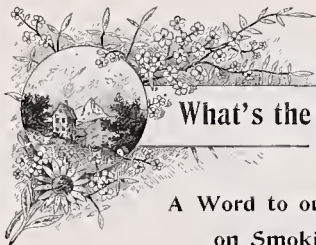
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"TEMPTER AND TEMPTED."



## What's the Harm?

### A Word to our Boys on Smoking.

WHAT'S the harm in a smoke?

Well, my lad, you may not think so, but the fact is it's **ALL HARM** for a boy to smoke.

Right here at start we say, *there is no good* in it at all, and it is seriously harmful.

Of course most boys *don't think so*, and even after they have been warned they still persist in carrying on the injurious habit. In after-years they know the harm, but it is too late to remedy it. It is then—when their nerves are shattered, their system impaired, their heart a source of perpetual trouble, and a multitude of other

ills are upon them—it is then they wish they had been wise in time.

Will you, my lad, give an honest hearing to what is here set down for your benefit? We assure you we would be the last to keep from you anything which is truly helpful to your welfare. We believe if you honestly face the facts, you will, like a true lad, not only pay heed to our advice to you but will pass it on to others—

### DON'T SMOKE!

We once read of a little boy who persisted in catching a wasp, notwithstanding all the efforts of his nurse in warning him that it would sting, and all her kind endeavours to save him from it. His way he would have. He caught the wasp, and he got something with it—a sting.

My lad, what we have to say about smoking is solely to save you from “the sting” which inevitably comes with the indulgence in it.

There is to-day a trap laid to draw you into this habit, in the form of cheap cigarettes, which will only make havoc of

your system, drain your pocket of its money, and do nothing for you but positive harm all round.

Many lads, we believe, are led into this habit, and become slaves to this vice, through ignorance. They do not know its harm, and do not suspect it. It seems "manly" to many boys who have no true standard of what manliness is. We warn you, lads, that *whatever* it may seem, beneath its fascination is a "sting" which you will assuredly know if, in the face of the facts we set before you, you persist in this bad habit.

Well. What's the harm?

To answer this we do not want to theorise or generalise, but we shall give you well-grounded facts from the highest authorities.

**Dr Benjamin Blackford**, a well-known American physician, says :—

"Cigarette smoking is especially harmful to the young. And, curiously enough, it is the young who appear to be particularly devoted to the habit. When a lad has reached the age of twelve or fourteen years his constitution is subjected to an unusual strain. It is the period

between boyhood and manhood, and there should be on hand a plentiful reserve force of blood and nerve, for it will all be needed. But what happens if the system is constantly attacked by the deadly cigarette poison?

“His nervous organisation is apt to become more shattered by the cigarette habit than if he were addicted to alcoholic stimulants during that period, and will surely be the first to give way, and, of course the first to suffer, especially during the period of puberty, with its strain on the nervous system.

“The youth at school and college who burns ‘the midnight oil’ is to be commended for his industry, but too often he *burns out his brains at the same time with his accompanying cigarette.* The process of waste and injury to the nervous system may be greater than the repair, and mental bankruptcy is the result.

“Cigarettes may do even worse things than cause death. After a careful examination of a great number of patients at a lunatic asylum, and a thorough investigation into the ‘family history’ of each case, it was found that the majority of the younger patients had been addicted to the use of cigarettes.

“To a greater or less extent this increase of insanity may be attributed to the pernicious cigarette-smoking habit, now so long prevalent among and *undermining the moral, physical, and mental health of the youth of our country during the period of youth and development,* when the brain is tender and plastic and easily affected by the noxious inhalations issuing through and around the nerve centres.”

“The New York Medical Journal”  
says :—

“Cigarettes are responsible for a great amount of mischief, not because the smoke from the paper has any particularly evil effect, but because smokers—and they are often boys or very young men—are apt to use them continuously or at very frequent intervals, believing their power for evil is insignificant. *Thus the nerves are under the constant influence of the drug, and much injury to the system results.* Moreover, the cigarette smoker uses a very considerable amount of tobacco during the course of a day. Nicotine is one of the most powerful of the ‘nerve poisons’ known. Its depressing action upon the heart is by far the most noticeable and noteworthy symptom of nicotine poisoning.

“The frequent existence of what is known as ‘smoker’s heart’ in men whose health is in no other respect disturbed is due to this effect. Those who can use tobacco without immediate injury will have all the pleasant effects reversed, and will suffer from symptoms of poisoning if they exceed the limits of tolerance. These symptoms are :—

- (1.) The heart’s action becomes more rapid when tobacco is used.
- (2.) Palpitation, pain, or unusual sensations in the heart.
- (3.) There is no appetite in the morning, the tongue is coated, delicate flavours are not appreciated, and acid dyspepsia occurs after eating.



- (4.) Diseases of the mouth and throat or nasal catarrh appears, and becomes very troublesome.
- (5.) The eyesight becomes poor, but improves when the habit is abandoned.
- (6.) A desire, often a craving, for liquor or some other stimulant is experienced."

Tobacco used in any form destroys the ability to apply one's self to study, and prevents his comprehending or remembering his lessons. We give from the "CHRISTIAN INSTRUCTOR" one out of several instances to hand which prove this fact.

"A high school boy who had always done excellent work was reported one term as not being up in his lessons. I had a talk with the boy, and stated the facts, assuring him that with his past record his poor work was unexplained. He insisted that he devoted his time faithfully to his studies, and denied using tobacco at all. His work failed from month to month, and before the year closed his parents withdrew him from school. His father deeply regretted the failure; admitted that a change had come in the boy's conduct at home; but as he had heretofore been truthful and faithful, he could not think that the presupposed cause was the true one. In a few months the habit, thus far secret, became more pronounced and more public, and it was absolutely certain by the boy's own admission that it was begun several months before the trouble noticed at school,

and that no one knew it save the salesman that furnished him with the supply of the narcotic."

**Professor Oliver**, of the Annapolis Academy, says:—

"He could indicate the boy who used tobacco by his absolute inability to draw a clean straight line."

**Professor Latlin** says:—

"Tobacco in any form is bad, but in a cigarette there are five poisons. There is the oil in the paper, the oil of nicotine, saltpetre to preserve the tobacco, opium to make it mild, and the oil in the flavouring.

"The trouble with the cigarette is the inhaling of the smoke. If you blow a mouthful of smoke through a handkerchief it will leave a brown stain. Inhale the smoke and blow it through the nostrils and no stain will appear. The oil and poison remain in the head and body. Cigarettes create a thirst for strong drink."

**Professor Sir Henry Littlejohn** says:—

"I have observed for some years past, with great regret, the custom that prevails among the boys of our cities of smoking cigarettes. This is doubly hurtful, not only leading to excitement of the salivary glands, causing almost constant expectoration, but also inducing disorders of the stomach or indigestion, at a time of life when the nutrition of the body should be maintained at the highest point. A secondary evil is the destruction

of the teeth, which, as I have known, interferes with the lad's prospects in life. Much is said at present as to the increase of cancer and its causes, but there can be little doubt that the use of poisonous heated cigarettes must have a most pernicious effect on the lips and glands of the mouth."

**H. Chavasse, F.R.C.S.,** writes:—

"Let me enter my strongest protest against the abominable custom of youth, at the commencement of puberty, smoking. Boys often think it manly—that is, asserting their manhood—to smoke! Now, this idea is perfectly absurd! Smoking, too, at this particular time is prejudicial, and it has driven many a youth, if he be so predisposed, into a consumption; at other times it has brought on a succession of epileptic fits, which have not only endangered his health, but his very life itself. Stop that boy! A cigar in his mouth, a swagger in his walk, impudence in his face, a care-for-nothingness in his manner. Judging from his demeanour, he is older than his father, wiser than his teacher, and more honoured than his master. Stop him; he is going too fast. He does not know his speed. Stop him! ere tobacco shatters his nerves; ere manly strength gives way to brutish aims and low pursuits. Stop all such boys; they are legion; they bring shame to their families, and become sad and solemn reproaches to themselves."

One bit of evidence is so important we feel constrained to print it here.

“Listen, hoys! Hear what Mr George Baumhoff, Superintendent of the Lindell Railway of St Louis, says about the use of cigarettes. ‘Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man that drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motor man needs all his nerve all the time, and a *cigarette smoker can’t stand the strain*. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly, and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good.’”

From **Dr Gordon Stables** in a little sketch called “The Boy who did and the Boy who didn’t,” we have the following helpful information:—

“‘Was I near dead, sir?’

“‘Pretty nigh. You see, you’ve got a touch of tobacco heart.’

“‘Wotever’s that?’ said Joe. ‘You don’t mean for to say as ’ow cigarettes can ’urt a young chap?’

“‘But I *do* mean that, my boy. And I’m not likely to tell *you* a lie, or anybody else. There’s a graveyard not a hundred miles from here that needn’t have been dug had the boys that fill it kept away from cigarettes. No, the smoking didn’t kill them right away. *It just weakened them*, and so when they fell ill of ordinary complaints they had not the strength to get over them. But, lad,



*Photo by J. H. Coath.*

"HIS FIRST SMOKE."



*Photo by J. H. Coath.*

"AFTER."

they're far better dead. They would have grown up poor, weak sillies, and never real men, happy and strong athletes.'

"Does tobacco stop yer growing, 'doc?'

"My boy! What a question to ask? Cigarette smoking makes the heart weak and flabby, and so it is not able to pump out enough blood to strengthen the bones and flesh and make them grow; and the blood it does supply is watery trash. You yourself, Joe, are as white as a haddock and as soft in flesh too. *You'll* never be a man.'

"But, doc, I'll stop smoking, 'ere's my 'and, doc, I *will!*' And he *did!*"

We could add to this evidence of the evil effects of smoking on the systems of our boys a host of other authorities, but we give only one more on this line. We believe this word will weigh with most boys, for it comes from the pen of one whom all boys love, **R. M. Ballantyne**—the prince of boys' writers—and we add it because his forcible words are splendidly illustrated by the pictures accompanying these pages. Many years before his death he wrote an article for boys entitled "Put your Pipes out!" It is from this we cull the following experience and good advice:—

"I had promised to go on a skating expedition with a friend. Arrived at my friend's house, I

found several other young medicos with him—each being *nearly* a man. To me they were more than men—they were heroes! These youths were great smokers. They offered me a pipe, I declined it in an off-hand way, and said ‘I’d prefer a weed.’ I *felt* uncommonly manly when I said this, what I *looked* is best known to those who saw me. A cigar was produced, and I ventured to smoke it out. When the time arrived for setting out on the skating expedition, to which I had looked forward with inexpressible delight, I begged for a glass of water; then I seized my skates and cried, ‘Now then, let’s away!’ at the same time smiling languidly. One of the medicos observed that the little fellow seemed whitish about the gills, then I suddenly lay flat down on the floor! And then—but why finish this horrible picture! It is sufficient to say that I lay on that floor the whole of that lovely winter day and groaned.

“I had taken as much as I dared of a poisonous substance, but youth and health soon restored me.”

After some very plain and forcible statements, he says:—

“I will not weary you further with argument to prove that smoking is essentially a bad and dirty habit. Let me just, in conclusion, recapitulate the objections to the practice:—

1. It is unmanly;
2. It is hurtful to the health;
3. It is filthy;
4. It is unnatural;
5. It is idiotical; and,
6. It is enslaving.



“Therefore, I would once again strongly urge and advise boys who smoke to ponder what I have said, and, if they see truth in it, to put their pipes out.”

After such an array of evidence we believe every honest lad will admit we have abundantly answered “What’s the harm !”

But we are not yet done. The harm does not only lie in the physical sphere. There are a trail of evil consequences from this smoking habit which affect more or less the moral and spiritual well-being of our boys.

How easily some boys are led into deceit by this indulgence. They seek to hide from parents and friends the evil practice, and so acquire the habit of deceiving others in *other* matters. Surely that is “harm.”

Then it is never long after the habit is started before it has got mastery of its victim, and he is a veritable slave under its control. Instead of being master, he is servant to his unhealthy desires. Surely that is “harm.”

Again, how frequently we find that to supply this “crave,” the pocket-money of our boys is insufficient, and they fall under

the temptation to supply themselves from their master's till.

The same applies to money belonging to parents. Sometimes the temptation to appropriate the money of parents is even more easily yielded to by boys, because of the more intimate connection in its belonging to the home. By this smoking habit lads are led into dishonesty. Surely this is "harm"!

Almost invariably the smoking habit creates selfishness. This is "harm"!

For boys to spend their pocket-money on that which does no good, but certain ill, is not thrift, but waste, and will surely engender habits of carelessness in money matters. This is "harm"!

**Dr A. C. Jackson** says:—

"I do not believe there is a boy fourteen years old in the United States who uses tobacco habitually, who does not also habitually practise *self-abuse*."\*

Bad habits usually go hand in hand, the one encourages the other. This is "harm"!

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\* On this subject see "What a Boy Ought to Know," by B. M'Call Barbour.

Consider the effect of your example upon younger ones. How many boys are led into the habit of smoking by nothing more than the example of their older companions or work-mates. This is "harm"!

Hitherto our remarks have been chiefly confined to the physical and moral aspects of the harm caused to our lads by smoking. There is still another and a higher level on which harm is reaped.

When it is proved that smoking by boys is so injurious to their bodies, it is only another step in logic to say it is *Sin* to indulge in it. Our bodies, according to the Word of God, are the "temples of God," and ought not to be defiled by anything taken into them, but kept clean, healthy, and strong. **It is Sin to defile our bodies**, and God has said, "If any man (or boy) defile the temple of God, him shall God destroy" (1 Cor. iii. 17).

It may be you have never faced this matter in this light. We beseech of you to face it now, for it is not the least important aspect of the case. Such defilement of our bodies will most surely bring judgment,

not only on ourselves, but also on those who come after us, for it is a sin against God, and still it is true that "the sins of the fathers are visited upon the children."

We would have you honestly face these facts, and make the matter right with God.

Have *you*, my lad, sinned in this matter of defiling the temple of God? Then confess your sin to God, ask His forgiveness, accept it "through the blood of Jesus Christ, God's Son," and claim His strength to keep you from the hurtful habit.

For this sin, as for all others, there is only one effectual remedy, and we state it plainly, so that there may be no mistake. "The blood of Jesus Christ, God's Son, cleanseth us from *all* sin" (1 John i. 7-9). Believe it. Take your case to God in prayer, claim His deliverance from the slavery of this harmful habit, and yield your young life to Him and His service.

Do not, my lad, think lightly of this matter. If ever you are to get real and lasting victory over the enslavement of this habit, it will only be THROUGH THE POWER OF GOD. When you have made it

right with him, you will find in the battle God is on your side and victory is sure.

We believe these pages will fall into the hands of many Christian lads. We desire to say a word to such who smoke.

We lately read the testimony of a dear lad, Eustace Maxwell, who is well known as a striking instance of what a lad can be for Jesus when thoroughly yielded to Him. We quote here his testimony regarding smoking, as it may help some other Christian lads in a similar condition.

“More than once he was exercised on the subject of smoking, but on reading the life of Rev. J. G. Paton, the veteran missionary of the New Hebrides, he said: ‘I believe I shall have to give up all thought of smoking. If that dear old fellow felt he must give it up, it would be strange for a youngster like me to take to it.’ At Cambridge the desire came again, with the specious argument that he might influence other men if he joined them in the habit, but the wise counsel of a friend was ‘Separation to Christ comes before sympathy with the world. It will not be you and your pipe, but *Christ in you* that will lead others to Him.’

**That settled it for him.”**

May that same argument settle it for all Christian lads as well.

To know of the harmful effects of smok-

ing ought to make every honest boy abhor it, avoid it, and seek to keep others from it, as a powerful destroyer of the health and strength of the nation and the race.

“The cigarette is the devil’s device to kill young America,” says one who is well able to discern, and to his words we add, “and to kill young England and young Britain too.” It is because we see this that we call upon our boys to face these facts, and show their patriotism in a more substantial way than simply crying “Hurrah!” at the unfurling of the “Union Jack.” Let us be manly enough to set our feet upon this and all such giant “vipers” that seek to suck the strength from our young manhood, and rob our country of its purity and power. Boys, Don’t Smoke!

It may be some lad is anxious to know if there is any practical *material* help to overcome the habit. Is there any? We are glad to be able to pass on the advice of the Editor of *The Boys’ Friend* to such inquirers. He says:—

“There is no specific cure for the smoking habit. It can only be accomplished by the exercise

of will power. Let a boy say to himself, 'I *will* give up smoking,' and let him stick to that resolve no matter what temptations may be placed in his way. He will find that every day he abstains from smoking it will become much easier for him, until at last the craving will pass off. The acutest stage, perhaps, is on the third day of abstention, and if a boy can only get over this period, he can safely laugh at the habit, and refuse to be seduced by it.

"A very useful assistant in helping a lad to stop the smoking habit, is the harmless and succulent acid tablet.

"When a boy feels he would like to have a smoke, if he will only keep a supply of acid tablets in his pocket, and suck one of these when the craving comes upon him, he will find the desire cease. But unless a boy has thoroughly made up his mind not to smoke, and adheres rigidly to his resolution, all the acid tablets in the world won't help him. Say:—

**'I won't smoke!' and stick to it.'**

Now we have answered "What's the harm?" in a boy smoking. We ask every boy who reads these pages to be manly enough to take his stand against this evil. If you *will* indulge in the habit, you do so in the face of condemning facts and against the light, and the penalty is sure.

We implore you, ask the help of God to fight this monster evil. You will not

conquer in your own strength. The devil is greater than you, but Jesus Christ was manifested to destroy the works of the devil, and *greater is He*. He *can*, and He *will*, if only you will trust Him, and let Him. Lads, give yourselves to Him to keep you, and

**DON'T SMOKE!**





“ My son, if sinners entice thee, consent thou  
not.”—PROV. i. 10.

“ A man hath joy by the answer of his mouth.”—  
PROV. xv. 23.

Somebody asked me to take a drink,  
What did I tell him—what do you think?  
I told him NO!

Somebody asked me one day to try  
A pipe or cigar, but by way of reply,  
I told him NO!

Somebody asked me one day to play  
A game of cards, and what did I say?  
I told him NO!

“ If sinners entice thee, consent thou not,”  
My Bible said, so on the spot  
I told him NO!

GEORGE RUNCIE.





are now located, and the erection between these two buildings of a new gymnasium, about 63x83 feet in size, all of which will be above ground, with a basement and half a story underneath.

Another short, sharp and winning campaign for a building was brought to a splendid conclusion on July 15, when the \$100,000 asked was received and several thousand more by 9.30 o'clock that night. The plan that C. S. Ward, field secretary of the International Committee, laid out and carried forward in Washington and in Dayton, worked here. Instead of a long, drawn-out agony of canvassing done by a few men, the entire forces of the city were drafted for service. Young men, business men, professional men, ministers, the press and every one who could be enlisted, did their best. Hundreds of men were in the canvass and on Saturday evening when the final round-up was made the balance exceeded the \$100,000 needed, the crowd "went mad." Never was a college football crowd more wild. They "tossed" the directors, visiting and local secretaries, and the building committee, yelled, sang, prayed, and made speeches to show their unbounded enthusiasm. No "convenient time" was selected, the campaign was crowded through in the blistering heat of a red-hot Nebraska summer. F. L. Willis and C. F.

on account of not being able to tell where he had been for the preceding two years. (He had told the trainmaster to whom he had made application that he was in Alaska during this period.) So he went to one of the pastors, who took him down to see the secretary. Two hours later the trainmaster—one of those big-hearted men with a rough exterior—was listening to the story just as it had been told the secretary. "Is this man tall and dark?" "That's the man." "Then," asked the trainmaster, "did you notice that man's left hand?" "No," was the reply, and as a man with a crippled hand cannot pass the physical examination the secretary thought at once that he had probably lost a finger. "Well, you go back and look at that man's fingers; he's a cigarette fiend, and any man that takes the time to roll as many cigarettes as that man smokes hasn't time to work at anything else." "I didn't or don't care," he went on, "what his past history has been, for we need men just now and need them bad, but when I see that color on a man's fingers I haven't any use for him." That is the story and the warning. There is a sequel which might interest some. This big-hearted official said later: "You send the man around and I will look him over again, and if you think he will stop rolling cigarettes I will put him to work." He did, and this man is taking his new chance.

Lincoln Crusade Series of the Anti-Cigarette  
League of America, No. 2

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The  
Truth About the Cigarette  
from a  
Scientific Standpoint

The Cigarette Invasion a Men-  
ace to America. An Appeal  
to American Manhood

For Colleges, Y. M. C. A.'s, the Army  
and Navy and Young Men Everywhere

---

“Sow a thought—reap an act, sow an act—  
reap a habit, sow a habit—reap a character,  
sow a character—reap a destiny”

## By Way of Suggestion

"The best savings bank for a young man's money is the total abstinence pledge."

THEODORE L. CUYLER.

"Economy is half the battle of life."  
SPURGEON.

The Lincoln crusade movement of the Anti-Cigarette League gives a fine opportunity to any young man who is ready for heroic service. In helping to check the cigarette and kindred evils by recruiting members for the ONE MILLION CLUB definite results may be secured and multitudes be vitally influenced.

Any one interested is invited to address Anti-Cigarette League Headquarters for full information. The membership fee in the One Million Club is one dime.

Supporting members, paying one dollar or more, will receive the publications of the League.

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READ

### "TYRANT IN WHITE"

By HENRY BERMAN

A telling anti-cigarette story which carries conviction to every reader

Price, \$1.00, at Anti-Cigarette Headquarters

1119 Woman's Temple, Chicago

# Hudson Maxim on the Cigarette

## IN A CLASS BY ITSELF—BURNS POISONOUSLY

There has been so much said upon the cigarette evil already that it is difficult to present any new facts or ideas; but no new facts and no new ideas are needed to warrant the most antagonistic attitude toward the cigarette.

### DEFENDERS OF THE CIGARETTE

Nevertheless, the cigarette has its defenders as does every other poisonous drug, although, in my opinion, the cigarette is about the least defensible. One of the most common errors of the defenders of the cigarette is the confounding of cigarette smoking with tobacco smoking in general. While I am no friend of the cigar or the pipe, and believe that the use of tobacco in other forms is but a lesser evil, I hold that the cigarette is in a class by itself and its evil effects are not those common to the use of tobacco in other forms. The smoker of the pipe and cigar finds his injury in the nicotine, while the nicotine of the cigarette is far less virulent than the deadly carbonic oxide and other products of its poisonous combustion. *The cigarette burns poisonously.*



## INHALING CARBONIC OXIDE

Nature has more or less fortified the human economy against the intrusion and the effects of poisons, however virulent, with which we habitually come in contact. Thus it is that poisons we encounter in a state of nature are not as insidious or pernicious as those that are the products of civilization. Carbonic acid gas is a poison, but it is an ingredient of the common air and we are used to it. We exhale carbonic acid gas with every breath as one of the products of combustion of carbon with oxygen in the blood. But the system has no acquaintance with carbonic oxide and has no defenses against the insidious enemy. Taken into the lungs, it enters the blood with which it reacts and which it disintegrates. The blood of persons poisoned by the inhalation of illuminating gas, rich in carbonic oxide, is found to be coagulated and indurated and may be pulled in strings from the veins and arteries.

Owing to the loose structure of the cigarette, its combustion is modified and destructive distillation proceeds with combustion, and owing to the incompleteness of oxidation, carbonic oxide is largely produced instead of carbonic acid. This carbonic oxide inhaled into the lungs enters the blood unresisted and the damage it does is in direct proportion to the quantities inhaled. Carbonic oxide when inhaled in small quanti-

ties produces faintness, dizziness, palpitation of the heart, and a feeling of great heaviness in the feet and legs. These are exactly the effects of the cigarette and the depression and nervousness which follow as a reaction make the victim crave some balm or tonic for his malaise. He is then led to consume the drug in ever-increasing quantities.

### **DANGER TO GROWING BOYS**

This progressive use of the cigarette is especially true with boys in the period of rapid growth. The wreath of cigarette smoke which curls about the head of the growing lad holds his brain in an iron grip which prevents it from growing and his mind from developing just as surely as the iron shoe does the foot of the Chinese girl.

In the terrible struggle for survival against the deadly cigarette smoke, development and growth are sacrificed by nature, which in the fight for very life itself must yield up every vital luxury such as healthy body growth and growth of brain and mind.

If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life's blood out as truly as though their veins and arteries were severed; and that the cigarette is a maker of invalids, criminals, and fools—not men—it

ought to deter them some. *The yellow finger stains is an emblem of deeper degradation and enslavement than the ball and chain.*

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## CIGARETTE PAPER

A writer in Harper's Weekly says:

"Cigarettes are not mere rolls of tobacco. They are not drugged with expensive poisons as is charged, but they have a peculiarity. The combination of burning paper and tobacco makes a compound which is neither tobacco smoke nor paper smoke, but has a name which chemists know and a smell which everybody knows. There is not much of the new compound, but in what there is of it lies the idiosyncrasy of the cigarette. Thomas A. Edison may be supposed to know what he is talking about when he says:

"Acrolein is one of the most terrible drugs in its effect on the human body. The burning of ordinary cigarette paper always produces acrolein. That is what makes the smoke so irritating. I really believe that it often makes boys insane. We sometimes develop acrolein in this laboratory in our experiments with glycerine. One whiff of it from the oven drove one of my assistants out of the building the other day. I can hardly exaggerate the dangerous nature of acrolein, and yet that is what a man or a boy is dealing with every time he smokes an ordinary cigarette."

## AN ALLY OF THE SALOON

The effect of cigarettes on a person is first to destroy the taste and ruin the appetite; then the other senses follow gradually, as smell, sight and hearing. Next one vital organ of the body and another fails; heart, brains, lungs, liver and kidneys become diseased or deranged. Then the victim loses character, grows despondent, lacks manhood, becomes depraved, and, though it takes years sometimes to run this course, yet, it is a scheduled and direct Hell line, unless God comes in definitely somewhere to the soul under these chains of Satan, and even then the only show is in a violent salvation. No half-way effort will answer the purpose of that soul, it must be its struggle for life with hell, the grave and the lunatic asylum staring it square in the face.

The cigarette is mightier than the saloon; it has not been doing business so long, of course, and only about one generation of men have seen or felt its death-dealing and imbecile-making properties, but what about the third and fourth generations? True, the saloon turns out its drunkards, criminals and murderers; but what does the cigarette do? It is not the rival but the ally of the saloon, for it sends its users there in their youth, to be made into drunkards, murderers and other kinds of criminals, unless, by a shorter process it lands them in a madhouse. Yes, the liquor busi-

ness may take most of the credit for making murderers, but to the cigarette belongs the elite and quick method of making lunatics. While the Army seeks the drunkard, let its warriors remember that the cigarette is a devil worthy of the steel of their hatred, and that its user's case is more often doubly as desperate as the drunkard's, and then fight the cigarette.—*The War Cry*.

The average smoker wastes enough money on tobacco in a year to buy an acre of fertile land. That, in twenty years, would mean twenty acres embracing a comfortable home, gone up in smoke, and all the smoker really gets out of it is an impaired heart and the loss of his teeth.

A FRIEND.

In talking to cigarette users, in five cases out of ten I find the fellow is trying, but he cannot overcome the habit. In going through a penitentiary one day a prisoner eloquently said to me: "Sin has a padlock on me and I haven't the key." The cigarette has a padlock on the boy and he hasn't the key. It is up to the State to keep cigarettes from the boys.—ARTHUR BERTHOLF at Ohio Senate Anti-Cigarette hearing.

Telephone, telegraph, tell a woman, tell a man, tell a mule or tell the side of a house, but don't waste your breath in an effort to convince a cigarette smoking youth that his father knows more than he does.—*Svea City Herald*.

## A VICTIM: ONE OF MANY

The present anti-cigarette campaign which is being undertaken in the colleges of America was inspired by a young college man, himself a victim of the cigarette habit. When on his way to California to die he called upon the Superintendent of the Anti-Cigarette League, at the Woman's Temple, in Chicago. He was not pressed to give his name. He said it was an honored one, in the State of New York, which he had disgraced. This is his story:

"At 19 I entered — College, a perfect athlete and absolutely free from vice. Early in my college course I began the use of cigarettes, as most of the students were using them. By the time I graduated I was a confirmed cigarette smoker, but I thought I was immune as no serious injury seemed to be resulting. I entered the field of journalism and the stress and strain of the life led me to greater and greater indulgence in cigarettes. These, however, did not seem to satisfy my craving entirely, and I took up drink, and drifted gradually into gambling and other vices.

I found I was breaking the heart of my mother, whom I still loved, and I gave up drink and my other vices and settled down to a better life and attended to business. I found, however, that I could not give up cigarettes and smoked more and more of them.

While laughing and chatting over the events of the day with two other newspaper men, whose desks were near mine, we put in the time, night after night, rolling cigarettes enough to last while we wrote our stories. When I had sixty arranged in convenient shape to light one after another I began writing, and by the time my copy was ready I had burned them all.

I smoked much beside and, like most confirmed smokers of cigarettes, was unable to sleep without cigarettes on a chair by my bed.

Hundreds of cigarettes a day were not an unusual thing for me and others with whom I was associated, whose nerves were uncontrollable when out from under the narcotic influence.

Smoking now began to tell upon my health and I became a victim of consumption from the constant inhalation of the poison. I grew constantly worse until now one lung is gone and the other is seriously affected. By going to California it is hoped that my life can be prolonged a few weeks, or possibly months, but there is no hope for my recovery. Just when I am ready to take my place in the world as a man among men, being fitted for it by education and some natural ability, with a good family and wealth back of me, I must lie down and die like a dog, and cigarettes have done it. There are thousands of others as ignorant and careless as I was in those happy days who, if they only knew

my experience and could be reached by an appeal and a warning of simple facts, would be saved. A little effort would easily have kept me from the fatal beginning, as my only reason for smoking was a fear of not being classed with the "good fellows."

My mother even had never warned me of the danger, but seemed to think everything would be all right because I was her son and had been brought up in a Christian home."

Much more was said before he left, and a solemn promise given that his story should be told and the warning given. Although in his grave it is hoped his pathetic words uttered that day in Chicago between paroxysms of coughing will not be in vain.

Boys in preparatory schools and in high schools will be largely influenced not to smoke by the right example of the college men of the nation, whom they naturally desire to emulate. Here is a patriotic service college men may render to their "Little Brothers."

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Vices cost more than virtues. Many a young smoker burns up in advance a fifty-thousand dollar business. If you doubt it, reckon up the cost of your cigars per year, and then multiply it by forty and add compound interest on each year's expense.—*Crafts.*

Tobacco cannot be called a remedy for it causes ten thousand cases of disease where it cures one.—D. BALDWIN, M.D.



## THE ALERT JAPANESE

When the alert Japanese heard of the result of Prof. Seaver's investigation at Yale and learned of the great havoc the use of tobacco was making in America, legislation was immediately passed prohibiting the use of tobacco by young persons under 20 years. For the sake of having "fit" soldiers Germany had already prohibited its use by minors under 16. When the bill was pending in Japan one man said, "If we expect to make this nation superior to the nations of Europe and America we must not allow our youths in common schools, who are to become the fathers and mothers of our country in the near future, to smoke. If we desire to cause the light of the nation to shine forth over the world we ought not to follow the example of China and India." Another man said, "When I see useful young men with their school uniforms on smoking, I feel very sad and often I say to myself, 'How can they accomplish great things when they are slaves to tobacco?'"—From *Town and City*. Gulick Hygiene Series.

Young men in normal condition need no stimulant or narcotic but need rather means to work off "steam" and surplus energy. Simple non-stimulating foods and drinks and no smoke means the pure life which is every true man's ambition.

## DUTY OF THE COLLEGES

The astonishing thing about the (cigarette) situation is that so far as I am informed, there is not a college in the country where any effort has been made to stamp out the cigarette inhaling habit and little or no effort has been made to warn college students who are leaving our academic institutions every year by hundreds, with health more or less shattered, as a direct result of four years of the inhaling habit. In my opinion there is no more important matter to be considered by our college authorities than this. It is a delicate matter for some of them to handle, as some of the professors in our colleges are hopelessly addicted to this habit and their usefulness is affected, in my opinion, quite as seriously as though they were addicted to the alcoholic or morphine habit. Many of the physicians in the college towns are themselves inhaling fiends and are not in position to give influential advice. When the boys and young men come to understand that there are hundreds of offices in all our large cities where the inhaling victims cannot secure employment, it would be natural if they should have some feeling of resentment toward those who should have pointed out the danger years before.

In my opinion there should be an organization in every college by the manly

leaders among the students, whose object shall be to induce the freshmen on entering to pledge themselves against such an un-American, un-Yale, un-Harvard—and may I mention my own alma mater, un-Williams vice. There should be an organization formed in every city and town in the country with a view of bringing the influence of the best citizens to bear against the further spread of this disastrous evil. Such anti-cigarette efforts, however, are always met by efforts of the cigarette manufacturers to demonstrate that their product is quite innocuous.

From *The Cigarette Habit: A New Peril*, by Charles Bulkley Hubbell in *The Independent*, February, 1904.

Careful statistics at Yale and Amherst prove that during the four years in college those who do not smoke grow in height 24 per cent. more than those who smoke, and what is even more startling, grow in lung capacity 76 per cent more.

Records of the students entering Yale for a period of nine years show that the smokers averaged fifteen (15) months older than the non-smokers and yet the smokers were actually shorter and of less lung capacity.

At Yale out of every hundred taking highest rank only 5 were smokers; 95 were non-smokers. Out of the rest of the students 60 out of every hundred smoked.



**M**ANY devotees of tobacco are ignorant of its injurious nature. However, owing to the rapid decline of the race during the past few decades and the increase of crime, insanity and other diseases, special attention has of recent years again been called by leading medical men, scientists, religious teachers and commissions appointed by various nations to investigate the causes of the almost universal physical, intellectual and moral degeneracy to the fact that tobacco is responsible for much that has, in the past, been attributed to other causes. To ascertain the real injury to the race from such a habit we must necessarily go to the third or fourth generation of its devotees. Naturally the sad havoc wrought by tobacco upon the race is more manifest now than it has been in the past.—D. H. Kress, M. D., in *The Tobacco Habit*.



## BURBANK, THE "PLANT WIZARD," ON ALCOHOL AND TOBACCO

I never use tobacco and alcohol in any form, and rarely coffee or tea. I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force, if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to an inability to concentrate their nerve force. Even men who smoke one cigar a day cannot be trusted with some of my most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce,—destruction.

Several of my young acquaintances are in their graves who gave promise of

making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him.—Luther Burbank in *The Sunday School Times*.

Burbank's Experiment Farms, Santa Rosa, California.

### **A CHICAGO BUSINESS MAN SPEAKS**

The beginner does not realize the injury he is inflicting upon himself, nor does he realize anything in fact beyond the delightful and ethereal sensation that involves his temporary existence. Following the first, a second paper tube is craved, after which the semi-intoxication thus caused calls for the third, a fourth, a fifth, each day adding renewed strength to the resistless appetite until finally helplessness and hopelessness force themselves upon the forlorn and pitiable subject.

God help him who has thus unconsciously been placed, figuratively speaking, within the portals of hell through cigarette smoking and the legalized agency that has made this regrettable condition possible.

In the majority of cases there is no recession from the habit and no known way to ameliorate its destructive effects upon the human mind and body.

The habit grows, if permitted, with such

speed and stealth as to preclude all possibility of physical aid or cure.

Nothing in its advanced stage can be done but to feed the irresistible appetite with more of the poison until the eventful day of reckoning with nature comes.

The growth of the habit in the last decade among men, women, and children makes the situation critical and calls for the most heroic effort ever delegated to a civilized and Christianized people. The medical and other professional fraternities of the country and the world should join hands in an effort to bring the subject before the Federal Government. Every State Legislature, every City Government, all societies and every church body should give it the broad publicity and active support it so richly deserves. It is a deeply rooted evil so firmly grounded that it will take the unceasing work of years to remove it.

The fact that so much silence is maintained by medical men and the press in the face of the unquestioned and emphatic evidences of the harmful and dangerous effects of the cigarette gives strong suspicion that the cigarette habit has so far invaded the professional field as to restrict outspoken views on the subject. If this be true it can be rightfully asked of the professional men of the world how the youth can be expected to maintain abstinence confronted as it is with the evidence of approval of the habit from the very ones to whom it should look for guidance and example.

George Baumhoff, superintendent Lindell Railway, St. Louis, once said, "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous at the front end of a motor as the man who drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs his nerve all the time and a cigarette smoker cannot stand the strain."

In 1907 John Murphy, General Superintendent of the Pittsburg Railways Company, posted a notice that the use of intoxicating liquors, cigarettes and the practice of gambling would thereafter debar any one from holding a position with the company that was responsible for the safety of two hundred and twenty-five million people per year. In an interview later he stated that "persons addicted to the cigarette, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation."

Dr. Winfield S. Hall, of Northwestern Medical College, in speaking from personal experience in smoking one cigar a day for a time while a medical student, said, "I came to notice from day to day that during the smoking of the cigar there was a perceptible change of mental attitude toward my work and towards things in general. I would begin a cigar with mind



all alert, ambitious to get at some work that needed to be done. After a half hour of watching the smoke curl up toward the ceiling I was conscious of a falling off of mental activity and unless work was imperative I usually ended by taking a half-hour stroll down Michigan Avenue to be entertained by a glimpse of its equipages and its people. I was conscious of a sort of 'don't care' mental attitude toward things in general. When I realized that I was forming a drug habit I stopped.—From *Tobacco*, by Winfield S. Hall. 20 cents. Address Anti-Cigarette League.

Among the many other business men who are outspoken against the cigarette is P. M. Sharpless, the Cream Separator Man of West Chester, Pa., who employs hundreds of men.

"The cigarette," says Mr. Sharpless, "poisons the brain, belittles the personality and degrades morally. It is my experience that when a man or boy keeps a cigarette going a few weeks that he is morally so far gone as to be beyond appeal. More and more young men are hoisting the sign, 'I am a fool' by appearing in public with a cigarette. In our own offices where we employ a great many young men, a cigarette smoker gets no job, or if he has it he gets no advancement. The fact that he smokes cigarettes is proof positive that he is weak in the upper story."

## THEN AND NOW

A young man entered the barroom of a village tavern and called for a drink.

"No," said the landlord, you have had too much already. You have had delirium tremens once and I cannot sell you any more."

He stepped aside for two young men who entered and the landlord waited upon them very politely. The other stood silent and sullen. When they had finished, he walked up to the landlord, and addressed him as follows:

"Six years ago, at their age, I stood where these young men are now, I was a man with fair prospects. Now at the age of twenty-eight I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few glasses and your work will be done. I shall soon be out of the way; there is no hope for me. They can be saved; they may be men again. Don't sell it to them. Sell it to me and let me die and the world will be rid of me; but for heaven's sake sell no more to them!"

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God helping me, that is the last drop I will sell to any one." And he kept his word.

---

Young man, keep your record clean."—  
Last words of John B. Gough.

## A REFORMED VICTIM

When broken in health and often in fortune many a young man can truthfully say, "and cigarettes did it." "A reformed victim," as he calls himself, an artist of fine ability, who conquered the habit, says, after fifteen years' indulgence, "I can state upon the actual experience of not only the writer but of his observation of many users of cigarettes, that not one of a number of cigarette smokers who have grown to so-called manhood, using from boyhood tobacco in the most despised form, and who now are not only inveterate smokers but confirmed drinkers, through the combined influence of the narcotics used, have left behind them a wake of unhappiness as broad and as marked as that behind an ocean liner, affecting not only the immediate family and friends but all with whom they have come in contact. In a "set" of this kind, representing what should be the most refined and intellectual class, coming as they do from the best families, in a country which has produced the nation's greatest men, in one year, can be counted four suicides, three disappearances, six criminal cases and not one of the entire set even a fit companion for either decent man or maid, not to mention their utter unfitness for business, society or ordinary living."\*

\*This is taken from the Brochure "Cigarettes, a Fair and Unbiased Statement Concerning a Growing Evil by a Reformed Victim," artistically done in colors. 25 cents postpaid. 1119 Woman's Temple, Chicago.

# ANTI-CIGARETTE LEAGUE OF AMERICA

(Incorporated)

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BLASTS AND COUNTERBLASTS.

Tobacco Still Active in the Minds of Our Correspondents.

TO THE EDITOR OF THE SUN—Sir: Following are twelve reasons why writer left off smoking, twenty years ago:

- 1. Unnecessary.
2. Expensive.
3. Leads to doubtful companionship.
4. Leads to worse resorts.
5. Leads to drinking.
6. Sets a bad example to one's growing children.
7. Wastes time.
8. Is almost universally practised by the low, vicious and criminal.
9. Can with difficulty be practised in moderation.
10. Is unpleasant in the home.
11. Interferes with digestive process.
12. Interferes with procuring life insurance (tobacco heart).

To smoke or not to smoke—of two roads choose the better. VETERAN. NEW YORK, March 14.

TO THE EDITOR OF THE SUN—Sir: I read with pleasure "Blank's" smoking article of the 8th inst. Every word was gospel truth and smote with power. None of your correspondents has yst reached her heights. Smoking is only a habit, and a beastly one at that.

"Man is a reflection of God" which he cannot consistently say when he is puffing and chewing on the best Havana. It strikes me if men would only cultivate the spiritual side of their natures with the same zest and labor they bestow upon the grosser or material side, smoking and every other vile habit would be relegated to the past.

GLEN RIDGE, N. J., March 13. B. C. W.

TO THE EDITOR OF THE SUN—Sir: For twenty-five years I smoked—recently I voluntarily gave up the wsed. And now I am bslng punished for my cruelty infloted on the feminine portion of my family—although I never understood what they must have suffered until I stopped smoking. At present two male members of my household indulge in the weed, using cigars, cigarettes and pipes. The room of the one addicted to pipes and cigarettes has such a foul smell in the morning as to almost make one sick on entering it. The cigarette smoker's fingers and clothes are something fearful—phew! And this disgust of the smell of tobacco has only come to me since I quit using tobacco.

What an intolerable nuisance I must have made of myself during my twenty-five years of slavery, puffing and blowing the vile smoke into the faces and lungs of my wife and children until they would remonstrate feebly by coughing, and then tell me they did not mind the smoke. So far as the comfort comes to one, it is all bosh. My nights are restful, peaceful, with no longing for a smoke, and I hope and trust the crusade will go on until tobacco is eventually banished as a feature of civilization. RECRUIT.

TO THE EDITOR OF THE SUN—Sir: Ye gods and fishhooks, tadpoles and wailing titwallows (for I would use a gentlemanly form of oath), how is it that the Rhinebeck voice, keyed and pitched so high, does not tell us in the signature affixed thereto under date of March 11 the sex of the writer.

Only S. P. and the mind is left to juggle and wrestle with S. P. Think of small potatoes, smoke pipe, &c. But even though (shs) (he) has said "he is no gentleman" because we smoke in the presence of ladies (God bless 'em!), is it so?

I have one of the finest little ladies of the land, and I have had our eight years of wedded weed and bliss. Well, S. P. of Rhinebeck, in all loving kindness, let me say there are gentlemen who smoke in the presence of their wives and sweethearts, and they ars not of necessity to be compared to a freight locomotive belching great clouds of smoke and cinders. No, not even to a an automobile, nor are they of necessity of that class known through THE SUN in days now gone as prize boes of ferryboat fame.

There are a million gentlemen in a million homes smoking every evening in the year in a decent, moderate manner, and there are as many wives who do not object.

But let a lady call at any one of those homes during the evening hour of smokeful meditations and a million gentlemen will ask the same questions, "Do you object to smoking?" And if she does, or even hints in speech or action that it is disagreeable, they will lay aside the beloved pipe or the half-smoked perfecto without a murmur and never say, "You are no lady" B. E. STOBACK.

REO BANE, March 14.

TO THE EDITOR OF THE SUN—Sir: The discussions of the tobacco question in your valuable paper are certainly becoming very interesting. I have read them all and must say I fail to see in the anti-smokers' arguments much except the dreadful "stench" of the smoker's breath and clothes and of his inability to be anything but a hog generally.

Now, the human hog is a well-known animal, and one has only to have the misfortune of being obliged to sit in his vicinity in some restaurant to discover that it is not necessary to smoke in order to be a nuisance.

I believe there is just as much difference between a gentleman and one of the species I have referred to in regard to smoking as there is in anything else, entering a street car, for instance, or their actions in a theatre; and when a woman describes her husband as smelling so that she cannot stay in the same room with him she is describing a hog and not a gentleman, and she is to be pitied for not knowing the difference.

MARCH 14, 1901. A MODERATE SMOKEE.

TO THE EDITOR OF THE SUN—Sir: Given a strong man physically, smoking is indeed eminently proper.

Sublime tobacco!
Which from East to West,
Cheers the tar's labor
Or the Turkman's rest!

I believe it was Bulwer-Lytton who said: "He who doeth not smoke hath either known no great grief or refuseth himself the ewsetest consolation next to that which comes from heaven."

And that's no hyperbole! BELL TULANO.

TO THE EDITOR OF THE SUN—Sir: The discussion in your columns regarding the tobacco question is rapidly becoming very interesting, and one cannot fail to note the difference between the good-natured tone of the smokers and the bitter, venomous utterances of those who consider the habit beneath their dignity.

To the ladies who condemn tobacco I would modestly offer a bit of advice. If a woman is unmarried and so dispositioned that she cannot be happy with a man who smokes, let her marry the other fellow if she can get him and settle down in the domestic felicity that comes with congenial environment. It's a free country. THE MAN WITH THE PIPE. NEWARK, N. J., March 13.

TO THE EDITOR OF THE SUN—Sir: May I refer those of your readers who find time to complain of the tobacco habit in men (and women) to the advice of a woman, herself a great smoker? In her interesting reminiscences Lady Burton the wife of Sir Richard Burton, the explorer, cites some "thoughts" which she noted in her diary on the eve of her marriage; and I cannot do better than quote one of them as pat to the present controversy: "Always allow your husband to smoke, for if you do not, some other woman will."

NEW YORK, March 13. W. H. W.

Lincoln Crusade Series of the Anti-Cigarette  
League of America, No. 1

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For Ministers and Christian  
Workers of America

The  
Theodore L. Cuyler  
Plan

What Fifty Leading Ministers  
Can Do for America

“Save the Boy”

## What Fifty Ministers Can Do for America

"Our fathers to their graves have gone;  
Their strife is past, their triumph won;  
But sterner trials wait the race  
Which rises in their honored place;  
A moral warfare with the crime  
And folly of an evil time."

### "MINISTER'S DIVISION"

That these are days of peril for our nation none can deny. That there must be some great popular uprising to make war upon the vices that are undermining the health and morals of the people, is evident to all.

It has been declared that if fifty of the leading ministers of America would throw themselves mightily into the fight to save America from vice that the whole nation would soon be aflame and the deed would be done.

Every minister in sympathy with the plans and purposes of the Anti-Cigarette League and willing to enlist in its Lincoln Crusade Movement for total abstinence from liquor and tobacco is invited to become a member of the "Minister's Division." The membership fee of one dollar entitles each member to valuable literature and to a place on the mailing list of the League.



## A Missing Link in Many Churches

THEODORE L. CUYLER in *New York Evangelist*, April 2, 1896.

"Mr. Spurgeon returned one day to a hotel where he was staying, much fatigued, and some one said to him, 'Would you like a glass of beer?' His reply was: 'Yes, but some poor beggar to whom drink is a temptation might hear of it and feel encouraged to take a dozen glasses. I abstain for the sake of such.' In those few words the greatest of modern popular preachers condensed the very core of the Christian argument for total abstinence. During the latter half of his ministry in the Metropolitan Tabernacle, Mr. Spurgeon organized a temperance society in his church and delivered many a racy speech at its public meetings. His neighbor, Dr. Newman Hall, had such a society in his 'Christ Church,' which held monthly meetings and which had the result of saving a great number from the drink curse. We organized such a society in the Lafayette Avenue Church thirty-three years ago, and it held many scores of grand public meetings, addressed by such men as Mr. Gough, Vice-President Wilson, William E. Dodge, Governor Buckingham, Dr. Newman Hall, Dr. John Hall, Col. Bain and other powerful advocates of the cause. It wrought vast good, and if I had my ministerial life

to live over again I would no more think of conducting a church without a temperance wheel in its machinery than I would of dispensing with a Sunday-school, or a Young People's Association, or a Mission Band.

### IT OUGHT TO BE SUPPLIED

There is much said in these days about 'institutional churches,' and some of the greatest churches on both sides of the sea, such as the London Tabernacle, Christ Church, Dr. Conwell's Baptist Temple, and the Bethany Presbyterian Church, in Philadelphia, are surrounded with a cordon of benevolent, educational and reformatory agencies. There is one 'institution' that the humblest church can possess, and that is an organization to resist the dangerous drinking usages. It requires very little machinery—a short constitution, a total abstinence pledge, a few efficient officers, committees to procure speakers and arrange for good singing and the hearty sympathy of the pastor as a 'living spirit within the wheel.' Many young ministers are among the readers of 'The Evangelist,' and I earnestly exhort them to try the experiment that has been so successful in many other churches. If the thing cannot be accomplished in any other way, The Christian Endeavor Society might add it as a department of their practical activities. Somehow the missing link ought to be supplied.

## A MORAL QUESTION

It is a lamentable fact that some good people attempt to excuse the Church's neglect of duty by affirming temperance to be mainly a political question and by relegating it to nominating conventions, law-makers, and the police. It is true that the legal suppression of the drink traffic and the closing of drinking dens on God's day belongs to the ballot-box and the magistrate; but when Christ's followers put their *conscience* into the ballot-box, such righteous laws will be made, and righteous magistrates chosen to enforce them. There are others who regard the use of alcoholic stimulants as a question of dietetics, and turn it over to the doctors. Undoubtedly it has its physiological bearing and is properly a matter for instruction in schools, but if it is the duty of a wise physician to keep intoxicants out of men's bodies, it is tenfold more the duty of God's people to keep strong drink out of men's *souls*. The moment that an evil lays its hands on man's moral character and eternal welfare, that same moment must the Church of Christ lay her hand upon it.

### MOST THICKLY TRAVELLED ROAD TO HELL

If the temperance movement be regarded as a social reform, then in order to be successful it must have the sympathy and support of Christ's followers. There is not a

moral precept which tempted humanity needs, but the Church of Jesus should teach it; there is not a pure example to be set, but the Church of Jesus should practice it. To seek out and save the lost, and those who are in danger of being lost, is a primary principle of a Christianlike Christianity. 'Am I my brother's keeper?' Yes, you are if you have the spirit of your Master. Christ established His Church to be a "light in the world"; but how can that Church claim to be a light which does not even hang up a penny lantern to warn men from the most thickly travelled road to hell?

That drunkenness is death to the home and death to the immortal soul all will admit; and if the Church has a duty to labor for delivering people *out* of drunkenness, it is still more logically a duty to prevent people from falling *into* drunkenness. Here comes in the province of a faithful, fearless and spiritually-minded minister. Here is proper work for the Sabbath-school teacher. Here is the field for a live Total Abstinence Society to work, not only upon church-goers, but upon the community around it. By every motive of tender solicitude for the protection of its own children from the horrors of strong drink; by every motive of regard for the purity of its own members (especially its young members); by every obligation to rescue the tempted outside of its own borders and to *save souls* from perdition, is every Church of Jesus Christ

bound to preach, to teach, and to practice, entire abstinence from that which 'biteth like the serpent and stingeth like the viper.' What concord hath the Church of our Lord and Saviour with Belial of the bottle?

### CHURCH A LIGHT AND LEAVEN

If the missing link were introduced into the spiritual mechanism of every church, the pastor would make the nature and dangers and eternal woes of the dram-cup the theme of not a few earnest discourses. The Sunday-school would have some well-chosen temperance books in its library and its teachers would both practice and inculcate abstinence from the social glass. A well organized society would do for the cause of total abstinence in the community what the missionary society does for the cause of missions at home and abroad. Our churches ought to be felt more *outside* of *their own walls*. A lighthouse does not shine for its keeper's benefit, but to save imperilled ships from a lee-shore. Not only is this church to be a light, but a 'leaven'; and this land of ours does sadly need a new leavening in regard to the crime of selling and the curse of using intoxicating drinks. There is not a sin that the Church should not strike; there is not a sorrow that it should not strive to cure."

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If temperance prevails, then education can prevail; if temperance fails, then education must fail.

HORACE MANN.

Strong drink—the devil in solution.

SIR WILFRED LAWSON.

“As drunk as a Christian” is a proverb in heathen countries.

I never use liquor; I am more afraid of it than of Yankee bullets.

STONEWALL JACKSON.

The best savings bank for a young man is the total abstinence pledge.

THEODORE L. CUYLER.

First the man takes a drink, then the drink takes a drink, then the drink takes the man.

JAPANESE PROVERB.

The old-fashioned temperance pledge—spread it. There are thousands of persons who, having made a promise, will keep it to the day of judgment.

T. DEWITT TALMAGE.

The man who will not sign a temperance pledge to help a weak brother though he may not need it himself is not so much of a man as he thinks himself to be.

JOHN WANAMAKER.

A pledged total abstinence seems to me desirable because it is the most positive and definite way in which one's influence can be made effective for others.

HENRY CHURCHILL KING,  
President Oberlin College.

Had it not been for my total abstinence principles in the days of my early temptation I should probably have gone the way of many of my companions who lived drunkards' lives and are filling drunkards' graves.

ABRAHAM LINCOLN.

## The Bounden Duty of the Church to the "Blessed Cause"

The "Blessed Cause," as Theodore L. Cuyler loved to call the Temperance Reform, goes begging in the house of its friends when there is no strong, well organized temperance work being done in the churches. His last years were shadowed by the general indifference to what he considered vital and fundamental to the good of society and to the true usefulness of the church.

Fortunately a message from him comes to the aroused church of to-day giving this working plan which, if everywhere adopted, will accomplish much.

The "inactivity of the virtuous" is to-day quite as much to blame for the present deplorable conditions as the "activity of the vicious." The young, the weak and the unwary are everywhere the victims of the evil-minded and the avaricious simply because there seems to be no machinery through which the clean, right-thinking people of a community can be made the positive force needed. There are enough "good" people, but their influence does not count as it would if live church temperance organizations had vigilance committees constantly at work. Cesspools that are poisoning the moral atmosphere are known to exist, but they are unattended to because "what is everybody's business

is nobody's business." Even the public officials charged with the responsibility for the enforcement of law and paid for it are often the creatures of those fattening off the vices of the young, whose exodus in such large numbers the church mourns. The most faithful officials, however, rarely take cognizance of laws for the enforcement of which there is no demand. For this reason there is general disregard of laws forbidding the sale of tobacco to children, the circulation of objectionable literature and other laws intended to safeguard the health and morals of the young, the very existence of which laws even many well informed people are not aware.

### WHO IS TO BLAME?

The question is, who is to blame? Where shall the responsibility be placed? To whom shall a call to arms be made "to change all this?"

How would it do for every pastor to call a council of war in his church? Being an abstainer himself from both liquor and tobacco let him start a pledge roll and line up the men and women who will join him in truly self-sacrificing Christian service. The young people who are longing for work that means more than mere trivialities will enlist in the war; the boys with their tremendous enthusiasm will flock to the standard raised by "our preacher," and the girls will not be far behind. Every child of ten and upwards should hear the call and feel



a pride and responsibility for "our work." Many a cup-cursed home will be reached by Temperance truth in "healing leaves," and if the monthly meetings are made duly attractive "a little child will lead" many a father or brother into safe paths.

## THE CIGARETTE SCOURGE

The world has never seen an agency so destructive of young life or so swift in its operation as the cigarette. Terrible as the havoc is that is wrought year after year in robbing it of many of its brightest and best and making them into degenerates and weaklings, the church is making little effort to save the boys from their worst enemy.

The Anti-Cigarette League in its ten years' existence has evolved plans which in conjunction with Dr. Cuyler's, ought to be adopted by every church in the land to check the spread of the cigarette habit among people of all ages and both sexes.

Fear that a reflection will be cast upon good men who use tobacco causes some to hesitate about raising even the cigarette issue. If it is true, as Zillah Foster Stevens puts it in the *Sunday School Times*, that "smoking men is the seed whose natural harvest is our present crop of thousands and thousands of cigarette smoking boys," is it not time that this fact be recognized and such a wave of conviction come over Christian men that as Big Brothers to the tempted boys they will become abstainers?

Not only cigars and the pipe but even the despised cigarettes are reported to be used by prominent clergymen. Among the stories told is one of a smoking minister whose friends felt that the immoderate use of tobacco was affecting his health. He claimed to be only a moderate smoker. "What would you call immoderate?" he was asked. "Smoking two cigars at once," he replied, "and I have never done that."

The Cuyler plan, let it be known, is the solution of the "girl problem," as well as the boy problem. Past neglect is painfully evident in the number of women, inside the church and out of it, who are drinking intoxicants and smoking. "White slaves" are not recruited from the ranks of girls who are total abstainers from childhood up—trained to abstinence so they will not yield though a legion tempt them. A cry from the tens of thousands of so-called fallen women goes up to the ministers everywhere to help save their little sisters from a fate worse than death.

Edward, King of England, is dead and Mark Twain, king of letters in America, is dead and both have ended their earthly careers without good justification for thus abruptly abandoning their stewardships.

Edward died of smoker's throat and Twain died of smoker's heart. In other words, both of these distinguished personages smoked themselves to death. King Edward's last days, according to the London press, were days of exquisite torture \* \* \* Mark Twain had a constitution of iron and died hard. \* \* It is a marvel that civilized society tolerates so potent and so virulent an evil as tobacco with so little protest.

*Good Health*, July, 1910.

## LOSS OF HEALTH AND MONEY .

From a financial standpoint alone the church, with its increasing need for money, will benefit from such a widespread movement as this, with God's blessing, is destined to be. Josiah Strong, in his "Challenge of the City" (page 267) does some figuring of interest. He says:

"There are 20,000,000 Protestant church members in the United States. About one-third of them are males. Assuming that only one-half of the male membership are smokers (and we are afraid that is a very generous supposition), there are 3,333,000 in that class. On the supposition that they each smoke only three five-cent cigars a day, they together spend \$500,000 daily for tobacco."

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## ON THE RIGHT TRACK

Bishop Williams, of the Protestant Episcopal Church Diocese of Michigan, is a foremost worker in every field of reform. Just at present he is demanding that the Church shall lead in some *positive and constructive* work in order to clinch and complete the reform in behalf of temperance already begun by the victories of prohibition in the "dry" towns and counties. He feels as we do that the negative and repressive work done by the law under prohibition needs supplementing by some activities which shall replace the saloon by a higher form of recreation and sociability.—*Western Christian Advocate.*

Thirty years is the average age of the thousands of men who pass through the psychopathic ward of Bellevue Hospital, New York. Cigarettes, drink and personal impurity are largely responsible for a great majority of the cases.

The order of the Pennsylvania Railroad Company that its employees shall not use tobacco in any form while on duty sounds a little like an echo from the famous deliverance of the General Assembly, only that the trainmen must obey the order or lose their jobs, while the Presbyterian Church officer can continue the use of his favorite luxury, if it be such, without prosecution or persecution.—*The Presbyterian*.

"Nothing doing up our way," said a 12-year-old Chicago boy, when friends asked him what he was doing miles away from home late at night. "The Savage Seven" band of house-breakers (youngest 6, oldest 14), who have recently made New York stand aghast, and a run on a big stock firm because the office boy stopped to play craps on his way to the bank, are two of many recent happenings which show the loss to property (a tender spot) from youth's neglected morals. Let there be "something doing" of real interest with the Church as a center, and conditions will be greatly improved in every neighborhood. The police are often powerless, but the Church is all-powerful if it only realized it.

A "Cuyler Plan" meeting once a month on Sunday night would prove a rival to the Sunday night theatre and help solve the evening service problem for many a perplexed minister.

If the monthly meeting is held on a week night, some real humor (never buffoonry) may be injected in the program. It is religious to laugh and once a month, at least, people should be given a chance. Here is an opportunity, too, for debates, etc., which always interest the public and develop talent along right lines.

## POINTS FOR PREACHERS

I feel a great interest in any effort to check the pernicious habit of tobacco using. It is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization.—J. G. WHITTIER.

The way to kill a snake is to cut off its head. The way to kill the cigarette is to stop the manufacture and sale.—LESTER W. BODINE, Superintendent Compulsory Education, Chicago Public School.

Ten States have made the cigarette an outlaw by prohibiting the manufacture, sale or gift of cigarettes and cigarette papers, and others are in line for early action.

I do not believe there is an agency more destructive of soul, mind and body, or more subversive of good morals than the cigarette. The fight against the cigarette is a fight for civilization. This is my opinion as an educator.—Dr. F. W. GUNSAULUS, President Armour Institute, Chicago.

The cigarette is the American abomination. No cigarette victim can climb to the top of the ladder.—CHIEF JUSTICE BREWER.

A far greater danger is threatening the rising generation from cigarette smoking than from drink.

FRANK SWAN, of Manchester, Eng.

The man who is a slave to tobacco often is not open to conviction. He hugs his chains.

ZION'S HERALD.

Two speakers at the late World's Sunday School Convention at Washington, D. C., called attention to the fact that 75 per cent. of the boys are leaving the Sunday schools each year. Where the One Million Club is enthusiastically pushed it is hoped this exodus will stop and that boys will not leave the Sunday schools "swearing like pirates, smoking like chimneys, and headed straight for the saloon," as thousands are doing to-day because needed attention is not being given to safeguarding them in time.

Dr. Thomas Arnold, the great Rugby teacher, once said: "I have heard enough about boys who love God. Commend me to a boy that not only loves God but hates the devil."

"The saloon (and the tobacco shop) is a day school, a night school, a vacation school, a Sunday school, a kindergarten, a college and a university all in one. It runs without term ends, vacations or holidays."

The only hope, if hope there still is, for society, is in the church—If a net work of organizations could cover a city in which the leading spirits were the liveliest and the wisest men and women of all denominations, and no child be outside their loving care, there would soon be little need of the juvenile courts which reveal the shame of our civilization. Little will be accomplished however unless ab-

solute purity of life and action is the standard raised—and raised by those who themselves are living examples of the truth taught.

Of the large number of boys brought before me charged with various crimes, and ranging in years from 10 to 20, 90 per cent. are cigarette smokers. This certainly goes to prove that the boys who do not smoke cigarettes keep from the paths leading to the Criminal Court. This "Little White Devil," called the cigarette, is doing more to harm our boys than any other thing. JUDGE LEROY B. CRANE.

Fires caused by cigarettes are said to cost New York City alone two million five hundred thousand dollars yearly. The Chelsea, Mass., Hoboken, N. J. and Baltimore, Md., fires are a few of the many traced distinctly to cigarette smoking.

Young men of twenty are common who have already used up the vitality and nerve force that should have lasted for seventy or eighty years. The nervous system often shows its intolerance of tobacco by a tremulousness and unsteadiness of the muscles which is seen in many young men of the day. The weakened physical condition of cigarette smokers causes tuberculosis to develop readily. Any tuberculosis camp will show a large number of tobacco users among the most hopeless cases.

Young mechanics of good habits are in fine demand in the business world and many a cigarette-smoking college graduate goes begging for a job and finally

joins the "Down and Out Club." A little investigation of any bread line or rescue mission shows many a bright man's finish.

"It was one glass of beer that did it," said a Bowery bum. "I thought I could drink one glass without its hurting me." The first cigarette is often the fatal one.

"The cigarette habit is certainly one of the very worst habits that attack the boyhood, and therefore the manhood of this nation; there is no question that it is one of the leading factors in the criminality of a large per cent. of the young boys in the reformatory institutions of the nation and every effort to eliminate this evil deserves the encouragement of the American people. I sometimes wish I could give up the bench for a year or two to get out and help in a sort of evangelical work in fighting the causes of juvenile weakness, misery and crime."

JUDGE BEN B. LINDSEY.

Every church can help fight these "causes" effectively.

Most of the world's great masterpieces of literature were written before tobacco was discovered.

Under friendly pretensions tobacco using is digging a grave for man's mental, moral and physical possibilities.

MATILDA ERICKSON.



## Danger in Nicotine

### What All Ought to Know

The active principle of tobacco, that is, that to which its narcotic and poisonous properties are due, is nicotine, a heavy, oily substance which may be separated from the dried leaf by distillation or infusion. The proportion of nicotine varies from 2 to 8 per cent., Kentucky and Virginia tobacco usually containing 6 or 7 per cent. A pound of tobacco contains on an average 380 grains of this deadly poison, of which one-tenth of a grain will kill a dog in ten minutes. A case is on record in which a man was killed in thirty seconds by this poison. Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is much used by gardeners and keepers of greenhouses to destroy grubs and noxious insects.

Tobacco is such an insidious poison that, when once accustomed to its use, the smoker imagines he is suffering no harm because he feels no immediate effect; but all the time his brain, liver, kidneys and heart are being steadily weakened and worn out through constant contact with some of the most irritating and highly toxic of all known drugs.

The smoker says: "When I find tobacco hurts me, I will stop its use," little realizing that when the time comes that he ap-

preciates that tobacco has actually damaged him, he is in a serious state, and will probably never fully recover from its effects.

The men whose work is to shape cigars are in the habit of putting the tips in their mouths for the purpose of making them uniform. What guarantee has the public that some of the workmen are not tuberculous, syphilitic or suffering from some other equally dangerous disease? It is well known that these diseases are not uncommon among this class.

It is sometimes urged in support of tobacco that men of intellect, talent and advanced age have used it.

The evils resulting from its use should be determined, not by its influence upon the strong, who are hard to kill, but by its influence upon the weak. Any substance that will prove an injury to the weak and infirm will also act injuriously upon the strong. It may take a few extra blows to kill the strong, but kill it will in time.

While an occasional tobacco user lives to old age, tobacco using and usefulness in old age are rarely associated. The usefulness of the tobacco devotee usually ends many years before he dies, because of the injurious effect of nicotine upon the brain, heart and other organs.

A physician said "A poor drunkard told me that as long as he abstained from tobacco he could keep sober, but if he smoked his craving for whiskey became irresistible."

This young man's experience is that of many. It is true every tobacco user is not a drunkard and may not be even a user of alcoholic beverages, but in every tobacco user the craving for drink exists. One may possess sufficient will power to resist this craving, while his unfortunate brother, lacking in will power, yields to it. Smoking induces dryness of the mucous membrane of the mouth, and consequent thirst. The partially paralyzed nerve terminals want something more stimulating than water to afford relief, and this stimulant is found in alcohol.

Stimulating and irritating foods or drinks are often directly responsible for this unnatural craving, and therefore directly responsible for the tobacco habit. Pepper, mustard and flesh foods all act as predisposing causes of the tobacco habit."

Thomas Daubtney, the English temperance lecturer, declared that he could not maintain his hold upon Christ and his power over the liquor habit and continue the use of tobacco.

The evil effects upon posterity should be considered. They will be seen more clearly in the third and fourth generations. The children of tobacco users often lack vitality or have a tendency toward disease. Sir Benjamin Brodie says: "No evils are so manifestly visited upon the third and fourth generations as the evils which spring from the use of tobacco.—*The Tobacco Habit*. By D. H. Kress, M.D.

## THE ONE-MILLION CLUB

In its Lincoln crusade movement the Anti-Cigarette League has undertaken to recruit a million boys and their friends, old and young, in the One-Million Club. Every church in America should become a recruiting station and plan for regular monthly meetings of an inspiring character.

Upon receipt of the membership fee, ten cents, two cards (one to be returned) and the A. C. L. button will be sent. Committees should be appointed and supplies be secured at once. The funds from the One Million Club memberships go to help the organization work and literature fund for which the need is great.

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The literature which comes to my table through the Anti-Cigarette League is the most helpful of any that I receive from any source in my work as a pastor."—From a **LIVE PREACHER**.

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A boy who began to smoke after joining the Anti-Cigarette League said, "Well, I tried to get some of the folks in our church interested but no one seemed to care whether we smoked or not so I got at it again." Many such instances are on record.

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READ

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By HENRY BERMAN

A telling anti-cigarette story which carries conviction  
to every reader

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"SUSPECTED" RELIGIOUS PLAYS—"Religious plays," so called, are to *The Watchman and Examiner* (New York) but "devil's work," and the way "some ministers lend themselves" to the operations of this evil seems to this religious onlooker "enough to make angels weep." Now the religious press have found an ally in the secular field, and thus use him:

"We have long felt that the 'religious' plays presented in our theaters, in the long run, do more harm than the evil plays. They are put on the stage, not with high moral purposes, but to hoodwink the public and to win from the ranks of religious people new theatergoers. Percy Hammond, the dramatic critic of the *Chicago Tribune*, says:

"Let us admit that the theater as a forum of morals is a joke, convincing nobody who is not already convinced. An honest sermon by an honest expounder of the Word is worth as a moral catholicon all the happy endings that ever turned any play into a lie. Let us remember the belief of Sir Arthur Pinero, the wisest of playwrights, that the exhibition of the most miserable of his transgressing heroines never deterred a woman from doing what her passion told her to do."

"*The Continent*, in commenting on the position taken by Mr. Hammond, wisely says:

"The dramatic critic of the *Chicago Tribune*, Percy Hammond, is naturally a man who knows what he is talking about. And even those who wish to disagree with him can't refuse to listen when he ridicules the pretense of the stage to teach morality by playing up immoral characters who turn sweetly good just before the final curtain falls."

Many attempts have been made to restrict by law the sale of cigarettes to boys, but the results have been very disappointing to those who advocated their passage. In one way or another it has proved easy to get around the statute, and public sentiment could not be brought to bear in any effective way. Greater success may be predicted for the movement reported from Chicago to break up the cigarette habit through the refusal of merchants, manufacturers, and professional men to employ boys who are

addicted to it. This is the application to the youth in another form of the same rule of action which has made the railroad organizations of the country most potent agencies for preventing the use of liquor by the men whom they employ. A Kansas editor notes a decline in both drinking and smoking through the operation of these causes. The *Emporia Gazette* says that whiskey has fallen into disfavor there, and that there is not to-day a toper in the town of eight thousand people. It reports that there were many more smokers on the street ten years ago than there are now, and it expects to see fewer every year in the future. The main reasons which it assigns are these two: "First, that tobacco isn't considered by men who really amount to anything as a manly adjunct; second, that as a business proposition, tobacco doesn't pay."



## ITS PRINCIPLE.

Society is founded on the law of reciprocity of service. It rests on equivalence of exchange. Justice requires that the service given and the service required should be equal. In the primitive condition of barter this was apparent. The introduction of money has somewhat obscured the truth. But money is only crystallised labour. When one wins money from another, therefore, by means of a bet, he takes from him an equivalent of his labour and service in the shape of certain moneys, and he gives him back—what? Nothing at all. What do we call that when it is done under other forms? We call it robbery, and we put the doer of it in prison. Is it said that one from whom the money is won is a consenting party? So are the duellist and the prize-fighter. But civilised society outlaws them both. Some day it will do the same with the gambler, because the gambler is a thief. He takes the service and time of another, and makes him no equivalent return. He is, therefore, anti-Christian. "Let no man seek his own, but every man his neighbour's good." He is anti-social. For his ethics lead essentially and necessarily to the break up of organised society, so we reach Herbert Spencer's definition of it:—"The normal obtaining of gratification or of the money which purchases gratification, implies—firstly, that there has been put forth equivalent action of a kind which in some way furthers the general good; and implies, secondly, that those from whom the money is received get, directly or indirectly, equivalent satisfaction. But in gambling the opposite happens. This kind of action is therefore essentially anti-social."—"Study of Sociology.")

## ITS FORMS.

Obviously this definition brings many kinds of action within the gambling sphere. Raffleing at bazaars is a form of gambling, and its judgment therefore begins at the house of God. Sweepstakes, money on games of cards, are forms of gambling. The amount may be ever so small. That is no matter, the principle is the same. The thing is either right or wrong, and in the right or wrong it is the quality rather than the quantity that counts. Then, again, certain kinds of speculation which we need not define are gambling.

But the great sphere of gambling is the racecourse, and other places of sport. All betting—no matter how and where—is gambling. It is essentially an effort to take the service of another, making no equivalent or adequate return.

## ITS PREVALENCE.

In England it is spreading through all ranks. Formerly it was confined to the aristocracy. Now it is infecting the whole mass.

The "London Times" says:—"It is the delight of the shopmen and servants; it roars along Fleet-street with its unsavoury following of touts and roughs. It forms the favourite reading of the clerks on the way to and from the banks and counting-houses of London and other great cities; it lies in wait for the schoolboy almost as soon as he begins to feel an interest in athletic competition.

Cardinal Vaughan says:—"Gambling is threatening to become a worse plague than drunkenness. . . . The evil is making gigantic strides amongst men of all classes."

Dr. Thom. Davidson says:—"It is proving the ruin of thousands of young men."

James Runciman says:—"It is now a raging disease among that lower middle class which used to form the main element of our national strength. There are hundreds of thousands of our population who read absolutely nothing save lists of weights and entries, quotations which give the odds against horses, and reports of races. . . ."

Now, it is admitted on all hands that the gambling mania is more widespread in the colonies than in home society. Hence its prevalence. Hence it should startle and alarm every true colonist; and that brings us to

## ITS CRIME.

1 Herbert Spencer says:—"It is essentially anti-social—sears the sympathies, cultivates a hard egoism, and so produces a general deterioration of character and conduct."

Hugh Price Hughes, M.A., says:—"For the foregoing reason every gambler is either a fool or a scoundrel, or both."

3 John Ruskin says:—"Of all the ungentlemanly habits into which you can fall, the vilest is betting, or interesting yourself in the issues of betting. It invites every condition of folly and vice. You concentrate your interest upon a matter of chance, instead of upon a subject of true knowledge, and you back opinions, which you had no ground of forming, simply because they are your own. All the insolence of egotism is in this, and so far as the love of excitement is implicated with the hope of winning money, you turn yourself into the basest sort of tradesman—those who live by speculation."

Charles Kingsley says:—"Of all habits gambling is the one I hate worst, and have avoided most. Of all habits, it grows most on eager minds. Of all habits, however much civilised men may give way to it, it is one of the most intrinsically savage. Historically it has been the fierce excitement of the lowest brutes in human form for ages past. Morally it is unchristian and unchristian."

Dean Hoyle says:—"As a Christian, and a gentleman, and a sportsman, I rejoice in your successful crusade against that contemptible method of appropriating other people's money, which is known as gambling and betting, and which defies religion, degrades manhood, and spoils sport."

Charles Dickens says:—"I vow to God I can see nothing in it but cruelty, covetousness, calculation, insensibility, and low wickedness."

## ITS FRUITS.

4 Dr. Martineau says:—"To fasten one's interest and curiosity on the order of events (the order of incalculable contingency when the composition of determining agencies defies all foresight) is to school oneself in all that is weak and contemptible in character, and live by guess-work. . . . The habit of excitement upon chances alternating with mortification at their rebuffs, grows by what it feeds on, and rapidly passes into moral ruin. There is no dry-rot that spreads so fast from the smallest speck upon the character."

Rev. Preb. H. Jones says:—"It disintegrates the grit of true humanity. It weakens belief in honest work. It diverts energy from productive operations, and above all puts out of touch with a living God, who in His economy leaves nothing to chance."

Cardinal Vaughan says:—"It is proving the ruin of thousands of young men. Unless some bold and decided steps are taken, and that promptly, we shall, as a nation, become completely demoralised."

5 Mr. Wrixon (late Attorney-General of Victoria) says:—"Betting and gambling with us have assumed proportions that threaten us socially. Hundreds bet to an extent which they cannot honestly afford, the springs of upright industry are weakened by the vague hopes of questionable gains, and when these hopes are disappointed, as they generally are, embezzlement and fraud are too often the result. An unhealthy restlessness, fatal to sober work for fair reward, spreads among the young, who know no better, and spoils many a life that, free from this taint, would have been useful and happy. I can confidently say from many years' experience in criminal courts, and latterly from a special knowledge of public prosecutions, that most cases of forgery and embezzlement among young men are either owing to, or at least coincident with habits of betting and gambling."

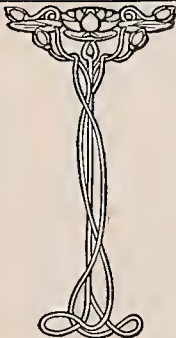
Mr. Fawcett (late Postmaster-General, England):—"When my husband was Postmaster-General I know that he formed the opinion that of all the causes leading to embezzlement, falsification of accounts, &c., on the part of men employed in the service, betting was by far the most important."—Mrs. Henry Fawcett—"The (N.Z.) Christian Outlook."

# GAMBLING

Always Bad Manners  
or Bad Morals

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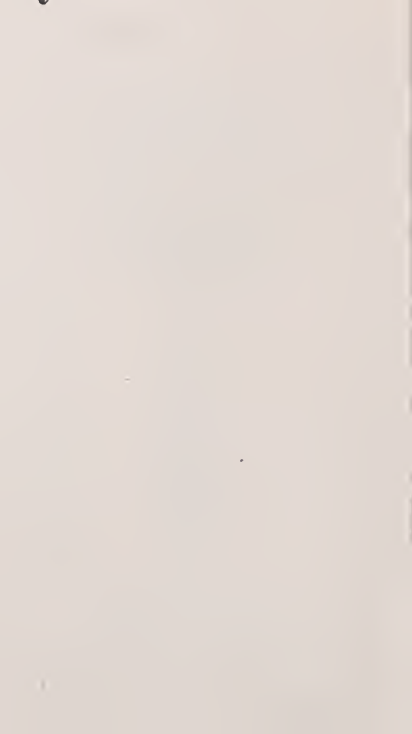
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AMERICAN TRACT SOCIETY  
150 Nassau Street, New York



# GAMBLING

## Always Bad Manners or Bad Morals

By REV. WILBUR F. CRAFTS, Ph.D.

Author of "Successful Men of To-Day," "Practical Christian Sociology," Etc.

When the Louisiana Lottery was in full career, the writer, during a lecture tour in the southern section of the United States, was a guest in the home of a Congressman and churchwarden, and at the table made a remark unfavorable to that greatest scheme of robbery the world had seen up to that time, compared to which the exploits of Robin Hood and Jesse James were but petty pilfering. Instantly there were expressions of surprise all around the table, and the lady of the house said: "Why, we all buy lottery tickets. My husband, who is a banker, thinks it *wrong to gamble with other people's money*, but not to take chances with your own, if you can afford to lose." The husband, who was not present to speak for himself, was doubtless one of many who think—when the rush of business, politics, and sport allows them to snatch at a thought—that it is not gambling itself that is harmful, but only the accessories—the bad company, the chancing of trust funds and the risking of money needed for family supplies.

It is no small consideration against gambling that these accessories, if not necessary, are invariable concomitants wherever gam-

bling is tolerated. Every man who gambles helps to keep up a system that multiplies embezzlements and deepens poverty.

The theory that gambling itself is not wrong lies back of the "gambling to the glory of God" in church lotteries, that was scarcely challenged until about the middle of the nineteenth century, and is common even now where the entangling alliance of Church and State delays the progress of religion in spirituality and morality. It should challenge the attention of every respectable gambler that in the United States, the world's experiment station in morals, all churches chiefly composed of Americans long ago abandoned church lotteries as no better than Robin Hood's very "simple plan" of "robbing the rich to help the poor"—only in this case it is poor and rich that are robbed to "help religion." The denominations in the United States that still hold lotteries occasionally are mostly made up of immigrants from backward countries where both Church and State use gambling for revenue, partly because the habits of an idle nobility make it seem almost a case of *lèse-majesté* to discuss gambling as an evil.

A few American fraternities still use for *charity* the very gambling devices that are among the most potent causes of *poverty*.

No intelligent philanthropist should support by money or membership the unfraternal fraternities guilty of this stupid promotion of poverty to relieve poverty, in violation of the command, "Thou shalt love thy neighbor as thyself." Gambling is not made better but worse by the use of it by respectable people as a way to escape their duties in benevolence. It should prove an "arrest of thought" the world over that throughout the United States race gambling is a forbidden crime save in a few States which are expected to "come into the Union" on this question in the near future.

Gambling on the future *pace* of an animal is now generally admitted to be wrong, but curiously enough gambling on the future *price* of a vegetable product, grain or cotton, is not so generally condemned, although attempts to collect bets on future prices, whether of grain or stocks, usually show that such gambling is at least illegal—and there is a slowly rising tide of agitation that will no doubt sweep it away.

The first need in an anti-gambling crusade is a definition of gambling, which has so many aliases and wears so many masks that even its sworn foes are often caught, as by a skilful confidence man. Guessing

and voting are two of the new disguises of gambling that often deceive the very elect. Lottery tickets printed as voting blanks in newspapers have deceived even Sunday-school teachers, who need themselves to be taught, and to teach the children, what the essence of gambling is. When a company of farmers and their wives have together paid \$200.00 for "chances" on a stove worth less than one-tenth of that amount, and have gathered from their farms in front of the hardware store to see which one drew it at "a dollar a chance," suppose some card-player from the rear room of an adjoining saloon should affectionately address them with the words, "My fellow-gamblers," wouldn't that "jar" them? But that card-player would be entirely correct.

In a national convention of one of the largest denominations in the United States, gambling having been condemned by a speaker, a man from the floor challenged him to define it, and neither the speaker nor any one else in the convention could give an acceptable definition. Every good citizen should know, as he knows his multiplication table, the definition given by the New York Supreme Court, as follows:

*"When it is determined by chance what or how much one shall get for his money, it is a lottery."*

There may be in a gambling transaction some element of skill. Intimate knowledge of horses, no doubt, may influence a man's bet at a horse race. And in playing cards for money, even when there are not tricks and tricks, there is a difference in the skill of players, for example, different degrees of memory. But the courts hold that when the predominant element is chance, the transaction is gambling, whether the loser gets nothing or something less than he paid. The shrewd gambler often seeks to fool the moralist by claiming that if a gambling machine always gives at least one cigar for a nickel or a penny, though it be only a roll of cabbage leaves, it is not gambling, although it draws trade by the chance that one may get five real cigars. But the transaction not only involves the gambling spirit but violates the letter of the anti-gambling law under the above test of counterfeits, which should be ever at hand in the memory of every Christian citizen.

It is much even to make it generally known what gambling is. When we were boys in the fields, we delighted to roll over some big flat stone to see the insects run for their lives when we had turned on the light. That scene is often repeated when forgotten laws are brought to light and the guilty scamper to cover.



Probably it would cause a greater skurry-  
ing of gamblers to prove by sermons and  
lectures and literature to the fashionable leaders of  
**Gambling is** the fashion-  
**Bad Manners** able leaders of  
this vice that *gambling as  
a sport of leisure hours among friends in  
field or home or club is the grossest of all  
violations of that rule of courtesy for hours  
of social fellowship, "Don't talk shop."*

It is a misapplication of that rule to infer that a man may not talk with his friends in an unselfish way and for his share of the time on the subject he knows most about—the artist about art, the traveler about foreign experiences of interest and value, the minister about philanthropy. But all will agree that never in a social hour, whether in the drawing room or in outdoor recreation, should one "talk shop" in the sense of attempting to get financial profit from the friends who have sought his fellowship. Money-making should be left in the "shop." The insurance agent who should try to get insurance while playing golf would find there was a new use for the sticks. The grocer who should advertise his fruits at a dinner party would never have guests for another. But will some one tell me how these inconceivable blunders of commercialism would be any different in principle from the attempts of rich men and women to make

profit out of each other when meeting for sport and fellowship at a race track or in a card party? A company of "nobility" and of millionaires gather for what they call "the sport of kings," but the "sport" is spoiled by dragging in greed for money. The horses have no fair chance, for everybody is looking through greedy eyes, not saying, "May the best horse win," but hungrily eager that the horse he has bet on shall win the race. And this money interest continually corrupts the jockeys, for the public bets on the horse with the best record, and the professional gamblers must bet, with great odds in their favor, on horses who have been less fleet in the past, and by hook or crook see that the favorites are frequently beaten. All sport should be amateur, and the attempt to mingle sport with business spoils both.

No wonder that women whose fathers and brothers and husbands are always "on the make," dragging the "shop" with them to the club, and then to the turf, get the infection, and seek to make profit in their homes out of their social fellowships, playing for prizes of intrinsic value—often for money. It was the *reductio ad absurdum* of this money-making by gambling in social life, when the rector of a New York church found it necessary to preach to the rich young women of his congregation against fleecing

by card games for money the young men who came to court them of an evening, and who thought it better to lose the game than the girl *who could not even make love without making money.*

Gambling is also against refinement in that it confesses and promotes atrophy of the art of conversation. To bring out cards is to proclaim the lack of vocabulary of the whole company, as a child when not yet able to talk fills up his mouth with playthings. True recreation points to other games, out of doors whenever possible, in which body and mind are exercised.

But the offense of gambling goes deeper than "manners" as commonly conceived, into the realm of morals, which was included in the former term at the period when the President of one of the colleges of old Oxford put up the motto for young men, "Manners maketh man."

Gambling, when dragged into business transactions, encounters that true maxim—

*"Only a fair exchange is no robbery."*

Gambling is never a "fair exchange," which is proclaimed the essential quality in every honest business transaction by the words "value received" required in notes.

There are only three ways to get property:

- (1) By gift from one who has a right to give.
- (2) By fair exchange of goods, money or services,
- (3) By theft.

It is easy to see where the gambler's winnings belong in that list. It is really worse for an honest man to win than lose, as it is better to want than to steal, to suffer wrong than to do it.

When a man reputed to have the largest salary in the world went with a group of young men to Monte Carlo (a place that every respectable tourist should refuse to foster even by a visit of foolish curiosity), the published report that he had "broken the bank" compelled the company of which he was president to dismiss him as an unsafe custodian of the vast trust funds of the great company. *But all funds are trust funds from God for the service of man.* This Bible doctrine of stewardship is becoming the people's doctrine, for wealth is mostly "unearned increment" which the public have helped to produce, and expect the holder to consider himself a trustee and pay it back in libraries and art galleries and cheerful taxes for social betterment.

The possessions of the poor, as well as those of the rich, are trust funds from God, and it is abusing trust funds to risk them in gambling chances of any kind. This trust of property must be seriously and sacredly discharged. Some of it may be used for real *re-creation*, but no man owns property in any such sense that he can rightfully use it for any *dissipation*. He has no right to use it except for honest trade or proper gift.

### **The Evil Effects of Gambling**

can not be more forcibly presented than in the vivid language of Judge Cation, formerly of the Supreme Court of the United States and also of Tennessee. He says in one of the most celebrated cases on record:

"Gaming is a general evil; leads to vicious inclinations, destruction of morals, abandonment of industry and honest employment, the loss of control and self-respect.

"Like all other passions which agitate the great mass of the community, it lies dormant until once aroused, and then with the contagion and fury of a pestilence it sweeps morals, motives to honest pursuits, and industry into the vortex of vice; unhinges the principles of religion and common honesty; the mind becomes ungovernable, and is destroyed to all useful purposes; chances of successful gambling alone are looked to for prosperity in life, even for the means of daily subsistence. Expectation is disappointed; swindling, forgery, theft, every crime that extreme necessity and outcast desperation can suggest to a man lost to all moral ties, though guarded against, are likely shortly to follow in the train.

"Where is the professional man or mechanic who will toil at his vocation, and acquire by shillings, when his mind is diseased with similar hopes? We know he abandons his calling and relies upon gambling chances for his own and his family's support; the man is a vagrant in mind and conduct, and must beg, swindle, steal or starve."—(Tennessee v. Smith & Lane, 2 Yerger, 272.)

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Copies of this tract may be ordered at the rate of one cent apiece, or 75 cents per hundred from the

AMERICAN TRACT SOCIETY  
150 Nassau Street, New York

# TOBACCO HOG UNCHECKED.

## HOW HE ANNOYS WOMEN AND OTHERS TRAVELLING ON STREET CARS.

**When He Isn't Puffing Away at Bad Cigars or Cigarettes on the Elevated Platforms He Invades the Cars With a Vile-Smelling, Smouldering Stub in His Hand.**

Next to spitting, the carrying of lighted and unlighted cigars in surface cars and on elevated railroad platforms and stations is one of the most annoying nuisances of getting about town in New York. The practice is explicitly forbidden by the elevated railroad company, but that makes no difference to the tobacco porker on his travels. The elevated railroad signs read, "Smoking, or the carrying of lighted cigars or cigarettes on the platforms or in the trains, is strictly prohibited." The signboards are often so placed that they present a convenient place for striking matches on and this practically is the only purpose they serve. The tobacco public lights its cigars, cigarettes and pipes at them. It has not yet got to the pass that passengers smoke openly in all the cars of the different trains, although late at night even this is not an unknown practice.

But the station platforms, when they are crowded with passengers awaiting trains, are often blue with smoke. The tobacco fiends know they have got to throw away their cigars and cigarettes or put them out when they enter the trains, so they smoke up for the deprivation that is to come, by smoking with redoubled energy. In the throngs about the places where the gates of the trains will stop, there are always numbers of women wedged in so they cannot well break their way out. The smoke of cigars and cigarettes—and generally of vile cigars and cigarettes, for that is the kind the true tobacco hog most relishes—is blown into their faces and all about them until their heads are in a blue halo. But that does not matter to the true tobacco swine. He rather likes it. As for the elevated railroad employees they pay no attention to it. They can't. They are too busy. Out on the platforms there is only the chopping-box man anyway and it is all he can do, when there is anything like a rush on, to see that everybody puts his ticket in the box. The tobacco hogs have it all their own way.

At the offices of the elevated railway company yesterday it was admitted that the nuisance existed:

"But what can we do about it?" was asked. "The man attending the ticket box cannot watch everybody on the platform. While he was speaking to one man away down at one end of the platform, another at the other end would be lighting up. Then there would be a dozen smoking midway between the two. Whenever we receive a specific complaint about any particular station we take the platform man at that station to task. We give him a good jacking up. But that is all we can do about it. We know it is a nuisance just as well as anybody else knows it and we do all we can to break it up. But the fact is it seems simply beyond us to do it. In the cars it is a different matter. If a guard were to overlook a person smoking in one of the cars, and we heard of it, it would go hard with the guard."

It requires but little observation in going about town to convince one that little short of a special smoke nuisance police and the arrest of obstinate smokers is required to break the practice up. It is also a fact that smoking on the elevated railway stations has grown apace of late. A few years ago the smokers were mostly confined to those who travelled at night, and even then they were surreptitious about it and would carry their lighted cigars or cigarettes concealed in their hands or puff them on the sly away down at the ends of the platform. But we have changed all that now. Even district messengers blow the asphyxiating stench of that peculiarly vile cigarette, the secret of which is confined solely to district messengers, into the faces of ladies and under the very noses of the gatemen. Nobody makes the slightest pretence of observing the company's rule against the practice. In fact many people wait until they get to the elevated station stairs before they light up. And it generally is a cigarette that is lighted. There is time for a well-limbered-up fiend to pass the smoke of several cigarettes through his wheezy lungs and blow it out into people's faces while he is going up the stairs, buying his ticket and waiting for his train. He smokes furiously while the train is slowing up at the station. Then just before he steps aboard he draws in one long final snudge that fills all his internal cavities and lets it out in dribbles into the faces of those who are following him into the car.

As for the cigar smokers, it is generally the rag ends of their cigars that they finish on the station platforms, or, if thriftily inclined, carry, still burning, into the cars with them, there slowly to go out and emit that stale, acrid stench peculiar to the cigar in that diminishing state of combustion. The carrying of lighted and half-smoked cigars that have just gone out or are going out is perhaps more prevalent on the surface than on the elevated trains and platforms. None of the surface lines escapes this hog, but he is apparently rather more prevalent on the Broadway line than any other. In fact, the great stinking cigar stub belt of New York may be described as lying between Twenty-third street and the Battery. You see more well-dressed men carrying half-burned cigars into the cars of that region than anywhere else in the city. The only redeeming feature is that the cigars in this region seem to be a shade better than those smoked on the Second and Third avenue lines. But, after all, it is a matter of hair splitting to determine whether or not the extinguished stub of a bad cigar smells worse than that of a good one. When the tobacco hog hangs on to a strap, with a cigar stub dangling between his fingers a few inches from the face of a woman who happens to have the misfortune to sit opposite the place where he is standing, it probably does not make much difference to her whether the cigar was originally a clear Havana or a Naugatuck Valley Delloioso. It is disgusting whichever it may be and poleone the air for yards around it. As against the extinct cigar carrier the railroads, both surface and elevated, are apparently helpless.

"How can we stop it even if we had orders?" asked a conductor of the Fourth avenue line when spoken to on the subject yesterday. "They could hold 'em in their hands so we couldn't see 'em if they want to. And then how are we to run our cars and collect fares and make change and then have to go through passengers to see if they're sneakin' cigar stubs all at the same time. I'd throw up the job if it came to that. It ain't such a picnic either as it is with all the cranks we run up against, let alone having an average of a fight every three blocks for interfering with people's cigar stubs. And that's just about what it would come to. It's all we can do to keep them from smoking in the car and on the platforms without having dead stubs on our hands, too. But as for stinkin' it would be better to let 'em smoke and done with it than to have the half-chewed, dead stubs in their fingers. Burning tobacco smells better than water-soaked stubs any day. Stubs are rank, to say nothing of plastering everybody's clothes with the ashes at the end of them. But Lord help us, I hope they don't put the stub racket onto us on top of the spitting business. We're supposed to speak to people about spitting and put them off and have them run in if they don't stop it. Suppose we tried that on once! Why, we would be in a fight half the time if we carried that order out to the letter. Of course, when a man starts in to make a pronounced nuisance of himself that's another matter, but we can't call down every man we see spitting. But the Board of Health notices have stopped a lot of it. The cars on this line were never very bad in that way, but they are parlors to what they were once."

**If Your Real Estate Tendency**  
is in the direction of Borough of Queens, read SUN DAY'S SUN, March 24, -Advt.

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# NOTES ON OPEN LETTERS

## Practical Cases in the Matter of Lying

So long as the Father of Lies is permitted to oppose the work of the God of Truth in this world, he will tempt men to believe that there is a legitimate place in the universe for the lie. The current Sunday-school lesson on truthfulness offers an opportunity for squarely meeting the issue.

Three years ago, in connection with a lesson on Ananias and Sapphira and later, The Sunday School Times and its readers discussed the lie question, and out of some of the unpublished correspondence received then several letters offer interesting material for present consideration. A physician in Missouri sent a clipping from a medical journal on "Deceit as a Therapeutic Measure," and asked for the Times' opinion. The medical article described the case of a Berlin physician who was stricken with a severe attack of appendicitis with perforation and general peritonitis. After the operation little hope was entertained for his recovery. The article goes on to say:

During this time he was conscious, and, though himself fully appreciating his critical condition, demanded of the surgeon the truth as to whether or not he would recover. The surgeon assured him that he would soon be well. Though the patient knew that he had a general peritonitis, and that the surgeon could have no such hope as his words suggested, this reply gave him great comfort and mental relief. The main lesson that ——— drew from his illness was the fact that no matter how much a patient demands the truth, no matter how much he thinks he wants it, when he is seriously ill what he really desires is to be deceived. Although he knew that the surgeon was lying, the lie gave comfort and peace of mind. Those of us who have been in the same situation can well appreciate the truth of this statement, and can remember with gratitude the confidence inspired by the cool, assuring, if not quite truthful, words of the medical adviser. Whether it is right deliberately to deceive a patient or any one else under any circumstances we must leave to the casuists and specialists in ethics. We simply record the facts as they are.

But this question is not limited, for settlement, to casuists and specialists in ethics. In its issue of January 23 of the same year, 1909, in which the medical journal's article appeared, The Sunday School Times had published a paper by a well-known Boston physician, Dr. Richard Cabot, on "The Impotence of Lying," in which was given striking testimony, out of professional experience, as to the practical harmfulness of the lie. The therapeutic lie was well known to Dr. Cabot, and had been well tested by him in practise, as the opening paragraphs of his paper showed, for he wrote:

I was brought up as most physicians are, to be truthful whenever possible, but to lie when the patient's interest absolutely demanded it, when sympathy, tact, and kindness forbade our telling the apparently wounding or dangerous truth. After practising medicine seven years on this principle, I gradually became convinced that no man was skillful enough to make a success of lying unless he kept in constant practise. The occasional liar does not always succeed even in fooling his patient, although he often thinks he does.

After these seven years of lying I tried the truth, and for the last eight years that has been my steady practise. Let me explain, first of all, just what I do and do not mean by telling the truth. I do not mean emptying my mind of all its content before every one or on every occasion. It is no one's duty to buttonhole all his friends on the street and give them a dissertation on their faults and weaknesses. It is no one's business to force truth on people when there is no reason to suppose that it can do them any good. But it is every one's business to be fair and square, to deceive no one, never to be double-faced.

Although a lie may seem to work well once or twice, it has started a dangerous trail of destroyed confidence, as Dr. Cabot pointed out:

*Medical lies mean moral short-sightedness.* That is the crux of the whole situation. A family consists with their doctor, the servants, and the nurses to keep the sick man in ignorance and buoy him up for a time with false hope—perhaps till his death. But how about the conspirators themselves? Some day they will be sick themselves. Whom then

can they trust? They have learned, each of them, that the trusted medical adviser, the faithful nurse, the devoted servant, the beloved family, will lie "for the patient's good," and each one's judgment is different as to the extent of that "good."

"Oh, of course I never believe what doctors say," a girl of twenty said to me once. "I've helped them lie and fix up the letters to mother too often myself."

In answer to the question, "But if telling the truth makes the patient worse, would you still tell it?" Dr. Cabot answered:

If the diagnosis is really clear and certain, I find that the patient has usually suspected it long before his friends and nurses have come to the point of discussing the propriety of concealing it from him. He looks with a pitying smile on their efforts to deceive him. If the diagnosis is in doubt, as is so often the case, we can truthfully tell the patient *that*, and go on with our business of cure. I have many times seen friends amazed at the calmness—even relief offered—with which the sufferer learns the truth which they, the healthy but faint-hearted friends, could scarcely face. *I have never known a patient made worse by learning the nature of his disease.*

A banker in Maryland bore direct testimony to the suicidal tendency of the lie in a physician's work, in this letter:

Some years ago a young relative, after thorough preparation, began the practise of medicine, for which he had inherited a peculiar fitness.

From the first he was generally liked—he had good manners, and he was regarded as unusually successful in the outcome of his cases; but, while truthful in ordinary affairs, he so freely and unhesitatingly lied to his patients and their relatives that in a few years he was thoroughly discredited. His final failure in practise and in life was more especially due to intemperate habits acquired many years after his entry on his profession, but possibly in great measure due to the habit of trifling with law as indicated by his professional untruthfulness.

It may be said that he was not tactful with his lies, but it is my experience that the average man, after a comparatively short acquaintance, is able fairly well to "gauge" his doctor, and will credit or discredit his statements accordingly.

Two interesting cases, of which the first was the following, were set forth in a letter from a New York reader:

The first case was that of a man whose Christian character will be apparent to any one who meets him. When in the army he was summoned as a witness in a foraging expedition and told a lie, when it would have been much easier for him to have told the truth; he told me that the reason he lied was that if he had told the truth it would have compromised his captain, and might have weakened discipline at a critical time. "Telling the lie was a humiliation to him—a real sacrifice—and he has never forgotten it. He sacrificed something very dear to himself for the sake of the Union, which seemed to him to be the larger interest involved.

When one makes a sacrifice in this way, for another, does it not change the situation somewhat?

No situation ever changes a lie; and a lie is always wrong. The foregoing editorial in this issue of the Times discusses why the lie is eternally wrong.

In H. Clay Trumbull's book, "A Lie Never Justifiable," it is shown that as God is a God of truth, and the Devil is the father of lies, whenever a person comes to a situation in which he believes a lie is the only thing that will serve the cause of righteousness, he says in effect: "God is now powerless to help; the Devil is the only one who can help. Therefore I must abandon God, and get the Devil's help for the time being."

But a righteous cause never since the world began depended for its safety on a lie, nor ever will. It may seem to us; but that is only our weak faith. Character, discipline, the Union cause, were not helped, but damaged, by the lie which was told from a mistaken sense of duty. The  *motive*  in telling the lie may have been of the best, but that does not make wrong right. A reputation may, indeed, be damaged by truth-telling; but the God of truth can do for our own or others' reputations all that he ought to do as we let him bold us in his inviolable truth.



## THE DRAMATIC IN EDUCATION.<sup>1</sup>

I WILL declare at the outset that I should stand appalled at the idea of demonstrating to you what the dramatic has achieved in the matter of education, within the limits of fifteen minutes, and within the closer limit of my knowledge of the subject.

To espouse the cause of the drama as an educator, and so to prove this proposition that the decriers of the drama would never again decry, this, fortunately for the proposition, is not what I am attempting to do. Nor is it my province to roam through all the ages and phases of education to show you what a part in the progress of thought the drama has played, from the spontaneous representation of bird and beast, and the marvelous dramatic dances, among the savages, to the select audience sitting rapt to hear the last word from Ibsen or Maeterlinck.

I have to turn rather to you for my material; for it is to your imagination that I must appeal. I have only to suggest to you, What may the dramatic do in education? and you will fill in the details of the picture. I am here but to present the thought and turn your attention to the future rather than the past, and you will utter the prophecy. And herein lies my hope.

I am inquiring, not, What instruction does the drama contribute to those adults who choose to patronize it? but, What aid in the formation of character may the dramatic give to the children who are on their way to the adulthood and leadership of the world, whose education so greatly concerns us? And herein lies more pleasure. For in the company of little children, even while we ponder for their good, we lose the sense of calculation of profit — even of soul profit — weighed in nice measurements of knowledge or attainment.

So we return to our question: May the dramatic add something in the Elysium which childhood may be? May it enter into that sphere, not as the forbidden delight to be awaited with feverish impatience till later years, nor as the empty, or perhaps

<sup>1</sup> Read to The Fortnightly in Chicago, November, 1903.



too full and mature, amusement that it too often is, but as a power to construct in the children stronger and better men and women, with clearer images and finer thoughts? I am assuming that when we ask if the drama may help education, the test is that it helps toward this goal; that it deepens experience and enriches the life leading up to maturity.

Let us, for the sake of having the question clearly before us, take for granted that the possibilities have as yet never been touched. They may be seen sometimes, but rarely. Let us agree that the usual dramatic performance of the graduating class does not suggest the embodiment of a great force, that the usual *matinée*-going child does not reap great benefit from the habit, and that it is a different application of the art that we must seek if we would bring the drama as a power into the divine sphere of childhood.

And here we shall have to stop to inquire of the difference. We must see clearly what we seek ere we shall find it.

Let us consider first the dramatic element, as it may be exercised by the child.

Is the thing that we seek for external or internal purposes? Are we in our education trying to find a force that will enable our individual to strut successfully upon the boards of life and win applause? Or are we trying to endow him with a divine art composed of harmonies which will help him to act well his little part with grace and fitness? Are we looking for a force that will beautify our individual in form or in spirit? If we find the force that is potent, and if we are to apply it to the individual, we should beware that we mark well the distinction, lest, in our effort to improve him, we drag our individual out of the Elysium; for in the bright fields of childhood the forces must be of the spirit.

Here is the dividing of the ways. Perhaps this is the principle that must shut out the dramatic from education.

Let us scan the roads, and see if we may find a path for this art to our Elysium. On one side is a barred gate, and the bars of it are impassable; they are: the working for effect, the desire for applause (not the gratification at applause, but the working for it), the self-consciousness of action posed to produce an effect,

and the like—an evil train, making for selfishness. By this way there is no passage there. It leads to a country remote from childhood; and if by chance a child stray there, he forgets his native place and loses the delights of it.

But may we not still find a path? The dramatic must be a show—need it be for a selfish effect? The radical and world-wide difference here seems to be in the subtle motive. And, as in all the steps of the evolution of the child, the teacher or parent is the high-priest at this altar of motive, and woe be to the world if he swing a censer with incense of flattery and not of devotion!

And here I wish I could be a leader, with a touch of divine inspiration, to guide a troupe of children through the mazes of the art and interpret to them the situations. We would turn from the barred gate, along a road leading to the happy fields of childhood, and prove, as we went, that springing from a motive different from that for self-effect may grow our dramatic force. Have you ever seen an exhibition of it—when perhaps the children had helped to make the play, illustrative of some period studied, or commemorating some festival? Have you ever been in such an audience, where the actors and the audience are one; when the thought to be given is clothed with all the art that each can command, to render it clear and beautiful for the listeners; when the whole is a symposium of beauties, imbued with the spirit of giving, not getting, and each actor is lost in this purpose? It is a sight worth seeing; or, rather, it is an experience worth feeling.

So we would enter the place where children grow, with our dramatic art. We look about and see it filled with learning and making and exercising—many doings. There we would introduce our acting. School should be a stage. We would find it already in and out of the kindergarten, and even beyond. The littlest children instinctively impersonate in their play. We would continue it in every year—almost in every day. Periods of history being studied should be lived in, and lived out, for the benefit of the others. Each should contribute out of his knowledge to the detail of the play. The children should be Greeks, Romans, and Middle Age barons and priests; they should write

the Magna Charta and discover America, and construct our nation, daily. Motifs of all sorts should be shown in action, imaginative as well as historical, and done in an impromptu and spontaneous way, as well as worked out into a more studied correctness.

What would be the result? Vividness of impression. History would ever be to them their familiar field; people in distant ages would be people, not names with dates attached. The world's story would not simply be a stream of events, but might really be the living present to each individual that Emerson pictures it in his essay on history. The delights of imagination and construction and interpretation are untold. The value of these delights is unmeasured. The pure joy of action cannot be overestimated.

There is another result to dwell upon, perhaps more valuable even—the immense power of impressing actions by the action done—the moral force of impersonation. The heroic act conceived and executed is one's own. The ungenerous part played is vividly seen and detested by all. The gentleness and willingness of spirit that it requires to take the disagreeable part stamp the quality of the feeling about it. The gallery in a theater applauds the virtuous sentiment. How much more might the same gallery do, if in childhood, in school days, it had had frequent chance dramatically to *be* the hero or the faithful one!

A little scene comes to my mind, which I hesitate to portray, lest I should not convey the wonderful child-purity that was in it. Yet it so illustrates what I mean that I must try. It was on a Sunday. Some very little children were playing the story of the life of Christ. The story had been told them with especial thought of them. Some were very turbulent little boys. All were deeply absorbed. They separated into the different characters they chose, the others being the listening multitudes. There was nothing present but the most intense participation in the thought. The words that they spoke were their own impromptu interpretation of what Christ had said as he moved from scene to scene; and when one hesitated for his word, another leaned over and suggested it to him. When the leader in the play

finished the story in few words, the spirit of Christ was surely in the children.

For the drama that children should see, what can we say? My theme has been that their doing the dramatic is far more important in their early years than their seeing it. But there seems also to be vast opportunity for teaching them through action portrayed for them. What so powerful as vivid impressions created by the drama? When we apply our test here, what shall stand? Where shall we find the dramatic food we wish to feed to young minds? When we have had the rare chance of taking them to see Jefferson in his plays, and the too rare chance of letting them see some of Shakespeare's plays, what shall we do more? Almost nothing is suited to them. Tragedies do not come within their comprehension; as for current comedies, Heaven forbid that they should! Light operas are heavy with vulgarity and dulness. Shall we take them to see the promiscuous plays as they are played — the plays that parody life and consider no joke successful without an innuendo? Not safely, if we would not hopelessly distort their vision before they can make their own calculations.

Pity the drama, that, with all of its great possibilities and realities, when we speak of it, we should conjure up such visions as the usual play! Pity humanity, that the drama should lay the responsibility of such upon its shoulders!

Would it not be a boon if some theater should now and then ignore what is thought to be public taste, and occasionally serve us confections we could give as treats to our children, not mixed with poisons through and through; if, for example, a point should be made of having on Saturdays plays that were chosen with school children in view? Or could not the school forces in Chicago set on foot a series of dramatic entertainments which should be profitable to the children of the city?

If the schools could enter into the field, giving the children a fine sense of the dramatic, how long would it take our so-called public taste to change? Not more than one generation! Speed the day!

ANITA McCORMICK BLAINE.

FOR IMMEDIATE PUBLICATION

# *The Teaching of Literature in the Elementary School*

By PORTER LANDER MAC CLINTOCK

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# The Elementary School Teacher

EDITED BY

The Faculty of the University of Chicago School of Education

The material in this number was arranged for and edited by Martha Fleming, Associate Professor of the Teaching of Speech, Oral Reading, and Dramatic Art

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**S**ome of the  
**M**inor **I**mmoralities  
...of the **C**obacco **H**abit

By MATTHEW WOODS, M.D.  
Member of the American Medical Association.

Man muss etwas sein um etwas zu machen.

—GOETHE



The Phisition waigheth the nature of a man's  
bodie, and things helpful or hurtefull unto it.

—SIR PHILIP SIDNEY



Omne animi vitium tanto conspectius in se  
Crimen habet, quanto major qui peccat habetur.

—JUVENAL





## .... FOREWORD

This paper is the result of an invitation from the Board of Directors of the Philadelphia Alumni Society of the Medical Department of the University of Pennsylvania, in which Dr. Woods was asked to address the society on the subject of tobacco. The previous gatherings had been denominated "Smokers," to which title Dr. Woods naturally objected, feeling that not only the thing, but even the name, compromised the dignity of the profession. His acceptance of the invitation, as will be seen by this paper, was intended to bring before the association and to elicit discussion upon an indulgence which he, in common with others, considered derogatory to the intelligence of professional people as leaders of hygienic thought. The article has already brought forth good fruit among thinking medical men, and it is now published at the request of a number of friends for the benefit of the profession at large.—  
DE FORREST WILLARD.



# Some of the Minor Immoralities of the Tobacco Habit

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By MATTHEW WOODS, M.D.

Member of the American Medical Association.

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WITH A FOREWORD BY DE FORREST WILLARD, M.D.

Professor of Clinical Surgery

Medical Department University of Pennsylvania.

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Read at the New England Supper given by the Philadelphia Society  
of the Alumni of the Medical Department of the  
University of Pennsylvania.

Reprinted from the  
Journal of the  
American Medical Association.



## SOME OF THE MINOR IMMORALITIES OF THE TOBACCO HABIT.

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When first aroused by feelings akin to indignation by the announcement that this society was about to give a "smoker," it was not because I loved less the brethren chiefly instrumental in making the compromising spectacle possible, but because I loved my profession and alma mater more.

I had been taught, and still believe, that medicine is a sacred calling, that it combines in itself the excellencies of all professions, just as the greater contains the less; that the physician is, or ought to be, a man set apart, devoted to the betterment, not the destructive pleasures or obliteration of the higher interests of humanity, for the broad study of medicine, not to be confined within the narrow limits of therapeutics, considers man morally as well as physically and includes within its sphere the issues of life and death.

As law concerns itself with his constitutional and other rights, theology with his relation to God—or if you prefer it, good—and his fellow-man, so medicine has to do not only with these, but also with the health and indirectly the morals of the community, so inseparably associated with a sound body that often had morals to the physician simply means had health.

With this conception of the duties that belong to our vocation, this consuetudinally implied necessity on our part—transmitted perhaps from Hebrew and Greek priest-physicians not only to avoid evil, but its appearance, this positive duty devolving upon us to separate ourselves from, and condemn everything causing, either moral or physical deterioration, you may imagine the sorrow that possessed many

of the alumni of our common foster mother when they realized that, on the contrary, this association called by her name had gone over to the Philistines, that this division of her sons, of all men, after the manner of the profane world, had actually decided to give a "Smoker!" had deliberately and officially announced its purpose to throw the weight of its great example in favor of an indulgence condemned by almost every prudent father, by almost every mother and wife, by all who have been its victims, by nearly all who have not and by many still under its thrall.

That a collective body of esteemed men should decide to stamp with the approval of a sanitary and presumably sagacious society—recognized custodians of the public health—a custom opposed to health and that has become the bane of domestic and public ethics as well as esthetics, a menace to higher education, a concomitant of nearly every modern error, an enemy of moral reform, a cause of mental decay, a habit, as many homes can testify, often causing the obliteration of that faculty that enables man to recognize the rights of others; that we as an association of physicians should have deliberately decided to feed with the bread of encouragement this procreator of hydra-headed disease, this habit which, according to the opinion of many educational and medical authorities, is the worst curse of modern civilization, is indeed one of those anomalies of conduct calculated to make the judicious grieve.

It is because of a belief in the not always recognized or admitted power of the habit for varied evil that we have been persuaded, mostly by conviction, but also by the compliment of your esteemed invitation to address you to-night on some of the minor immoralities connected with its use.

We are not discussing the rights of the individual, for, much as we regret friends somewhat dead in narcotic trespasses and soporific aims, we presume not to limit the liberty of any man; our protest is with an

association, as if there was no other way of blowing the spark of good-fellowship into a flame, officially deciding to do what is not only inconsistent and unseemly, but morally wrong.

After the manner of the schoolmen—those curious old divines of the middle age who occupied so many otherwise monotonous hours in discussing the niceties of abstract speculation—let us inquire for a moment what is morality and what is implied by vice, its reverse?

It is only necessary to consult a dictionary to learn that "morality implies the quality of an intention, a character, an action, a principle or a sentiment when tried by the standard of right;" "The practice of the moral and social duties, or the duties of men in their social relations;" that in theology, "morality has reference to man's duty toward himself, his fellow-men and God," and that "vice" is defined variously as "something that mars, a blemish, an unworthy or undesirable habit," and "as the habitual gratification of a degrading appetite." You will see at a glance, therefore, that tried by these simple dictionary definitions, even the moderate use of tobacco is not only an immorality but a vice, not only thus ethically but esthetically. Try it again by Pope's familiar lines:

Vice is a monster of such frightful mien  
As to be hated needs but to be seen.

And can you conceive of anything more monstrous and unprofessional than a room full of doctors in an atmosphere of poisonous vapor, their congested lips puckered around a cigar or pipe-stem, their features unbecomingly relaxed into somnolent ecstasy as they suck narcotic vapor from a weed? Certainly not a picture that angels delight to look upon.

Yet seen too oft, familiar with its face,  
We (and surely also the angels) first abhor, then  
pity, then embrace.

So much for the seductive omnipotence of vice.

moral sense"; that "student-smokers are deficient in scholarship"; that "more young men break down in body and mind and go astray as a result of smoking than of drinking"; that by "indulgence in the solacement of this seduction the power of achievement is weakened and men handicap themselves in the struggle where usually only the fittest survive"; that "tobacco soothes the excited nerves to render them ultimately more irritable"; that it "produces debility in self-restraint and weakens the power of the will"; that "it impairs physical vigor, perverts the taste, diminishes mental capacity, corrupts the moral sense and stimulates the animal nature"; that "it causes among students inferior scholarship and takes away the sense of shame in failure"; that "if a census could be taken of all the young men who smoke, it would surprise and ought to distress our American people, for it has to do with social, moral and political degeneracy"; that "the tobacco habit gains ground at the expense of emotional refinement and spiritual force," as witness Spain, Italy, Persia, Turkey, Syria, Mexico, Egypt and all the retrograde countries where even the women are its prey.<sup>1</sup>

It was a recognition of this that caused Fourier to exclaim in one of those prophetic, though terse sentences peculiar to him: "The nation that smokes perishes." This which seems such an exaggeration will bear inspection, for it needs no lighting of the casuistic candle to see that producing artificial tranquillity by a drug—whether it be opium, cocaine, hashish, chloral or tobacco—in the place of growth-urging discontent, is an offence against our better nature, weakening that power of progressive achievement that ought to characterize nations and men.

Significant, too, is the fact that unlike other lethal products, tobacco almost alone has no medical properties entitling it to an honored place in the dispensatory. It is not used as a remedy for any disease;

<sup>1</sup> See "The Tobacco Problem," by Meta Lander (Margaret Woods Lawrence). Boston: Lee & Shepherd.



there are even no modifications of it employed in the treatment of the sick; it does not destroy germs or keep off contagion as certain conjecturally smokeoured brethren seem to imagine. Chewing or smoking it does not diminish the danger when inhaling poisonous dust or vapor; it does not "prevent obesity," "aid digestion" or "relieve asthma," as its victims sometimes claim. On the contrary, it has been—not only because of its uselessness but its danger—ignominiously expelled from the pharmacopeia of every civilized land, and yet, we *physicians*, knowing this and more, come together for the purpose of putting ourselves under its control, call our gatherings by its name, use it with as much tolerance as if it were a panacea for every ill, giving the sanction of our example, *instar omnium*, to its general use, thus casting our influence on the side of evil by publicly honoring this ubiquitous wrong.

Is not this an immorality?

The demoralizing effect of this omnipotent evil enters every avenue of life. The laboring man and his family have no worse enemy than tobacco. "It often leads to drink," says Dr. Chalmers, "and drink leads to the devil." Returning from the work of the day with a pittance, about sufficient for bread, larder empty, children half clad, wife worn out with the overwhelming perplexities of the day, the home and its misery presenting a spectacle that appeals to his better nature, and for a time "wrapped in the worldly creed of prudence," he is under the influence of that discontent that would soon effect a betterment of his estate. He is a teetotaler, perhaps, with scruples yet against beer, but there on his mantel, void of ornament, lies a pipe black with the stains of long usage, and soon under the power of its discontent-dispelling influence, what cares he for the misery of his condition, the cough of his pallid wife, the helpless cry of half-fed children, the tawdry emptiness of spare apartments, for with a garrulous newspaper in his hand and a pipe in his mouth,

is he not translated into the listless paradise of self-complacent minds where care does not enter; and "the slavery holds him within this sepulchre of ambition," and will not let him go until the grave closes over him, a tobacco-saturated victim of self-indulgence, his orphaned children too often a care on the State?

Is not this an immorality? Would it not be better, more manly, instead of thus "sicklyng o'er the native hue of resolution with the pale cast" of self-delusive content, to oppose and conquer the ills we have rather than resort to the reconciliation of a drug that moralists tell us "makes man selfish, unmannerly and sometimes worse," that permits him to carry unseemly odors into any company, a sick wife's or a sick child's, and show himself callous to the requests of others, and that would allow otherwise gentlemen "to fill the atmosphere of the continent with a perpetual stench," but for the self-defensive prohibitions found *necessary* to be placarded in places of public resort?

"The drunkard does not compel you to drink, the opium-eater to eat opium, but the smoker makes you smoke, nay more, visibly inhale the very vapor just ejected from his own mouth." Is not this a minor immorality to be regretted and concealed—since it seems it can not be abandoned—at least practiced alone in the middle of a ten-acre lot, rather than as in these unseemly "smokers," *ater noctes*, unblushingly vaunted and exposed.

Again, Coleridge's axiom that "every educated man ought to know the best things," like Matthew Arnold's on the same subject, has almost become one of the pedantries of pedagogics.

If this applies to the ordinary gentleman, it does so with double force to the physician, who needs to be a man of varied endowments, requiring a wide extent of knowledge for the proper practice of his profession; associating with the most polished people of the community, he certainly ought to be acquainted with "the best things."

"We often can not do our entire duty," says Bagehot, "because of unpopularity," and what, we may ask, in a learned profession, causee unpopularity more than the frivolous oetentation of narrow endowmente? Yet how can that man, however limited his horizon, with perhaps nothing quick about him hut his temper, feel so dissatisfied with himself ae to cause the realization of Coleridge's diotum, who carries in hie pocket a drug that will produce inflation and content when he ought to be miserable and ashamed? He may not be living up even to the necessarily limited opportunities of his own profession. He may know nothing of "the hest things," the great works, unconscious of the soul, the mighty have projected into their achievements; know nothing of Angelico's heatifio calm and Botticeli's faith—"suhdued sabhatic joy"—nothing of Cellini's daring and Michael Angelo'e depth, nothing of the subtlety of Da Vinci, the opulence of Ruhene, the splendor of Titian and Tintoretto, the redolent revelations of Claud, the realme of glory suggested by Mozart and Bach, nothing of the great dramatiets, thinkere, poets, "the men whose worde make rich the thought of the world," nothing of the literary masters, "the still air of delightful studiee," nothing of Blake's Joh or Darwin's profoundly reverent "Origin" and "Descent," nothing of Fauet, of the *Gespräche*, *Principia*, the *Eclogues*, "Manfred," nothing of the self-effacement of an à Kempis, the mysterious moral ohliquity of a Villon, the calm epicureanism, worldlore, sensual pretenee of an Omar Khayyám, the fascination of a Phidias, the profound variety of Luther, the mysticism of Dürer, introspection of St. Augustne, *De Civitati Dei*, the self-effacement, heroism divine zeal of a Spinoza, the books of nature, inspiration and achievement equally closed to many, because that with a self-complacent cigar in their mouthe, a tawdry newspaper in their hands, they are content to be unacquainted with the hest things, content to leave the mighty maeters' mysteries, while they float the prim-

rose way of dalliance on the vapor of a weed. Is not this an immorality?

Are there not men of good purpose in the profession, confined within the narrow limits of a mere specialty world, excluded from the essential delights of a more comprehensive life, who do not know a language but their vernacular, and, like the Mesquites of Homer, "know that wrong," who are utterly unacquainted with the best things in those universal tongues, painting and music, familiar with but little in the history of their own compassionate art, whose mere treadmill existence is so full of puerilities and self-noise that there is room for nothing else, who do not even perceive, as Professor Gross once said, that "the doctor who knows nothing but medicine does not know that?" Like Bottom, the weaver, satisfied with the "tongs and bones" when they might have celestial symphonies, the music of the spheres, the great "well of Truth" from which they draw their facts a mere harrel, and sometimes empty, and yet they are content! or if there is an occasional realization of deficiency, instead of permitting discontent to inspire repair, take a smoke or a hite from a mass of talismanic material they carry in their pockets—coerce the reward, omit the preliminary work—and presto! they are "Sir Oracle, and when they ope' their mouths let no dog bark."

Is not this a minor immorality, especially on the part of the younger men, presumably self-reliant and strong, yet instead sometimes tohacco voluptuaries at 30, so regardless of the fitness of things, we have almost become familiar with the sight, as to ride through the streets with cigars in their mouths and enter the rooms of the sick reeking with the fetid fumes, stultifying professional propriety? Ears in consequence often unattuned to those spiritual whisperings from the Golden Age, that make mere living a delight and that, as Hesoid says, even in the streets "haunt and bless the unsophisticated sons of men," for the pageantry of the clouds, procession of the stars, clouds of languor-engendering smoke.

No proper seeking after the beautiful in the *tobacco-contented life*, although there may be admiration for beauty in some of its baser aspects; the ennobling delight in lovely things obliterated or never developed, because of self-satisfied saturation in the deadening pleasures of this indecorous device.

"The trace of dawning God," especially in young men, not only "in the face," as the poet says, but in the life, as you may observe, expunged by this sensual habit and its concomitant evils—look into the features of the next young fellow you meet with a pipe between his teeth and behold verification—often the more exalted joy unknown, blotted out, effaced, by this extraneous placement tediously extracted from a weed.

"It changes thought into reverie," says Victor Hugo. "It heata the nation," says that prince of observers, Balzac.

Again, is it not acquiescence in evil, therefore an immorality, to aid by concerted professional action, or alone, a *traffic* that makes morally obtuse the people who engage in it, and that constantly and persistently uses obscenity for the popularization of its wares, whose most powerful firms, as a matter of mere uncondemned routine, draw attention to their products by pictures intended to pollute and are only prevented by lack of ability from filling homes with indecency, the public imagination with suggestions of vice? Are we justified in adding thus to the power and ill-gotten wealth of those great tobacco houses, the vile people who mock morality, scorn modesty, who never hesitate to corrupt youth merely to effect a paltry sale, and are base enough to pictorially employ the fact of certain Cypriana taking to tobacco, as a reason why it should be used by our sisters and wives?

The men chiefly benefited by "amokera" and smoking are the same who, with few exceptions, distribute libidinous pictures as prizes and represent sensual pleasure as the greatest good.

Is it not an inconsistency for us *physicians*, teach-

ers of sanitation, protectors of public health, interested *volens volens* in the spiritual uplifting of our fellows, members of a responsible, yet joyous profession, though "as full of labor as a wise man's art," is it not an immorality for *us* to give the sanction of our conduct to the use of this obtunder of moral discrimination, that, to repeat again familiar facts, weakens the memory, vitiates the appetite, produces vertigo, enfeebles the action of the heart, depresses vitality, leads to intemperance, arrests development, causes insanity, amaurosis, deafness, laryngitis and cancer of the lip, and makes men content with conditions needing correction and reform?

These charges, suggestive for discussion, if you please, can not be laid at the door even of the "giant evil," alcohol, for with all our knowledge of the wrongs of drink, we can not but admit that it is the excessive use, the abuse of the fluid "that makes glad the heart of man," that has caused so much injustice and distress, but with Raleigh's discovery, even its moderate use often produces the indifference and pseudo-content that makes possible many of the evils we regret. The old intellectual masters "who still rule our spirits from their urns," the great works in every department of exalted endeavor, the mighty things of the past—the pyramids, decalogue, the psalms, prophets, Homer, Athens, Laocoon, Venus de Milo, Apollo, Phidias, Scopas, the Coliseum, the Forum, Pantheon, La Nile, the Siphyls, Pieta, Sistine Madonna, the Taj, the sublime creations that perennially inspire intellect and heart were done mostly by people who drank—we but state a fact—before the pipe prevented the ultimate development of the renaissance, but the frantically hoisted progress of this tobacco age, when master and man, artist and artisan are equally its victims, has to do chiefly with the arts that produce mere physical comfort and ease, and but little with the great things that perennially appeal to the soul.

We do not mean to imply that genius is made impossible by tobacco, that it prevents all moral devel-

opment, or that the prominent people of modern times have avoided its wiles, for to their loss they have not, but we do claim that with our enormously increased facilities for the inculcation of sound principles and learning (in the past twenty years \$200,000,000 having been given in private gifts alone for higher education), in these *nicotin* days when grave professors with their "superfluity of malodorous naughtiness" despairing over soporific lectures, endeavor to gain even an ephemeral interest by seducing students to "Smokers" in their tobacco-poisoned rooms, converting as it would seem, every opportunity of college life into an excuse for the immolation of their independence to their Grobian deity—in these *nicotin* days we repeat, with their facilities for the acquirement of sound principles and learning, it is a significant fact that we produce so few men of supreme intellect, that so many of our big public places are controlled by incapable people, and that our public buildings, even our venerable public buildings, often in their most admired places, too, as if like Sir Toby Belch there was "no respect of place, person nor time" in us, are so defiled as a consequence of the pernicious habit that we have become a byword among the nations.

Nor do we mean to assert that worth is obliterated by tobacco, that its use always implies minds resigned to the seductions of sense, that getting under its influence secures entrance into the pornerastio paradise of the sexual voluptuary, as the obscene advertisements of tobacco vendors aim to indicate; this may and evidently does apply to youth, and is one of the ways by which it leads to their moral ruin. The sexual precociousness and depravity of boys and young men addicted to tobacco is familiar to you, and the vile pictures by which tobacco dealers foist their wares on the public show that they at least recognize the kinsbip of the two vices, yet one of the perplexities encountered in opposing the tobacco habit is that so many otherwise good people remain its devotees—

Pantagruel took Panurge for his favorite—acquiring the habit usually during the thoughtlessness, viciousness, precociousness, exuberance or rebelliousness of adolescence, notwithstanding resolves and regrets, it clings like a horrible Old Man of the Sea, to the end. It disfigures and degrades youth and makes senility, that needs so much to be attractively neat and clean, malodorous and repellent.

Do not either make the other mistake of quoting in support of the harmlessness of tobacco certain distinguished persons addicted to its use, living long and doing well, although surely not as well as if unhand. There is a temptation to this sort of reasoning, especially on the part of people desiring justification for faults they either can not or will not overcome. Coleridge's and De Quincey's bondage to opium, Hirst's and Verlaine's to absinthe, Rossetti's and Naphey's to chloral, Burns' and Poe's to alcohol, notwithstanding the productive power of the men, do not imply that their habits were harmless and justify their adoption by others. As well might we urge that epilepsy was "harmless" because Cæsar and Charlemagne, Mohammed, Napoleon and Flaubert were epileptics, or that scrofula "augments the power of judgment" because Æsop, Johnson and Pope were scrofulous, or that consumption "quicken the imagination" because Keats, Clough, David Gray, Lanier and Stevenson were consumptives, or that neurasthenia "draws wisdom from the lips of philosophers and shuts up the mouths of fools," because Spinoza, Kant and Herbert Spencer were never well, or that insanity was an advantage because Antoine Wiertz, William Cowper, Nathanael Lee and William Blake were insane, or that sacerdotal mutilation was a benefit because Narsea and Origen were thus mutilous. There are minds that nothing can keep from rising above the shallows, but this in spite, not in praise of, restraining influences, yet this is no excuse for their adoption by us physicians, who because of the responsibility of our calling ought to stem the tide engendered by the



will-eugulping weed rather than drift indolently upon its bosom, for we may be assured, to use the words of the Autoocrat of the Breakfast Table, that "the atain of the reverie-hreeding narcotic strikes deeper than we tbink;" and the greatest too, sometimes suffers most, as witness Carlyle, Tennyson and the poet-laureate of the Univerae, Kipling, for who that is familiar with the destructive work of this poison, upon nerve and brain, but that knows that it often mars and enfeebles the life and work of even its most exalted victims.

The vulgarity and licentiousness of the press, with its mercenary pandering to vice, oorrupting as it does that very fountain of national strength, the home; the lubricity, the demoralizing baseness of the degraded drama, disfigurement of boardings by the cigarette-soaked indecencies of the variety stage, making it difficult for our children to walk the streets without contamination, the growing fondneaa for certain social funotiona with their flimsy vaudeville adornments, the mookery of and attempted obliteration of peraonal puritanism, the crass things done by tobacco-biased young people, degradation of seats of learning by the iutroduction of amoking-rooms, those hotbeds of vice and agnosticiam, by ballet dancing and brainlesa burlesque—imbecility and irreverence under the auapices of fashio--defilement of public buildings by foul receptaclea provided for a people so base that it is necessary to ask them to please not spit on the floor, the negro minstrel methods of some of our churches, the effeminacy of religious periodicals with their venal advocacy of successful quackery and fraud, the prevalence of the gambling mania among women, leveling all ranks, waating energy, dissipating time so much needed in more ennobling ways, mediaval grotesqueries, euchre and wine parties for the apiritual and physical benefit of the outcast and siok, made so by gambling and drink! what, unless completely engrossed in other things, could induce thoughtful men to ailently submit to these, but that indiscriminating drowsiness of conscience—"deny-

ing nothing, doubting everything"—so frequently induced by tobacco?

Thus our limit is attained without our having suggested but a few of the more elusive immoralities of this least decorous of "the pleasant vices of which the just gods make instruments to scourge us." Others, likely more convincing, will occur to each, as it is the physician's function to detect the beginning of evil. Because of such neglect—it is too late when ignorantly acquired indulgences become fixed habits—there are but few families without at least one member maimed in some of his faculties, neglecting some of his duties, violating some canon of social or domestic ethics because of the seductions of this alluring tempter, so that content, evidently designed by nature as a reward for successful labor, is coerced without labor by the hypnotism of a drug that makes men "lovers of pleasure rather than lovers of the best things."

1307 South Broad Street.





into our hearts that most excellent gift of love, without which whosoever liveth is counted dead before Thee."

7. CALLED TO BE SELF-SACRIFICING. We here enter upon the most solemn aspect of our calling: few of us know what self-sacrifice really means, or grasp the standard of Jesus Christ. You remember how in Luke 14-25 we read that "there went great multitudes with Him;" and is it not even so to-day? Let us then solemnly and prayerfully approach the three-fold test which Christ enforced upon them as an indispensable condition of discipleship.

- (a) If any man come to Me and hate not his father and mother . . . you and his own life also, *he cannot be my disciple.* Christ or man?  
 (b) Whosoever doth not bear his cross . . . *cannot be my disciple.* Christ or ease?  
 (c) Whosoever . . . forsaketh not all that he hath . . . *cannot be my disciple.* Christ or self?

The sentences are clear and explicit: comment can add nothing to them: they are a call to self-sacrifice, to the self-sacrifice of a Paul, a Raymond Lull, a Luther, a Xavier, a Marlyn, a Livingstone: a call to the believers wondrous privilege of "filling up that which is lacking in the sufferings of Christ." In the words of Miss A. E. Hamilton,

The spirit of self-sacrifice,  
 Stays not to count the price:  
 Christ did not of His mere abundance cast  
 Into the empty treasury of man's store;  
 The First and Last  
 Gave until even He could give no more.  
 His very living,  
 Such was Christ's giving."

Thus then are we called. Starting with a conscience and unmistakable re-creation, we are to advance step by step in holiness, obedience, and strength of conviction: trusting our loving Father implicitly, and at the same time fired by such a passion for men that we shall count nothing too precious to render up for their salvation through Him "who called us out of darkness into His marvellous light. . . whom not having seen we love, in whom, though now we see Him not, yet believing we rejoice with joy unspeakable and full of glory."

## From other Sources.

### Gambling.

#### WHAT IT LEADS TO.

I.—Debt, Difficulty, and Death.

A TERRIBLY pathetic story has been told recently of the suicide of a gambler. At Scarforth, near Liverpool, the body of a man was found at a low tide on the shore. In his pocket there were papers referring to betting transactions, and it was found that he was a compositor, thirty-five years of age, living in Liverpool. Before committing suicide he had written a letter to his wife, in which he said, "I have come to the conclusion that it is better for me to live no longer, lest I might bring some disgrace upon you. A fortnight ago I borrowed £1 which I promised to pay back to-day, but I have not kept my word. And what is worse, I told a lie when I borrowed it. I said it was

to pay my brother's debt, whereas it was all through betting. The latter has become an infamiation to me so that I cannot resist it. To-day I went to try and win something, instead of that, I lost all I had. Do please try to induce the children never to follow in their father's footsteps. You may think this is a cowardly way of getting out of my difficulties, but it is the only one I can see. I hope you will forgive me for all the misery and disgrace I have brought upon you." This letter shows what gambling leads to. First, to financial embarrassments, then to debt, then to lying, and very often to a cowardly and miserable suicide. No class is more largely affected by this vice than young men. It is to them therefore that we appeal for practical and enthusiastic support of the new crusade against the crowning curse of the age.

#### II.—Poverty and Suicide.

A black felt hat and several articles of clothing were discovered on a recent Sunday afternoon on the banks of the Thames, near Isleworth, together with the following letter, written in pencil:—"Good-bye to friends and enemies. I have come to the end of my journey at last, and life has no further charms for me. Before I go let me give one word of warning especially to young men. Avoid lotting and the race-course as you would avoid poison. Four years ago I was a rich man, possessed of something like £20,000 from one source alone. My fortune reverted to me suddenly, and I lost my head over so much gold, and immediately launched into a fast life. The company of bad men was my delight almost as soon as I set foot in London, coming straight from the peaceful village of Upwoy, in Dorsetshire, where I had resided for years amid good surroundings. My gay companions quickly introduced me to the gambling-table and the turf. Intoxicated with pleasure, I did not consider for one moment whither they were leading me. I attended every race meeting. There are thousands of low, cunning men frequenting the race course, who live upon the stupidity of men like myself. The race-course is a veritable hell upon earth, and betting is England's curse and will ruin her in the end. I am about to do as scores of others in their desperation have done before me. Poverty and starvation have taken the place of affluence and comfort. My friends have forsaken me and life is no longer worth living."

#### A Few Plain Reasons why you should not Bet or Play for Money.

BY THE REV. JOHN GREEN, M.A.

1.—Because it creates an *unhealthy state of mind*. It unfit the mind for the sober, necessary duties of daily life; still more for any useful work for the benefit of others. This is too evident to need any proof.

2.—Because it is a *mischievous example*. Even if you did not do much harm, others, led on by your example, may be drawn into serious difficulties, the consequences of which you would sincerely regret.

3.—Because it is *essentially selfish*. You hope to gain the money of another person, but you do not propose to give him anything in return, and you do not concern yourself what the consequences may be to him.

4.—And this is *intensely mean*. As generosity is noble and admirable, so selfishness is mean and contemptible.

5.—Because *it is dishonest*. You have *no right* to take that which belongs to another person, except either as a free gift, or in exchange for something or some service or benefit conferred. If you win money it is either by superior luck or by superior cleverness, or craft, or cunning. By doing this, you put yourself on a level with a common thief or pickpocket.

6.—Because *you must give an account to your God* of the use which you have made of your money. *It is not your own*. It is only given to you in trust, to be employed for your own benefit, and for the good of others as far as you have opportunity.

7.—Because betting and gambling have led many persons into (1) debt and difficulty; (2) fraud and crime; (3) disgrace and ruin; (4) in many instances into the awful crime of *suicide*.

Once begin, *even on a small scale*, and like many more, you can never tell how far you may be led on; therefore

#### Avoid the First Beginning.

IRISH YOUNG MANHOOD.

### NOTES FROM THE GENERAL SECRETARY.

THESE will be, this month, commendably brief.

From letters recently received from home, it is evident that many of our friends there are far more deeply interested in and concerned about God's dual visitation of famine and pestilence upon India, than many of us here in reality are. Famine in this, as in other things, breeds contempt: may we not however harden our hearts against the suffering poor even if we are indifferent to our own personal danger.

Here are one or two extracts from a letter received but a few days ago from our friend Miss Richardson: they speak loudly of the *need* and thank God they speak as loudly of implicit trust in Him, who has promised to supply *all* our needs.

"The Missionaries placed where famine prevails need both our prayers and financial help. Many are being led to trust God as never before, and to receive in dependence upon Him for support, *all* the little starving ones whom He brings to their doors. Some are well backed up by their Missionary Societies: others have to look past all human organisation to the Lord God. Not all have this confidence of faith in the Living God and such are obliged, with aching hearts, to send away those whom they have no means of caring for."

*Many are being led to trust God as never before*. Surely in these pregnant words we may see some glimmering of one of God's wise and loving purposes in the present dearth of bread. For how better could His kingdom be advanced upon the earth than by the birth in the hearts of His ambassadors—even though it be through sheer necessity and stress of circumstance—of a new, deep, life of faith and trust in Him for whose glory they live. Still is it true that man's extremity is God's opportunity.

"Last Wednesday morning," Miss Richardson continues, "I was at Chunar near Benares, and drove out with Miss P., who has just opened a home for young women, to visit the Government Poor House. . . . The first object that arrested our attention was the corpse of a man who had died of starvation under a tree. A couple of men were tying a rope around his legs and under his arms, after which they slung him upon a pole which they carried on their shoulders, and so took him off as if he had been a dead dog or sheep" (and yet for him Christ died!)

"There were not many at the poor house, and the people looked somewhat cleaner than is usual in such places. We

spoke to a pretty girl about 15 years of age and learnt that she was a widow and orphan with no one in the world. She pleaded with tears to be allowed to come away with us. She evidently longed for sympathy and protection. We were powerless: we could only promise to try and get permission from Government to remove her. Miss P.—is applying to the Collector for her, and unless he grants permission to take her out immediately, humanly speaking her fate is sealed and her ruin inevitable. Her earnest pleading face haunts me, and there are hundreds if not thousands, of such in a similarly helpless condition to-day. These are the ones Pandita Ramabai and I are specially seeking to save."

And so the weary record goes on: a veritable tale of woe; and yet not all of woe, for there is revealed in every line of it how mighty is the love of God when shed abroad in a poor mortal's heart by the Holy Ghost. Miss Richardson does not ask for help: but men, women, and children, made in the image of God, are dying of starvation, while we have enough and to spare. Need anything more be said! Our friend's address is c/o Rev. J. M. Garrison, Bhusawal.

*Sowing and Reaping* was the title of Dr. Marrett's very straight talk to our young men on Purity the other day.

There was a good audience, but a larger was expected, and those fellows who abstained from being present, lost much good advice and missed some valuable information. The speaker spoke indignantly of those who, because of the delicacy of the subject, would for ever keep young men in ignorance of the awful dangers of incontinency, and related how at a meeting convened to consider the subject by a body of ministers and Christian laymen and at which he was present, after half-an-hour's discussion, he with every other young man present was ruthlessly turned out of the building! An equivalent to this would be to ask all the unconverted to leave the Church when the Gospel is being preached! But during that brief period of thirty minutes, the Doctor said he heard sufficient to be an unspeakable blessing to him during all his college days.

The fact is that this is not a case where ignorance is bliss: nay, here, ignorance is likelier to be a curse, and those parents and teachers of the young who studiously banish the subject of "Purity" from their words of counsel and exhortation may just be withholding the one set of facts which would most thankfully be received and most powerfully utilised in the crises of their sons or pupils' lives.

We are certainly very deeply indebted to Dr. Marrett for his frank, yet delicate address, and we shall live in hope that when the present stress of professional work is over, he may be able to complete his message to us on this so important subject.

There are still one or two vacant chairs in our Sunday Morning Young Men's Bible Class—but only one or two. We are deeply thankful to God for these morning meetings around the Word, and for the marked increase of interest which has been developed in the same since the beginning of the year. We are nearly all young men in years who thus meet together, and we are absolutely all young in heart, and consequently there is a freedom and spontaneity of conversation which makes the hour seem all too short. One of the great secrets of such a class is a widespread exchange of opinion among its members. A leader who takes all the time will soon find his audience to be somewhat of a vanishing quantity.

Now we are anxious to have even larger and more interesting gatherings, and if this paragraph should meet the eye of any young fellow who is not otherwise engaged (I don't mean cycling or swimming!) between 7-30 and 8-30 on Sunday mornings, let him join us in the parlour and he may learn there how to cleanse his way through life, by taking heed thereto according to God's Word.

# The Independent

Robert Spect  
580 Newark Ave  
New York  
30 Apr 90

Entered at the Post Office at New York as Second-Class Mail Matter.

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOLUME XLVII.

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## AN ANGEL WITH A BOOM.

(IN THE HOUSE BEAUTIFUL.)

A DUTCH PICTURE.

BY JOHN JAMES PIATT.

ASLEEP, I had a dream:  
Awoke, as it did seem,  
While the gold-breathing dawn  
Lit dewy lanes and lewn  
Without, and on my well,  
Within, rose-light did fall;—  
I saw there in my room  
An Angel with a Broom.  
Careful, from side to side,  
Her gentle task eke plied;  
Motes, risen as slant rays streamered,  
A mist of cherubs seemed;  
These, like a halo, wore  
That Sweeper of my floor.  
Then I awoke, in sooth,  
To know the happy truth  
How Love, with holy Duty,  
Gives use its heavenly beauty.  
I saw within my room  
An Angel with a Broom:  
"Pray, what is it you do?"  
"I keep this House for you."

CINCINNATI, O.

## THE BLACKBIRDS IN THE BEECHWOOD.

BY J. RUSSELL TAYLOR.

LAST spring I wandered here by chance;  
The air stood in a silent trance  
About these gray green Gothic turrets,  
Ruinous towers of lost romance.  
I well remember how I stood  
In that unshaded solitude,  
And heard the din of many blackbirds  
Clamor adown the echoing wood;  
As if, returned from foreign wars,  
Forgotten peace should heal their scars  
With twang of mildewed silver lute-strings,  
Jangle of dusty old cracked guitars.

I watched them whirl as small as bees,  
Like strange, dark leaves blown on the breeze,  
Then wheel and settle like weird blossoms  
Budding black in the skeleton trees.  
For weeks those rusty blackwings flew  
Athwart my dreams; I heard anew  
Their tuneless music in the midnight  
Striving to utter a love-note true.

The memory was but sweet pain,  
Now that the woods were here again,  
And all the ground was bright with beech leaves,  
Whispering under an autumn rain;  
And, unkle-deep in rustling gold,  
I stood and shivered with the cold  
Midway of those deserted towers,  
Hoary hulks that were haunted of old.  
Then suddenly I saw o'erhead  
The birds that I had thought long fled,  
A sliding cluster of black crosses  
Glimmering into a glimpse of red.

Far down a dreamy-dusked street;  
The twilight rain dropped slow; half-guessed,  
Half-seen, they passed, and left the beechwood  
Gathering gloom, and tears in my breast.

COLUMBUS, O.

## UNHEARD CRITICISM.

BY ETHELWYN WETHERALD.

I TALKED with you to-day, all three—  
Two of you lurked unseen—  
Yourself, the boy you used to be,  
And the man you might have been.  
You said that hopes to dead leaves turned,  
That love was but a gleam,  
Ambition soon to ashes burned,  
Joy was a fleeting dream.  
You never knew that silently  
They smiled at you unseen—  
The ardent boy you used to be,  
And the man you might have been.

ONTARIO, CANADA.

## THE SUNDAY QUESTION.

### SCRIPTURAL AUTHORITY FOR THE DAY.

The Sunday of the Blue Laws.

### THE PURITAN OBSERVANCE IN COLONIAL TIMES.

The Sabbath of the Orthodox Jews.

### CONTINENTAL SUNDAY.

Sunday Mails and Trains.

### SHALL THE SALOON BE OPENED?

### ARTICLES ON VARIOUS PHASES OF THE SUNDAY QUESTION BY

SENATOR WM. P. FRYE,

JAMES CARDINAL GIBBONS,

TALBOT W. CHAMBERS, D.D.,

Prof. J. HENRY TRAYER, D.D., Litt.D.,

Prof. TH. ZAHN, University of Erlangen,

LEONARD WOOLSEY BACON, D.D.,

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J. H. W. STUCKE-BERG, D.D.,

Prof. F. Z. ROOKER, S.T.D.,

HENRY ORSON,

A. H. LEWIS, D.D.,

W. W. ATTENBURY, D.D.,

EX-POSTMASTER-GENERAL THOMAS L. JAMES,

THOMAS P. HOBBS, D.D.,

The Hon. WARNER MILLER,

J. M. KING, D.D.,

Father A. DOYLE,

J. B. REMENDEUR, D.D.

### THE MODERN SUNDAY.

### THE PURITAN SUNDAY BETTER FOR MAN AND BEAST THAN THE LICENSE OF MODERN SUNDAY—LAWS AGAINST TRAFFIC AND AMUSEMENTS SHOULD BE ENFORCED.

BY THE HON. WM. P. FRYE,

United States Senator from Maine.

The Puritan Sunday was too cast iron in its rules; but, in my opinion, better for the interests of man and beast than the license of the modern Sunday in our great cities. England, Scotland and the Canadian Provinces are in advance of us in the observance of the Sabbath Day. We are gradually, but certainly, opening the doors of traffic and amusements, our railroads being leaders in these regards. Laws recognizing the Lord's Day as one dedicated to worship, to works of charity and to rest from labor should be enforced.

LEWISTON, ME.

### THE DANGER OF SUNDAY DESECRATION.

### THE GROWING LAXITY OF SUNDAY OBSERVANCE—SHALL THE SOUND OF THE CHURCH BELL BE DROWNED BY THE ECHO OF HAMMER AND DRAY?—THE LORPS DAY A DAY OF JOY.

BY JAMES CARDINAL GIBBONS.

The desecration of the Christian Sunday is a social danger against which it behooves us to set our face, and take timely precautions before it assumes proportions too formidable to be easily eradicated.

A close observer cannot fail to note the dangerous inroads that have been made on the Lord's Day in our country within the last quarter of a century. If these encroachments are not checked in time the day may come when the religious quiet, now happily reigning in our well-ordered cities, will be changed into noise and turbulence, when the sound of the church bell will be drowned by the echo of the hammer and the dray, when the Bible and the Prayer Book will be supplanted by the newspaper and the magazine, when the votaries of the theater and the drinking saloon will outnumber the relig-

ious worshipers, and salutary thoughts of God, of eternity and of the soul will be choked by the cares of business and by the pleasures and dissipations of the world.

The Christian Sunday is not to be confounded with the Jewish Sabbath. It prescribes the golden mean between rigid sabbatarianism on the one hand, and lax indulgence on the other. The Lord's Day to the Catholic heart is always a day of joy. The Church desires us on that day to be cheerful without dissipation, grave end religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day; but as "the Sabbath was made for man, not man for the Sabbath," she allows such work whenever charity or necessity may demand it. And as it is a day consecrated not only to religion, but also to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation. In a word, the true conception of the Lord's Day is expressed in the words of the Psalmist: "This is the day which the Lord hath made, let us be glad and rejoice therein."

BALTIMORE, MD.

### THE SCRIPTURAL AUTHORITY OF THE SABBATH.

### THE JEWISH REGULATIONS—CHRIST'S TEACHING ABOUT THE DAY—DID PAUL ABROGATE THE INSTITUTION?—HOW HE ASSERTED THE AUTHORITY OF THE DECALOG.

BY TALBOT W. CHAMBERS, D.D.

The rest-day originated in Paradise, and was given to man before the Fall. We are told (Gen. 2: 2, 3) that God rested on the seventh day from his work of creation, and therefore "hallowed it"—i.e., set it apart as sacred; and it seems to have been so observed. The account of the sending of manna in the desert (Gen. 16: 5, 22-30) indicates that it was already known to the Israelites. This fact is the most reasonable explanation of the peculiar form employed in the beginning of the Fourth Commandment, "Remember the rest-day, to keep it holy." This precept, solemnly announced from the flaming summit of Sinai, always held its place in the code of Israel; yet the observance of it was neglected at times, as Amos (8: 5) tells us there were those in his day who said, "When will the sabbath be gone that we may eat forth wheat?" And the historian (2 Chron. 36: 21) seems to imply that this desecration was general, since he says that the captivity should continue until the land "should enjoy her Sabbaths," those of which she had been deprived (cf. Lev. 26: 34, 35) in the days of independence.

After the return from exile the Jews renewed the covenant (Nehem. 10: 31) to observe the day of rest; and they kept it with uncompromising fidelity. Indeed, they pushed its observance to a foolish extreme. Overlooking the gracious design of the institution they made it burdensome by a number of minute and absurd regulations; e. g., forbidding to walk on the grass, because that, forsooth, would be a species of thrashing. Not content with the simple prohibition of work which the commandment contains, they undertook to define accurately what work was forbidden, and so they enumerated thirty-nine prohibited works, each one of which required further consideration as to its range and meaning. Keeping being forbidden, we find that when on a Sabbath our Lord's disciples gathered a few ears of grain the Pharisees found fault with them (Matt. 12: 1, 2), not on account of their plucking the ears, which was permitted (Deut. 23: 26), but because they were thus guilty of doing reaping work on the rest-day.

This fact explains the tenor of our Lord's dealings with the subject during his personal ministry. He observed the day as one of healthful rest, cheerful religious service and active benevolence. But these features had been utterly obscured by the morbid scrupulosity of the rabbins. Hence, when Christ performed miracles of healing on the Sabbath, which occurred at least four times—the impotent man at Bethesda (John 5: 10), the withered hand in the synagogue (Mark 3: 2), the woman bowed by a spirit of infirmity (Luke 13: 14), and the man who had the dropsy (Luke 14: 1-6)—his foes found fault with him as a transgressor. He repelled their charge with unanswerable force, but in no way impeached the authority of holy time. On the contrary, he insisted that works of necessity, as that of the priests

in the temple (Matt. 12: 5), or of mercy, as in healing the sick, were entirely lawful on the Sabbath, and perfectly consistent with the design of the institution. For himself, he habitually observed the rest-day, since Luke tells us (4: 16) that at Nazareth "he entered, as his custom was, into the synagogue on the Sabbath Day," thus setting the example of regular attendance upon public worship in the due time and place. Yet he made a claim of special authority as Messiah over the day of rest, saying, as the Synoptic Gospels declare, "The Son of man is lord of the Sabbath," which must imply that while the Sabbath in its essence is perpetual the right of modifying and controlling it belongs to Christ, and can be exercised only under his authority.

There are many who consider that the Sabbath law was abrogated by the Apostle Paul in several of his Epistles. They quote his language in Romans (14: 5, 6): "One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord." Or his words to the Galatians (4: 10): "Ye observe days and months and seasons and years," or to the Colossians (2: 16, 17): "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day; which are a shadow of the things to come; but the body is Christ's" (R. V.). There is no doubt that at first sight these passages seem to furnish ground for the assertion that the Sabbath is abolished under the new dispensation. But closer inspection shows that this cannot be the meaning.

1. The Apostle in all these passages is referring to the Jewish ritual observances which some, in his day, held to be binding upon all believers, Gentiles included. He declared to the Romans that if any one conscientiously observed this ritual in regard to days of feasting or fasting, he was at liberty to do so. But to the Galatians who, misled by false teachers, went back to the weak and beggarly rudiments of an obsolete dispensation, and exchanged the Gospel freedom of faith for the bondage of a burdensome ritual, he said: "I am afraid of you, lest by any means I have bestowed labor upon you in vain." Their observances were tantamount to a discarding of Christ (Gal. 5: 2), because they thus adopted another mode of justification than the free grace of Christ. And his words to the Colossians are a caution against the same error. He guards them against it by saying that the Mosaic ordinances were only temporary types and shadows; but the substantial reality is found in the Christian dispensation. The Apostle would allow any Jewish believer to observe the rites to which he had been accustomed, but the moment that these were enjoined as indispensable upon others he sounds an alarm. His caution would include the Sabbath, if that were a Jewish institution, but it is not, having originally been appointed in Paradise, and having a world-wide application. The ways in which the Jews observed it and the penalty they attached to its violation have all passed away; but the institution itself remains in full force. One day in seven always was, and while the world stands, always will be, set apart as "holy."

2. To construe Paul's utterance as many do would make him repeal the Ten Commandments, because it would abolish the fourth (see James 2: 10, 11). But he was very far from doing any such thing. In the Epistle to the Romans he commends love as "the fulfilling of the law"; and to show what law he means, goes on to quote the sixth precept, the seventh, the eighth and the tenth, and then adds: "If there be any other commandment it is summed up in this word, Thou shalt love thy neighbor as thyself." Could there be a more explicit assertion of the authority of the Decalog? So afterward in writing to the Ephesians (2: 11) he confirms his direction to children to obey their parents by quoting, at length the Fifth Commandment. It appears, then, that the great Apostle acknowledged the continuing and universal validity of "the ten commandments which the Lord spake out of the midst of the fire" (Deut. 10: 4). He did not, could not, mean to except any of them. To insist that he did involves him in hopeless self-contradiction.

The change of the day leaves the fourth command unimpaired. "Sabbath," as all men know, means rest; and if we read the command interpreting rather than transliterating the Hebrew term, the precept will be found to apply to our day as well as to the old economy. For the change from the seventh day of the week to the first, there is no direct precept, a fact of which the modern Judaizing Sabbatarians make a great deal. But we hold that there is a clear implication of divine authority in the fact that on the day of his resurrection, our Lord appeared five different times to his disciples, that precisely a week afterward he appeared again to the eleven, that Pentecost occurred on the first day of the week, that the church at Troas assembled for worship on the first day (Acts 20: 7), that Paul enjoined the Galatian and Corinthian churches to "lay by in store" on that day for charitable purposes (1 Cor. 16: 2), and that the Apostle John received the wondrous visions of the Apocalypse on "the Lord's Day" (R. V. 1: 10), which could have been no other than the Christian rest-day. This is greatly confirmed by the uniform practice of the early Church. All the references of the primitive writers to weekly worship state it to have been on the first day of the week. There is not a single exception.

What possible explanation can there be of this fact other than that Christians believed the observance to be of divine authority? The week at that time was not known in the Roman Empire as a regular division of time, nor was there any weekly festival to the sun or to any other being or object; so that we must adopt the view of the historic Church that the early believers celebrated the first day of the week as a perpetual memorial of the Lord's resurrection and as taking the place of the Sabbath; and that they did this, believing it to be in accordance with the will of God and in honor of him who claimeth to be lord even of the Sabbath Day.

Pliny the younger, about 112 A. D., wrote to the Emperor Trajan that the Christians were wont to meet on a stated day and sing to Christ as God, etc. If this day had been the seventh, or Sabbath, Pliny would have mentioned it, since all educated men of the time were familiar with the name of the Jewish festival. What, then, could have been the stated day but the Lord's Day? NEW YORK CITY.

#### THE JEWISH SABBATH AND THE LORD'S DAY.

SUNDAY NOT A CONTINUATION OF THE JEWISH SABBATH—THE USAGE OF THE APOSTLES AND PRIMITIVE CHURCH—BOTH DAYS OBSERVED CONCURRENTLY—NO LAW OF THE SABBATH FOR CHRISTIANS.

BY PROF. J. HENRY THAYER, D.D., LL.D.,  
of Harvard University Divinity School.

In strictness of speech, for the Christian there is no "law of the Sabbath." The Sabbath is an integral and distinctive part of Judaism; and Judaism for the Christian is "antiquated and abrogated" by Christianity. The term "Sabbath," to be sure, is largely used in certain circles to designate the Christian day of rest, which is more accurately called "the Lord's Day," "the first day of the week," or, in secular speech, "Sunday." But there is no warrant in the records of primitive Christianity—either in the words of our Lord and of his Apostles, or in extra-canonical literature—for the allegation that this Christian day of rest was ever identified with the Jewish, or regarded as its continuation, or invested with its sacredness, or upheld by the positive enactments and sanctions connected with the Sabbath in the earlier Scriptures.

The enemies of Jesus charged him repeatedly with breach of the Sabbath (John 5: 10-18; 9: 10; Matt. 12: 1 sq.; Luke 13: 14 sq.); for he again and again wrought cures on that day. But it is not always easy to determine how far their charge rested on the letter of the law, and how far it got color from his disregard of the expansions and perversions of the law which were then current. It is claimed that he expressly asserted the universality and permanence of the law of the Sabbath by declaring (Mark 2: 27), that "the Sabbath was made for man"—i. e., mankind. But to infer that this saying was intended to teach that the Jewish institution was designed not for a single people, but for the whole human race, is quite to miss the point. No such contrast is hinted at in the context. The statement is a simple recognition of relative dignity; an enunciation of the principle that human welfare must take precedence of external observances—or, as the evangelist Matthew puts it (12: 7), in the parallel narrative, that mercy is more than sacrifice; that if, on occasion, either must give way, it should not be the one for whose behoof the law was made; in short, the saying utters in substance the truth contained in the proverb, "Necessity knows no law." By this saying, therefore, Jesus is so far from affirming the permanent and universal obligatoriness of the law of the Sabbath that he expressly sets that law aside when it clashes with human interests. Indeed, one might plausibly claim it as an inference or suggestion from the lordship over the Sabbath appropriated by the Son of Man on this occasion, that, if such lordship inheres in him, the representative man and pattern for the race, it is measurably the prerogative also of every member of the race who follows him. But this reasoning will hardly be pressed. Notwithstanding the charges of his enemies, however, we have no reason to doubt that he who was "horn under the law" habitually observed the Sabbath, the not according to the petty external punctiliousness which he censured in the Pharisees. While he vindicated beneficent activity as befitting the day (John 5: 17), in opposition to the stagnation which his contemporaries mistook for obedience, it was his custom, we are told (Luke 4: 16) to frequent the synagogues on the Sabbath.

When we come to the Apostles and the early Church we meet with indications—plain, tho' at first slight—of a change in the usage. We read, indeed, that the disciples restrained their desire to pay the last sad offices to the body of their Master, and "rested on the Sabbath according to the commandment" (Luke 23: 56). But on the next day, "the first day of the week," the report of his resurrection had gathered the little company together, and then occurred his first recorded appearance to them as a body (Luke 24: 33-36), at which interview he is represented by both Luke and John as conferring on the Apostles the commission to become his public witnesses, and to preach remission of sins in his name among all nations (Luke 24: 47, 48; John 20: 21, 23)—in a word,

as effectively organizing the Church and its ministries. One week later, as the record tells us (John 20: 20), the same day of the week was honored by a similar visible appearance of the risen one to his reassembled disciples. According to the Fourth Gospel (18: 28), and the belief of many in the early Church, the Pentecost gift of the Holy Ghost also fell on the same day of the week. It would be surprising if these events did not make the day memorable to them. As a matter of fact, from this time on the first day of the week comes into prominence. The Apostle Paul directs the Corinthian Christians (1 Cor. 16: 2) to lay aside something "every first day of the week," to be sent in relief to their indigent brethren at Jerusalem, and says he has given the same order to the churches in Galatia. At Troas it is "upon the first day of the week" (Acts 20: 7) that the disciples "were gathered together to break bread," and "Paul discoursed . . . until midnight."

No doubt the early Christians, in Palestine certainly, continued to keep the Sabbath, down at least to the destruction of the temple by Titus. We find (Acts 3: 1) Peter and John "going up into the temple at the [Jewish] hour of prayer," and the former observing the same devotional season again in private (ch 10: 30). "False witnesses," indeed, testify against Stephen that he alleges that "Jesus of Nazareth shall change the customs which Moses delivered" (Acts 6: 14). But it is noteworthy that James and his associate at Jerusalem, in replying to Paul the charge against him on occasion of his last visit there, assert (Acts 21: 20) that the many thousands of believers among the Jews "are all zealous for the law," and accuse the Apostle to the Gentiles of "telling converts to forsake Moses" and not to "walk after the customs"; and that he does not hesitate publicly to conform to Jewish ceremonial observances in proof of the fact that he is "walking orderly, keeping the law" (vs. 24). And even on his arrival at Rome as a prisoner, he declares to the leading men among the Jews that he has "done nothing against the people, or the customs of the fathers" (28: 17). But it should not be overlooked that, at the so-called Council at Jerusalem (c. A. D. 51; see Acts 15), no mention is made by anybody of the observance or non-observance of the Sabbath. Indeed, we read expressly that the first Christians "continued steadfastly with one accord in the temple and breaking bread at home" (Acts 2: 46), thus conjoining Jewish and distinctively Christian observances. These numerous facts tend to show not only how destitute of evidence, but how at variance with what we know of the state of things, is the assertion that the Christian day of rest was an intentional substitution by the Apostles for the Jewish Sabbath. The rites and observances of both religions continued for an indefinite time to co-exist. Corroboration of this may be found in the incongruous combination of ritualism and morals making up the so-called Decree in Acts 15—a concordat, as it was, for mixed churches during a transition period.

A point of fact we are not without traces in the New Testament of varying usage respecting the day of rest itself. The proneness of the Galatian Christians to attach importance to the observance of "days" (see Gal. 4: 10, where the context makes it clear that the Jewish Sabbath is certainly, if not exclusively referred to), causes the Apostle to exclaim that he fears all his endeavors to make them Christians are in vain. But in writing to the Romans, he recognizes the lawfulness of divergent practice, whether relating to the Jewish or the Christian festival: "One man esteemeth one day above another; another esteemeth every day alike" (14: 5). And again, a few years later, he charges the Colossians (2: 16) to let no man call them to account as respects the observance of a feast day, or a new moon, or a Sabbath, mere types and suggestions, as such ordinances were of the blessings of the Gospel.

The passages hitherto cited, tho' not all which the New Testament contains relative to our topic, are believed fairly to represent its position. They show that Jesus persistently opposed a servile observance of the Sabbath, that after his resurrection a new day began to come into religious use among Christians, and that while his disciples in Palestine at least treat the Sabbath with much of their old deference, elsewhere a scrupulous observance of it was held to be a symptom of apostasy, and individual liberty in reference to it was vindicated on principle.

Pretty soon, however, the practice of Christians concentrates more and more upon the first day, as the weekly religious festival, and the Sabbath in Christian circles sinks into desuetude. Precisely when and under what influences the change was wrought is not matter of record. The initial impulse to it was given, as we have seen, by the resurrection. It is as probable as it was natural, that when the glory of "the ministration of the Spirit" became more and more apparent, it should cast into the shade the ministration of the letter; that as the line of demarcation between Christians and Jews became more and more sharply defined, through the persecution of the former by the latter (Acts 8: 1; 1 Thess 2: 14, 15), and by reason of the extension of the new religion beyond the confines of Palestine and the consequent accession to the Church of multitudes who had been horn heathen, one of the distinctive badges of Judaism should be held in less and less esteem. The neglect of the Sabbath was one incident in that process, partly



traceable in the Book of Acts, by which the Jewish Messiah came to be recognized as the Savior of the world. At any rate, that the observance of the Lord's Day early became general, not to say universal, is shown by every extant relic of extra-canonical literature which touches on the subject.

There is not room to give the evidence fully here. But it begins with the Epistle of Barnabas, which scholars like Weizsäcker and the late Bishop Lightfoot date before the year 80, and comes from regions widely separated, and from writers both Pagan (like Pliny) and Christian. New discoveries, too, such as the Teaching (14), the Gospel of Peter (9), the Apology of Aristides (14 and 15), either directly or indirectly confirm the view that the Lord's Day was something other and different from the Jewish sabbatical institution. Indeed, Barnabas (15) expressly contrasts "the eighth day" (as he calls it) with the Sabbath. So, too, does Ignatius (C. A. D. 115; *Ad Magnes.* 9), describing Christians as "no longer sabbatizing, but living after the Lord's Day"; so Justin Martyr (*Apol.* 1, 97); and Irenaeus and Tertullian bear witness that kneeling in prayer and fasting were held to be incompatible with the glad significance of the day. Indeed, Tertullian (*De Orat.* 23) at the close of the second century, seems to be the only Christian writer for three hundred years or more who says anything about abstinence from labor on the Lord's Day. Further, it appears that at least from Justin Martyr's time (the middle of the second century; see *Dial. c. Tryph.* 47, p. 266 b.) down to the middle of the fourth (Eusebius, *H. E.* 3, 27, 5) there were Christians who observed the Sabbath just like the Jews, and the Lord's Day also. Certainly both days were not kept in obedience to the Fourth Commandment. Nay, we are expressly told that they observed the Lord's Day, "like other Christians, in memory of his resurrection." In a word, the early Church expressly dissociated the Lord's Day from the Sabbath, and placed the observance of the former on independent grounds. For a Christian, therefore, with whom apostolic and primitive opinion and practice have weight, the Sabbath in strictness of speech no longer exists.

But further: Should it be maintained that the current use of language has so extended the compass of the term "Sabbath" that it covers the Lord's Day, we should note that even so there is and can be for a biblical Christian no law of the Sabbath. That phrase is understood to refer to the Sabbatical commands given in the Mosaic law. But the New Testament teaches with the greatest clearness, emphasis and reiteration that the Christian is no longer subject to that law. It is not strictly accurate, indeed, to say that the law has been "abolished." It is unbiblical, moreover, to make distinctions between precept and precept; to classify the law's requirements as civil, ceremonial, moral, etc., and allege that the law of the Sabbath, having been taken into the Decalog, is as universally and permanently binding as the prohibitions relative to stealing, murder, and the rest with which it is associated. Neither is it necessary to plunge into disquisitions about the antiquity of the institution, or the interpretation of the word "Remember" in the Fourth Commandment, nor to thread the subtle arguments which affirm the validity of the Commandment while conceding the temporariness of the specifications and sanctions explaining and enforcing it. Yet those who have an appetite for such matters should remember that the Mosaic legislation, like other legislation, was an application of general principles to given persons and conditions; that under it "some things are commanded because they are right, and some things are right because they are commanded"; and further, that it is questionable obedience to a law to transfer to one day what it demands on another, and to fulfill its requirements twenty-four hours behind time. But for the practical guidance of the biblical Christian such discussions are worthless. For him the germinal principle of all righteous law, the principle enunciated by his Master (*Matt.* 23: 40), and echoed by the Apostle (*Rom.* 13: 10), suffices. For him Paul's utter renunciation of the Law is admonitory and authoritative: "The righteous shall live by faith, and the law is not of faith" (*Gal.* iii. 12).

For a Christian man, then, there is no "law of the Sabbath": 1, because the Sabbath is a Jewish institution; 2, because the Christian is free from the obligations of the Jewish law; and 3, because the teaching and practice of the Christian Church for centuries indisputably and abundantly substantiates these positions.

The necessity for laying stress on these truths has by no means passed away. When a leading metropolitan minister can say, as we did to the writer, "Unless I can give my people a 'Thus saith the Lord' for keeping the Sabbath, even the deacons of my church will go a pleasuring Sundays," he should be told that, according to that utterance, neither he nor his deacons have yet learned which he the first principles of distinctively Christian conduct. Such a pastor should preach a sermon to himself and his flock on *Rom.* 6: 14, and get some conception of the liberty and the loyalty of a forgiven sinner whose Redeemer puts him on his honor. When a theological student, on the way home from church, to the request of a mother in Israel that he will lend her momentary assistance in resuing her property, overtaken through no fault of hers in a sudden shower, replies that God commands him "to do no manner of work on the Sabbath"—surely some one should take

such a blind guide and show him the way of the Lord more perfectly. The habitual attitude and speech of many well-meaning people on this subject half tempts one at times to break out in the downright words of Luther: "Moses here! Moses there! Go to the Jews with your Moses, I'm a Christian."

Not a few persons, thoroughly convinced that as Christians they are "no longer under the law but under grace," persons who have felt the elevating and constraining power of love to their crucified Master, hesitate to expose current misconceptions about the Sacred Day, lest they should seem to "put themselves on the wrong side." But such persons forget that nothing is more helpful to the truth than *the truth*; that when the ostensible prop of a structure is shown to be shaky, it hegets doubt about the stability of the structure; that many judicious and thoughtful minds are kept from espousing a good cause by well founded misgivings about the validity of the arguments by which it is advocated; that only after erroneous pretexs and exaggerated demands have been swept away will its just claims be seen and felt to be peremptory.

CAMBRIDGE, MASS.

SABBATH AND SUNDAY IN THE PRIMITIVE CHURCH.\*

CHRIST TAUGHT THAT PROPER OBSERVANCE CONSISTS IN REFRAINING FROM ORDINARY LABOR AND IN DOING GOOD—PAUL'S POSITION—SUNDAY NOT A CONTINUATION OF THE JEWISH SABBATH, BUT A WEEKLY EASTER FESTIVAL.

BY PROF. TH. ZAHN,  
University of Erlangen.

Christ never admitted that in regard to Sabbath observance or any other point he had broken the Law. He proves to his opponents from the Law itself, which he too regarded as sacred, that the Lawgiver had higher objects than the mere ceremonial sanctification of the Sabbath, and that even priests and laymen had been instructed by the Law itself to violate the letter of the commandment by various actions. He shows from sacred history that the sainted heroes of the Old Dispensation had in the need of the hour broken through the ceremonial ordinances, without on that account incurring the criticism of the sacred writers or of later generations. He appeals to the wording of the Fourth Commandment which enjoins upon the Israelites a rest on the Sabbath Day in imitation of the rest of God after the six days' creation. From this Christ draws the conclusion that in accordance with the original import of the commandment, the observance of this day does not consist in inactivity, but in a different and higher kind of activity; for that Sabbath of God, which the Israelite was to imitate, still continues and is filled with the world preserving activity of God. In this way Christ and his disciples show that they are true Israelites when they on the Sabbath Day desist from the work which is proper for other days, but that, on the other hand, they sanctify the Sabbath Day by doing good. And it is not even a formal violation of the Law, but only the rediscovery of its original purport and the plain declaration of what is self evidently true, when Christ declares that the Sabbath was made for man and not man for the Sabbath.

Christ and his followers indeed belong to a new order of things; and they constitute a congregation which essentially goes beyond Israel and its revealed Law and its cultus bounded by time and place. And yet for the sake of the tax collector and not to cause offense to the Jewish legalists, Christ orders Peter to pay the temple tax for both. As long as the temple still stood and the people whose sanctuary it was continued as a nation to await his judgment, so long it was, in accordance with the wish of Christ, the duty of Jewish Christianity over against the Jewish people and their cultus, to circumscribe the use of its liberty by the law of love over against the people of God.

But Christ's teachings and example could no longer be fully applied when the faith of Christianity had gone out beyond the limits of Palestine, and congregations of predominantly Gentile origin began to spring up. The great Apostle of the Gentiles, St. Paul, proceeded from the standpoint that the Mosaic Law had been given to the children of Israel, and only to them, and was not at all intended to be the norm of life for the Church composed of all kinds of peoples. While maintaining the deepest of respect and fully convinced that the historic mission of Israel had not yet been fulfilled, he was yet from the very outset convinced that this people was not to incorporate all the other nations with itself. Rather the Christian Church was to have room for both the Jews and the Gentiles, without requiring the latter, by adopting the Law or a part of the Law, to become half Jews. Faith in Christ as the Son of God was the sole condition of becoming Christians. And yet another step the Apostle boldly took. He appealed directly to the Gentiles, associated with them, and led them to become Christians without first having been brought into relation to Judaism. He and his coadjutors were compelled to discard the Jewish laws

concerning eating and other ordinances, or their words concerning the saving power of the Gospel and the liberty of the Christian would be stamped as false by their own conduct. In this way Paul became a Greek to the Greeks. But his principles and practices met with a powerful opposition. A struggle arose which consumed half the life and strength of the Apostle. When he saw that the Judaistic party was beginning to gain influence among the Gentile Christians, and an observance of certain days and times was emphasized, he regarded this as a return of the Gentile-born Christians unto their former heathendom (*Gal.* 4: 8-11). Paul knew full well that this was nothing but a phase of Judaism, trying to force its way into the Gentile Church. Paul, therefore, earnestly declares that every observance of regularly returning days and times, that proceeds from the standpoint that these times and days by virtue of a certain and universal ordinance were holy and the binding of the consciences of all by changes in the moon or the position of the sun, was a dependence on the creature inconsistent with the knowledge of the living God and the faith of the Christian, elevating him to the position of a child of God, superior to all created things.

The position of principle on the part of St. Paul raises the question as to his own relation to the observance of the Law. His freedom at times to observe the law of the fathers and at times to ignore it, was rooted in his conviction that no ceremonial ordinance was a constituent part of religion, a condition of salvation; and that no suitable order of worship or of congregational life was a hindrance to salvation.

Under these circumstances the observance of Sunday among the early Christians assumed a peculiar character. It never entered the minds of the Christians of the first three centuries to regard Sunday as a continuation of the Jewish Sabbath, or to call it the Sabbath. Not until the fourth and fifth centuries do we find the beginnings of this way of regarding the subject. The early Christians called it not Sunday, but the Lord's Day. If we should ask the Christians of the first centuries, the oldest witnesses of the idea of Sunday, for the special reason why they observed just this day, they will answer with great unanimity, We celebrate this day because Christ on this day arose from the dead. Sunday was a weekly recurring Easter festival. Therefore, too, it was in every particular conceived as a day of joy. That on these festival days ordinary work was left aside as much as possible was a matter of course. But it is significant for the earliest idea of Sunday that in the earliest Church literature there is virtually nothing said about this point. Even as late as the fourth century nothing is said except that as far as possible Sunday should be marked by rest from labor. In the writings of the first three centuries there is but a single passage in which even as much as a mention is made of rest from labor on Sunday.

The early Christians understood the third [fourth] commandment to refer, not to the recurrence of a weekly, monthly or yearly day, but to the cleansing from sin and to the doing of good deeds with a good conscience, and in peace, and in the hope of the eternal Sabbath which awaited the children of God. The observance of Sunday for them stood in no connection with this commandment. For them this observance was at all times a product of Christian custom, and no distinction was made by them between Sunday and the other festival days which celebrated the memory of the great deeds of salvation, and drew forth the expression of gratitude by a service in the house of the Lord. It was not a command of God or of Christ, but the interests of the congregation, which cannot exist without a regular service and worship, and the duty of taking part in the life and work of the congregation, that in those days made the observance of Sunday a matter of conscience for the Christians. In the third century it was not yet regarded as heretical to teach, with Origen ("*Contra Celsum*," VIII, 23 sq.; cf., also, Clement Alex., "*Strom.*" VII, 35), that a perfect Christian did not stand in need of any particular holy days, for he at all times was living in the works, words and thoughts of the Logos, his real Lord, and was as a consequence celebrating the Lord's Day at all times; and that only the mass of common Christians, who did not appreciate this ideal of holiness, needed such an external arrangement as a fixed day of worship.

CONCERNING BLUE LAWS.

COLONIAL CONNECTICUT FREE FROM AUSTERE OR MEDDLESOME LEGISLATION—PETERS' LYING HISTORY—HE IS SOLE AUTHORITY FOR THE "BLUE LAWS"—REPUTATION OF HIS GROSS SLANDERS.

BY LEONARD WOOLSEY BACON, D.D.

It is one of the strange freaks of what, for lack of a better name, we call history, that the reproach of "blue laws" should have become attached to those two commonwealths of the seventeenth century, which, of all States then existing, were most free from austere or meddlesome legislation. Everywhere in Christendom, in that age, there were sumptuary laws, and laws for the enforcement of religious duties, and laws for the suppression of opinions deemed false and mischievous and cruel laws, making lavish use of the death penalty, and meddlesome laws interfering with small matters,

\* Translation for THE INDEPENDENT from Zahn's "Geschichte des Sonntags," as published in *Stimmen aus dem Leben der Alten Kirche*, Leipzig.

which law does more wisely to let alone. Will some of the demagogues who are sneering in the New York dailies, about this time, at "Connecticut Blue Laws" have the kindness to refer us to any extant statute book of that period, of any jurisdiction, whether in Europe or in America, that is so clear of such blemishes as the statute books of the two noble little republics whose combined territory is included within the boundaries of Connecticut?

This pre-eminence of Connecticut as an example of wise legislation is offset by another distinction, of a different sort. The little State that is the birthplace of so many heroes, sages and saints, is also distinguished as having given birth to the greatest liar known in literature. I am aware that this title is claimed by Macaulay for his favorite, Bertrand Barère. I have never read Barère's "Mémoires," and doubtless it is becoming in me to speak with diffidence. But I cannot resist the conviction that if Macaulay had read lying Sam Peters's "General History of Connecticut" he would have yielded his claim for the Frenchman in favor of the New England champion. In the splendid audacity of his lying, in the deliberate and stultious malignity of it, in the circumstantiality and long-drawn detail of it, and withal in the gratuitousness of it, with which, when no purpose of malice or revenge is to be accomplished, he still goes lying on, out of sheer delight in mendacity for its own sake, the Reverend Samuel Peters, LL.D., is without a peer. Peters is the sole authority for the Blue Laws.

Curiously enough, it has come about that his effrontery of lying, "gross as a mountain, open, palpable," has won for Peters's inventions the measure of public credit that attends them. The author was a Tory refugee in England during the War of Independence, and printed his slander on his native country there, to curry favor with her enemies. But even in England his book was at once recognized for what it was worth. The *Monthly Review* said: "We observe in it so many marks of party spleen and idle erudition, that we do not hesitate to pronounce it altogether unworthy of the public attention." Coming back to America, it was not considered to be worth contradicting. Thus, by virtue of being such self-evident falsehoods that it was needless to deny them, Peters's lies have sneaked into history. After a generation or two had passed English writers, that might have known better, but did not care to, begin to quote them in their sneering attacks on the Puritans and on America; to allude to them became a favorite figure of rhetoric with Southern politicians and with all who have or deided the influence of New England; and there were not wantings sons of Connecticut "with spurs so dead" as to take pleasure in propagating these slanders upon their own mother.

There is no longer the shadow of an excuse (there never has been the substance of one) for any man's repeating the hundred-times refuted calumny about the "Blue Laws of Connecticut." It was exploded by Professor Kingsley in his "Historical Discourse" (1838), and by Dr. Bacon in his "Thirteen Historical Discourses" (1839), and by William L. Kingsley in a thorough review in *The New Englander* (April, 1871), and finally (to mention no other) completely, conclusively, exhaustively, by Dr. James Hammond Trumbull, in his volume, "The True Blue-Laws of Connecticut and New Haven and the False Blue-Laws invented by the Rev. Samuel Peters"; Hartford 1870. There were "blue laws" in England at that time—laws by which absence from church was punished by imprisonment, by banishment, by death; laws by which nonconformity to the Established Church was punished by exclusion from every liberal profession and every office of trust; laws by which eating meat on Friday was punished by fine and imprisonment; laws against tennis, dice, and cards, and quots; laws by which beggars, and peddlers, and wandering minstrels should be "stripped naked from the middle upward and openly whipped until his or her body be bloody," and not reforming should be hanged, and returning should be put to death; laws against witchcraft, not on paper only, nor executed only under the excitement of a transient local panic in the seventeenth century, but executed in hundreds and hundreds of cases, reaching down late into the eighteenth century.

There were "blue laws" in Virginia—laws punishing profane swearing by thrusting a bodkin through the tongue, and, for the third offense, by death; laws requiring every man and woman to attend church twice a day, under pain of fine, or whipping, or the galls, and to attend twice on the Sabbath, under pain of fine, or whipping, or (for the third offense) of death; laws forbidding utterances against the colony government, under pain, for the first offense, of three several whippings, for the second, of the galls for three years, and for the third, of death; laws punishing with death the killing of another man's hog; laws forbidding any but Episcopalian ministers to preach publicly or privately, and banishing all Nonconformists, Protestant or Catholic; laws punishing Quakers with banishment, and in case of their return with death; and summary laws about men's and women's dress.

In New York there were, not "blue laws," but worse—edicts of governor or council, inflicting torture on suspected prisoners, and cruel and unusual punishments on convicts; silencing or banishing or crushing with impossible fines all Christian ministers, except those of the

State Church, Dutch or English, and forcing an exotic Church on an unwilling people.

How came it to pass that in comparison with all governments then existing, in Europe or America, the little States of Connecticut and New Haven were distinguished by their greater freedom from "blue laws"? How came it that the statute books of those two republics here in the wilderness were the wisest, the freest, the most humane codes then extant in Christendom? Something of this is due, doubtless, to the surpassing statesmanship of such men as Hooker and Ludlow, Eaton and Davenport. But more is due to the great Puritan principle which here, for the first time wrought in perfect freedom—the principle of following the Scriptures—according to which these colonists buried in the ocean the common law, the statute law, the civil law, and the canon law, and went back to the laws of Moses.

"The greatest and boldest improvement which has been made in criminal jurisprudence, by any one act, since the dark ages, was that which was made by our fathers when they determined 'that the judicial laws of God, as they were delivered by Moses, and as they are a fence to the moral law, being neither typical nor ceremonial nor having any reference to Canaan, shall be accounted of moral equity and generally bind all offenders and be a rule to all the courts.'"

NORWICH, CONN.

#### THE SUNDAY OF THE PURITAN COLONIES.

OBSERVANCE OF SATURDAY NIGHT AS PART OF THE SABBATH—THE RELIGIOUS EXERCISES—NON PURITANS REQUIRED TO CONFORM TO THE CUSTOMS—THE PENALTIES IMPOSED—THE PRACTICE OF CHURCHING.

BY ALICE MORSE EARLE.

It seems impossible for us to-day, even with vivid imagination, to enter fully into or comprehend the severity of the religious temperament of our New England ancestors, those men of Puritan faith and Puritan fears. Carlyle says "Puritanism has grown inarticulate, has grown unintelligible to us"; their somber words find little response in our hearts to-day. It is more possible, through the help of record, tradition and lingering custom, to portray the Puritan Sabbath of colonial days. Through record; for court laws, church and town account books, lists and records, ancient letters and old-time sermons furnish us abundant material for the formation of exact outline. Through tradition; for written and related story furnish color to this outlined form. Through lingering customs, which seem to put us in close touch with those formal holy days.

Many customs and observances of the day lingered long in New England; sometimes after the special aspect of the day which had originally caused or given shape to the observance had become wholly obsolete. Many persons remember these religious bequests of Puritanism; some few still heed them. The observance of Saturday night as a part of the Sabbath is one of these last relics of colonial religious life. The Puritan found in Scripture support for this regard of Saturday night in the words "The evening and the morning were the first day." The Puritan ministers carefully taught and enforced this conception of the exact hours and duration of the Sabbath. Cotton Mather wrote of his grandfather, old John Cotton, the minister of the first church of Boston:

"The Sabbath he began the evening before, for which keeping from evening to evening he wrote arguments before his coming to New England, and I suppose 'twas from his reason and practice that the Christians of New England have generally done so too."

It may have been through this advice of John Cotton that instructions were sent from England to the New England plantation that

"All should increase their labour every Saturday throughout the year at three of the clock in the afternoon, and that they spend the rest of the day in catechizing preparation for the Sabbath as the ministers shall direct."

Doubtless the ministers desired that their parishioners should spend both Saturday afternoon and Sunday as was the manner in their own homes, and many accounts remain to us of the way in which the families of the preachers passed the long Sabbath hours; from Saturday's setting sun prayer, catechizing, exposition of the Scriptures, private sermons, psalm-singing, rigidly filled all the waking minutes which were not spent in public worship. In these services the servants of the household had their full share. It does not appear strange to us that one pious minister wrote sadly and deplorably back to England that he found it very hard to get a servant in the new colony who enjoyed catechizing and family religious duties.

Much division and satire was leveled by both American and English authors toward the end of the colonial period in this observance of Saturday night as Sunday. One poem entitled "The Connecticut Sabbath," has been frequently quoted and reprinted. It first appeared in the "American Museum," in 1787.

The Puritans not only thus dutifully and soberly regarded Saturday night, but they compelled a similar external regard in others, even in visitors who were not Puritans. A London sailing master, one Archibald Henderson, complained to the "Council for Foreign

Plantations" in England that, while his vessel was in port in Boston harbor, and he was ashore in orderly and pious Boston, he ventured out unsuspectingly and cheerfully to walk abroad for half an hour one Saturday night in Boston streets, and that "a zealous Boston constable or tithing man followed him home to his lodgings, seized him by the hair of his head and otherwise despitely used him, and finally haled him off to Boston gaol."

He claimed £800 damages for this outrageous behavior and for his outraged feelings. In regarding this story through the mist of two centuries, it would be well for us to judge not too severely either the indignant complainant or the pragmatical tithing man, since we do not know the carriage or demeanor of the gay sailor man during his evening half-hour walk. The accounts of many other travelers show how universally quiet was the colonial Saturday night, and how strictly all sojourners were forced to respect and keep inviolate that quiet.

In some communities, especially in the towns of the Connecticut Valley, Sunday night was wholly shut out of the Sabbath hours, and in the eighteenth century became a time of general cheerfulness and social reunion, in which too frequently our old friend, New England Rum, played no unimportant part, nor ever found himself an unwelcome guest. Siaging schools were often held after the Sunday darkness had gathered, and even when comparatively decorous and orderly assemblies seemed to many ministers and old fashioned folk far from seemly or timely. Jonathan Edwards preached often and bitterly against what he called "Sabbath evening dissipations and mirth-making." But as long as Sunday began with Saturday's sunset it was truly difficult to carry it on till Monday's sunrise.

The strict observance of the daylight hours of the Sabbath was carefully cherished and protected by colonial law. The Act of the Massachusetts court in 1649 that "whosoever shall prophane the Lords daye by doing any servill work or such like abuses shall forfeite for every such defaulte ten shillings or be whipt," was no dead letter. The New Haven code of laws, sterner still, ordered that profanation of the Lord's Day should be punished by fine, imprisonment or corporeal punishment, "and if proudly, and with a high hand against the authority of God, with death." Everywhere throughout the colonies "Wanton Gossellers," who profaned the Sabbath, were caged and labeled and fined and imprisoned; but none were put to death.

The so-called "Blue Laws" of Connecticut, while false and heilittling in wording, afford, after all, in spirit true exemplification of the old Puritan laws of Sabbath observance which existed and were regarded throughout New England in colonial times. People were fined, reprimanded and punished for traveling, for riding, for unnecessary walking, for doing housework and farmwork on the Sabbath. In the colonial court records scores, almost hundreds, of examples can be found of offenders and offenses of this class. For shooting wild fowl, for fishing, for driving cows, for grinding corn, for raking hay, for wringing and hanging out washing, for gathering vegetables, for pulling flax, and many similar and more simple offenses the punishments were most mortifying and relatively severe. Some of these offenses were so natural as to appear to us to-day thoroughly harmless—such as sitting under an apple tree in an orchard, for which illegality and Sabbath profanation two innocent New London lovers, John Lewis and Sarah Chapman, were tried in 1870. Let their names be posthumously honored as an expression of regard for their romantic and bold sentiment.

Not only were the colonists fined and punished for active disregard and violation of the Sabbath, but they could not passively neglect the day. The Church records throughout the seventeenth and eighteenth centuries show prompt censure and action in the Church against persons of all ranks and stations in life who failed to attend public worship. As matters of Church and State were never widely separated in early New England, the action of the court promptly supplemented that of the Church. It was one of the duties of the ubiquitous tithing man to report "all sons of Belial, lying at home, strutting about, setting on fences, or otherwise desecrating the day." In 1760 the Legislature of Massachusetts passed afresh the law that "any person able of Body who shall absent themselves from publick worship of God on the Lords Day shall pay ten shillings fine." In Connecticut a similar law was not suspended till 1770. Strictly these laws enforced in the seventeenth century. No petty excuses served to exonerate or permit escape from punishment. Often even sickness in the family was deemed an insufficient reason for church absence. Not only the Puritans themselves, but those of other denominations, such as Episcopalians and Quakers, were fined for non-attendance on public worship in the Puritan meetinghouse. The Quakers were fined and set in the stocks and caged and whipped for refusing to attend the meetings of the church they hated, and where numbers hated them. And as they were whipped if they came within the Puritan meetinghouse and expressed dissatisfaction by word or demeanor, and whipped if they stayed away, it was truly well for them to fly to Rhode Island's welcoming arms as "a place for their setting down satisfied."

It would not seem to us to-day that the church services

of the Puritans could always have proved attractive to churchgoers. The meetinghouses were barren, uncomfortable edifices; unheated in winter, unshaded in summer. The seats therein were usually hard and narrow. The services were over-long. Interminable prayers were followed by still longer sermons, the reading of which to-day seems to us well-nigh impossible not only through the bewilderment of mind occasioned by the use of obsolete doctrinal and symbolical phrases, but also through the depth of chilling dullness into which the reader sinks through the absence of spirituality of theme and treatment. As Carlyle said: "By human volition they may be read to-day, but not by human volition remembered." Let us have faith that in the original delivery of these sermons, the earnestness and Christian endeavor of the preacher gave a purport and interest to the words that we lose to-day in the manuscript or printed pages. They were certainly deeply beloved of the original hearers, and cherished as powerful exponents of God's word, as were also the hour-long prayers, and even the tuneless psalm-singing which survived a century of singing by ear, of leadership through memory only, with no sustaining instrumental accompaniment, no recruit of new music, no positive knowledge of the old, and above all with the odious custom of "lining" or "deaconing" the words. Truly, nothing but absolute religious faith could have preserved that cacophonous remnant of music a century and made it the source of spiritual inspiration which it proved to the Puritan then and ever after in his renovated life.

The distance from the home to the meetinghouse was often great, and often obstructed. The roads were poor, the means of conveyance inadequate; but all this proved no hindrance to churchgoing. We must remember, throughout the recounting of the many obstacles in church attendance, the many drawbacks, inconveniences and failings of the church services that the true Puritan loved the Sabbath, and all it represented to him, with a devotion so intense that he gloried in the obstacles and clung to the drawbacks. He was, like Elijah, jealous for his Lord of Hosts. But there was also an element of tenderness in this devotion which found some expression in the quiet and orderliness of the day.

Dear to the children of the Puritans and the Pilgrims was the descending hush of their Sabbath eve, and the tranquil rigidity of their Sabbath Day; true token it seemed to them, not only of the rest decreed in the creation of the world, but of the eternal rest of the hereafter. The universal quiet of the day showed also a pure and unquestioning faith which knew no compromise in religion, no halfway obedience to God's Law, but rested absolutely on the Lord's Day, as was commanded. This implicit obedience to the letter as well as the spirit of the Word was one of the typical traits of the character of the Puritans, and was to them a vital point of their belief. To this day, among those of Puritan descent, and of faith in the truth and value of the lives of their Puritan ancestors, there still clings a somewhat Puritanic regard of the Sabbath; and it is certainly true that in many communities, if a meeting were held, as of old, to get the "Town's Mind" with regard to Sabbath observance, that if orderliness and quiet and religious respect to the day could not be enforced by law through fine or imprisonment, there would at least be expressed with force the old-time sentiment of the town of Belfast as to Sabbath breaking and Sabbath breakers—"that all who work or make unnecessary visits on the Sabbath, they shall be Look't on with Contempt."

WORCESTER, MASS.

#### THE PARISIAN SUNDAY.

THE ATTRACTIONS OF PARIS—INDOOR AND OUTDOOR ALLUREMENTS—THE STORES CLOSED, THE THEATERS, CONCERT HALLS AND CAFÉS OPEN—SUNDAY A DAY OF FESTIVITY—ELECTIONS, MILITARY REVIEWS, MASS MEETINGS HELD ON THAT DAY.

BY THEODORE STANTON.

The editor of THE INDEPENDENT has asked me for "a description of how Sunday is observed in Paris by the various classes—not opinions, but a simple and plain statement of facts."

In the first place, let us see what the city itself offers of interest on Sunday to "the classica and the masses."

If the day be fine—a bright sun in winter and cool breezes in summer—Paris presents the most beautiful exterior of any capital in the world. There are smoothly paved roadways full of cheap cabs—one of the greatest desiderata of New York—and neatly laid sidewalks free from those treacherous unevennesses, the bane of the pedestrian in American cities; and, to cap all, these Paris streets are as clean, perhaps a little cleaner, as the Manhattan thoroughfares since Colonel Waring took up his good work. Then there are well-trimmed lawns in the many public gardens, numerous flower beds blooming in every season, graceful fountains ever playing, innumerable statues and groups of sculpture by past masters in the plastic art, comfortable benches scattered along miles of avenues, and scores of more comfortable chairs under the trees of the broader streets and squares, countless restaurants and *cafés* with their immaculate tables invitingly installed on the broad sidewalks, and

lastly the famous boulevards—the boulevards, from the Madeleine to the Montmartre—the like of which, for an indescribable something, are to be found neither in London nor in any American city, overflowing, especially on Sunday, with good-natured crowds of men, women and children in gala dress.

But a description of the attractions of Paris on Sunday would be quite incomplete without some mention of the charms and entertainments in its immediate vicinity. Here belong the horse races, offered in great variety nearly all the year around, at Longchamp and other suburban tracks; the Seine boats bearing their happy human freight to the Vincennes wood, in one direction, and to the superb alleys of St. Cloud in the other; the neighboring town of Sceaux, with its garden dedicated to Robinson Crusoe and Friday, and its dining tables perched in the easily accessible branches of towering chestnut trees; St. Denis, with its tombs, and Versailles with its picture galleries, and, still further away, but one of the favorite Meccas of the more well-to-do Parisian Sunday sightseers, Fontainebleau, with its historic apartments and its grand forest.

Such are some of the more inviting aspects of external and exterior Paris on a propitious Sunday. Now a word about a few of the internal, the with-in-doors allurements of this same captivating city.

The magnificent Louvre, with its immense collections of paintings, sculpture, antiquities, ethnological and naval museums, is thrown wide open on Sunday, year in and year out, to the delighted crowds who throng its galleries from morning till night. The same thing is true of the fine military museum at the *Hôtel des Invalides*, of the Trocadéro ethnological and architectural collections, of the Guimet exhibition of Oriental religions, of the modern painting and sculpture at the Luxembourg, of the Carnavalet Museum so rich in souvenirs of the history of Paris, and true, also, of a half-dozen or more other museums, collections and exhibitions of greater or less importance. It is on Monday that these public resorts are closed for the weekly cleaning and sweeping, not on Sunday when all the population is free and can visit them.

The two State theaters—the *Français* and the *Odéon*—and the Opera House, are not only open throughout the year, winter and summer, but never dream of closing their doors on the Sabbath. In fact, on that day the *Français* and the *Odéon*, and, as a rule, all the Paris playhouses, offer two performances, afternoon and evening, when the programs are made as popular as possible and the prices of admission reduced. In a word, the managers seem to vie with one another in an effort to entertain the public, a striking instance of the democratic spirit which pervades the Paris Sunday.

Furthermore, the best musical concerts occur on this same day; and it is on Sunday, too, that the military bands perform in the parks. When the great annual picture exhibitions are in progress, the price of admission is reduced, as in the case of the theaters, on Sunday, and at the old *Salon* no charge whatsoever is made in the morning, when one may see lines of people, four or five deep and a block long, filing in through the gates in order to feast their eyes on the best work of the leading artists of the world.

Now, how do the people of Paris use these privileges of a French Sunday? In answering this question we may separate the population into two grand divisions. The leisure class, that have amused themselves during the week, generally remain at home on Sunday; for if they go out they complain of finding the streets too crowded, the cabs taken and the theaters full. Speaking generally, it is the masses who take possession of Paris on Sunday; and they evidently get so much enjoyment out of it and must be so much benefited by the esthetic surroundings, that even a Puritan would have to admit that some good thing can come out of Nazareth.

The big stores and most of the small ones do no business on this first day of the week, so that the army of clerks are free. Many of the great public administrations, such as the post and telegraphic offices, close early Sunday afternoon, and add a large contingent to those bent on rest and innocent amusements. The mechanics and vast majority of the day laborers, the shop girls and house servants, the university students—probably from fifteen to twenty thousand in number—the cadets from the various Government schools in jaunty uniforms, and the multitude of school children, all, in their way, give vivacity and variety to the joyous scene.

M. Léon Say, and several other philanthropists, have founded an organization whose aim is to secure the cessation of all labor on Sunday; and they are meeting with considerable success. The number of the "Sunday unemployed" is, consequently, ever on the increase in Paris, so that a Parisian Sunday is continually growing in popularity and universality.

It may be asked, How are religious interests affected by a Parisian Sunday? I have never perceived that they are injured thereby. Neither Catholic priests nor Protestant pastors appear to complain of it. Criticism emanates only from Anglo-Saxon visitors, who do not know the France outside of Paris, and who do not get beneath the veneering of Paris itself. It may, in fact, be said that the Catholic Church profits by this unrestricted Sunday, especially in the country districts; for the peasants, who flock to town chiefly for the shows, the danc-

ing and the promenade, begin and end the holiday at mass and vespers.

Is it true, as so sometimes asserted, that a Parisian Sunday propagates immorality? It may seem so to an American or English eye accustomed to our more constrained Sabbaths. The noisy merry-go-rounds loaded with shouting children, and sometimes even with adults; the open-air concerts with many a broad song; the sipping of wine, beer and even stronger drinks, universally and publicly at the *cafés*, and the frequent outbursts of hilarity on the streets and in open calls, are apt to shock and be misunderstood by onlookers from over the sea. It is felt that if there is all this turmoil on the surface, there must be something worse beneath. But right here it is that we make our mistake. French revelers wear their merriment on their sleeves. For instance, one sees more intoxication in New York during one week day than would be seen in Paris during a month of Sundays. This is no exaggeration, but the simple truth.

There is at least one practical advantage in a Paris Sunday that is worth noting. It has become by tacit consent the day fixed for all great public and many private events. Thus elections always take place on Sunday, and so do military reviews, the dedication of monuments, mass meetings and ceremonies of every sort. The patronal *festes* of the towns and villages of all France are never celebrated on any other day, while in society circles it is the favorite date for receptions, weddings, baptisms and dinner parties.

I may sum up, then, by saying that Paris offers on the Sabbath more beauty, instruction and enjoyments to her citizens than any other city on the globe; that no evils commensurate with the good result therefrom, and that the cause of religion does not suffer from this free, happy holiday, but, on the contrary, is often a gainer thereby.

NEW YORK CITY.

#### SUNDAY IN BERLIN.

THE GERMAN IDEA—SUNDAY LAWS RESTRICTING LABOR—ALL PLACES OF AMUSEMENT OPEN—DRINKING HABITS—CHURCH ATTENDANCE.

BY J. H. W. STUCKENBERG, D.D.

The Germans make a sharp distinction between the Sabbath and Sunday, claiming that the former was peculiar to the old dispensation, while the latter belongs to the new. Christian freedom respecting times and seasons is emphasized; and if there is no divine command to sanctify the Lord's Day, it is easy to make the first day of the week a holiday instead of a holy day. The result is what is known as the Continental Sunday. For a long time, however, earnest Christians have regarded the neglect of the religious observance of the day as the source of incalculable moral and spiritual evils, and united efforts have been made to promote its consecration. For many years legal enactments to restrict Sunday labor were discussed. Even conservatives, representing the orthodox party, were lax in their advocacy; Bismarck opposed them because he thought they might injure the industries and deprive the poor laborer of adding to his scanty income by working on Sunday. But the Social Democrats, who care nothing for religious services, wanted labor to cease on that day in order that laborers might rest from their toil.

A few years ago laws restricting labor on Sunday were passed by Parliament, and the effect is visible throughout Germany. Excepting bakeries, provision stores and meat shops, places of business are closed in Berlin; and the former are also closed during the hours of service, from nine to eleven in the morning, and after two in the afternoon. The Sundays immediately preceding Christmas are not included in the law, but the stores are open and crowded.

There is another important exception; the limitations to labor on Sunday do not affect the means of transportation, the *cafés*, the restaurant, the saloon, and places of amusement. All the theaters are open, including the royal theater and the royal opera. The crowds on Sunday are expected to compensate for any losses sustained during the week. The most objectionable play is as likely to be given then as at any other time. Secular concerts abound. Among the most popular resorts in winter are the dancing halls, where the dancing lasts from Saturday evening to Sunday morning, and to which multitudes flock on Sunday evening. Restaurants are usually connected with the theaters, concerts and balls, and intoxicating drinks are sold. One need but look at the saloons on that day to learn why so many families and employers regard the day of rest as most of all to be dreaded, and not a few believe that many a laborer would be better off if the day were spent in ordinary work. Certain crimes are more frequent on that day than on others; it is made the occasion for intemperance and debauchery, and in numerous instances the effects are felt on Monday in the industrial pursuits.

The Germans are very fond of nature, and are glad to escape from the confinement of the city. On any fine summer Sunday multitudes crowd Unter den Linden and the other thoroughfares to get to the Tiergarten, the great park of Berlin. A joining of it is the Zoological Garden, where on some occasions fifty thousand or more congregate. The restaurants and beer gardens in the

suburbs do an enormous business, the means of conveyance are crowded and overcrowded, and frequently extra trains are run late at night in order to bring the people back to the city. Entire families, parents and children, go on these excursions; often there are large parties and groups of families. Many take coffee instead of beer, and little intoxication is seen; but statistics prove that there is more drunkenness in Berlin than a stranger would suspect. Sometimes the excursionists start in the morning, but more frequently after dinner, and return in the evening. Gruewald, the royal hunting park, is but a few miles distant, and is frequented by scores of thousands.

The unnumbered multitude, sometimes hundreds of thousands, who thus seek contact with nature, must not be supposed to consist exclusively of those who ignore the Church. Many attend divine services in the morning and go to the woods in the afternoon. The religious services are usually held at nine in the morning and at six in the evening. Sunday-school meets soon after dinner; but it is more for children, young men and young women attending only as teachers. Very generally the children belong to the poorer classes. The churches of Berlin are wholly inadequate. Numerous elegant ones have recently been added, but still the actual needs are not met. The population of the city numbers about 1,700,000. The Catholics have over 400,000, the Jews about 70,000, while the rest, excepting a small number designated as sects, belong to the Evangelical State Church, commonly called the Union; that is, the Lutherans and Reformed are united, and have equal rights in the same Church. A few years ago the five or six dozen churches and places of worship had a seating capacity of 60,000, not quite enough to accommodate all the servant girls if they went at the same time. It has repeatedly been stated that no other city in Christendom was so poorly provided with church accommodations. Many of these churches were in the center of the city; but in the new parts, away from the center, where the growth of the population has been enormous, few churches were built. As a consequence, there are parishes with over one hundred thousand souls. Even now, when the number of churches has increased, there are parishes with sixty to eighty thousand souls, with but a single church and two or three pastors. The ministerial force is not equal to the demands. Many families never see the pastor in their homes, not even in cases of sickness; and thousands of funerals occur without the presence of a preacher. Sometimes they are not wanted when the dead are buried; but at other times they are wanted and cannot be had.

These facts and the laxity of view respecting Sunday are not, however, the only explanations of the manner of observing the day in Berlin. The Liberals have long had control of the city government; and in Germany to be liberal in politics usually means to be very liberal in religion. Many Jews are influential leaders of the party. Little could be expected from these Liberals for the multiplication of churches or for the better observance of Sunday. Not less significant is the fact that an extreme rationalism and agnosticism have entered the ranks of culture, while the socialistic masses are affected by materialistic atheism. What an influence these socialists exert may be inferred from the fact that a few years ago they cast over twenty thousand more votes in the city than all the other parties, and that five of the six representatives in Parliament from Berlin are Social Democrats. During the last two decades an improvement has taken place in the religious condition, and this has told on the attendance at divine service; but for multitudes in cultured circles and among the masses Sunday is simply a day of rest and recreation and amusement, for social gatherings and family entertainments, often with dancing and games. In families regarded as exceptionally religious, it is customary for the ladies to sew or knit, or engage in other kinds of light work. The servants usually have every other Sunday afternoon for visiting, and great numbers of them are seen in the streets, in public gardens and at balls. Their temptations are by no means diminished from the fact that the garrison of Berlin contains many thousand soldiers.

The Church festivals, no matter on what day they come, are much the same as Sunday. Two are, however, marked exceptions. Good Friday is regarded as the most sacred day of the year. Numerous services are held in the churches and all are crowded, sometimes many hundreds failing to gain admittance. All places of amusement are closed by law. None but sacred-concerts are allowed, such as give passion music. There are no family entertainments; even the playing of the piano would shock people who rarely enter a church. But the following Sunday, Easter, is full of gayety, and especial amusements and entertainments are arranged for the day. The same is true of Christmas and Whit Sunday; tho on all these festivals the churches are crowded.

Another day approaching Good Friday in solemnity is the last Sunday in November. It is called *Todtenfest* (feast of the dead), and is consecrated to the memory of those who died during the year. Many then go to church who rarely appear on other occasions, all the services are memorial, and the ladies wear black as at funerals. After the services great multitudes visit the cemeteries to decorate the graves of deceased friends.

A few illustrations taken from circles classed as pre-

eminently religious will throw light on the way the day is regarded. A pastor with a reputation of great devoutness was asked to receive into his family a young English lady, the parents being anxious to have her under the best religious influence. He declined to receive her, saying that he knew well the difference between the English Sabbath and the German Sunday, and that he feared the young lady might take offense at the manner of keeping the day in his family.

At one time the writer was requested to address an organization of Christian ladies who made it their mission to rescue fallen women. He suggested that especial efforts should be made to prevent servant girls from falling, and appealed to them to exact less work on Sunday, to make their purchases for the table on Saturday, and to give the girls an opportunity to attend divine services regularly. But the traditional views and methods were too firmly rooted to make such radical innovations seem practicable.

A court preacher, evangelical and orthodox, a favorite of the Emperor, had open house for students and friends on Sunday evenings. Neither in the topics of conversation nor in the music was there anything to mark the occasion as different from social gatherings during the week. Another court preacher also gathered numerous friends about him on Sunday evening. At the table beer was the common beverage; indeed, in Germany beer or wine is the common drink at dinner and supper. This court preacher usually gave a brief address on some religious theme, and closed with a passage of Scripture, a hymn and a prayer. During the week he would likely have closed a similar meeting in the same way.

There is a decided awakening to the importance of the religious observance of the Lord's Day. Evidences of this are found both among Protestants and Catholics. We have reason to believe that the effect will be felt in legislation and in the churches, and that the moral and spiritual tone of the nation will be elevated. It would, however, be a mistake to make the American or English view of the Sabbath the test of German piety. The Germans frequently say that religion is not confined to the Church; we may add, least of all to a State Church.

CAMBRIDGE, MASS.

#### SUNDAY IN ITALY.

A DAY OF REST FROM LABOR—CLASSES WHO GO TO CHURCH—PART OF THE DAY PASSED IN RECREATION AND DRINKING.

BY PROF. F. Z. ROOKER, S.T.D.,  
Late of American College in Rome, Italy.

One scarcely ever hears the first day of the week called by its calendar name in Italy. It is not generally spoken of as *Domenica*, but as the *Festa*. The observance of the day in Italian cities is precisely such as is implied in the name by which it is commonly known. It is a *festa*, and what a *festa* means to the rich, to the middle class, and to the poor of a Latin race, Sunday means to the rich, the poor, and the middle class in Italy. To all it means a day of enjoyment, a day of rest from the usual occupations of the week, a day as far as possible without care, a day of general friendly feeling and good-fellowship, a day for healing up of old sores and perhaps opening of new ones.

The Italians are all Catholics. They would think you insane were you to question it. If you do hazard the inquiry, they will answer that they were born Catholics, and Catholics they expect to remain. Now, the first and last absolute religious duty of every Catholic on Sunday is to hear mass. That done there is nothing else that the Church absolutely requires of her children on Sunday more than she does on other days, except that they abstain from all unneccessary servile work. The first religious duty, therefore, of all Italians on Sunday would be to hear mass. In the cities of Italy some of the people hear mass and some don't. How many do and how many don't it does not belong to me at this time to calculate. Most of the aristocracy have their private chapels and private chaplains; and it is to be supposed that they attend to that religious duty in the morning. For the people, there are numberless churches and countless priests, so that to satisfy the obligation one needs but drop into one of the churches for a half-hour at almost any time during the morning and a mass can be heard. Very many, doubtless, do this; but "going to church," as we are accustomed to see it in this country, is not practiced in the cities of Italy. Only in the parish churches is it necessary at one of the masses to preach to, or instruct, the people, and the parish churches form a small percentage of the whole number. In Rome there are some three hundred and seventy churches, of which about twenty are parish churches. With all these churches, and with so many masses in every one of them, a great many people could satisfy the obligation during the morning without any great crowd appearing at any one place at any given hour. However, it remains that many do not hear mass.

The other requirement for the sanctification of the day is pretty fairly fulfilled. Servile work is, for the most part, suspended. Most of the shops are closed. Butcher shops, bakeries, groceries and the like are open for a part or all of the morning; but they are closed in the afternoon. Wine shops, *cafés* and restaurants are open all

day and evening, and, of course, do their best business on this day.

The enjoyment of the day begins in the afternoon. All Italian cities have within or near them parks or villas, or resorts of some kind for public amusement. To these places the people flock in crowds. Whole families go together and there enjoy the pleasures of open air and beautiful natural surroundings. The older people meet and gossip; the younger people stroll and talk their small, sweet talk; the children romp and play until the sinking sun warns them all of night's approach, and they then head their way homeward. Those who have horses and carriages and those who can afford to hire them, make these Sunday afternoon promenades with such additional ease and luxury. Those whose circumstances require stricter economy seem to get equal enjoyment from watching and admiring the display of their more favored brethren. To increase the pleasure of these outings, bands are stationed at different points in the parks or in the public squares, and programs of excellent music are rendered with consummate skill. Within an hour after sunset all are in their respective homes and the afternoon's pleasure is over.

Such is the afternoon for the quiet, order-loving element. But tastes differ, and another portion of the community prefer to go out on the roads leading to the country and pass their time in taverns and roadsides inns. Countless places of this kind exist, and crowds of people frequent them on Sunday afternoons. They go in little groups and gather around tables set in the open air, if the season permits, or in pleasant rooms, if cold or inclement without; and there they drink their wine and eat luncheons, either brought with them or ordered from the host. The men play cards or outdoor games, the stake being the wine for the party. It is in these parties that troubles arise. They play game after game, and at the end of each game the loser passes the wine around. By and by it becomes difficult for them to follow exactly the course of their games, and to feel satisfied at the end of them just who is the loser. Then disputes arise, quarrels ensue, and not infrequently some serious cutting is done; or, becoming exhilarated by the wine they drink, they grow impatient of the slow progress of ordinary games, and take to methods of gambling which give quicker results, but which infallibly end in misunderstandings. Evening comes on, and, tho these people remain at their pleasure longer than the more peaceable ones, they, too, return at a convenient hour to the city.

Still another kind of popular amusement is provided for those whose tastes do not run in either of the directions I have described. For children, and for grown folk with tastes of children, the showman pitches his tent in the squares and vacant places on the outskirts of the city. There Punch and Judy shows amuse the crowd; freaks are exhibited; gymnasts and acrobats display their feats; thrilling tragedies and side-splitting comedies are acted; singers whose voices have become too worn even for concert halls find some "so poor to do them reverence"; a stray wild beast sometimes lends an attraction to the motley show with the mysterious canvas; jugglers and magicians make the crowd wonder open-mouthed; merry go-rounds help the poor people to imagine almost anything their humor fits them for; and all is enlivened by the squeaking tones of dilapidated hand organs.

If one goes on Sunday afternoon into the very poor parts of Italian cities, still other sights are to be seen, still other ways of passing the idle day. Here the shops are not closed. Wares of all kinds are exposed for sale—all kinds that the poor require, and of a quality suited to the condition of the buyers. Household goods, clothing, food, everything is bought and sold with greater commotion than on any other day of the week. The population turns all out-of-doors; the streets are filled; hucksters congregate, and their cries, mingling with the loud talking of the people, help to make a bedlam. Push carts, laden with wretched candies and fruits, with nuts, and, in the season, with villainous ice-cream, wind their ways with difficulty through the crowds. Dark, dismal, dirty wineshops are there in great numbers, and are kept perpetually filled with customers attracted by the placards hung out before the entrances, telling of wine to be had within for five, six, seven or eight cents the half lire. The pleasure and rest enjoyed by these poor people are not of an elevated kind, to be sure; but it is the best they can provide for themselves. They cannot go to the parks and villas, for they cannot clothe themselves in a presentable manner, and "human respect" is perhaps strongest in the very poor. They cannot go out on the country roads to the taverns and wayside inns, because the distance is too great and they can't afford to ride. They stay in their own district and do the best they can. Such a crowd, of course, cannot push and run one against the other for hours without treading on one another's toes, literally and metaphorically; and good spirits grow tired in the course of a long afternoon. The result: hot words, quarrels, blows, and sometimes homicides. With the coming of night even these people—at least so far as women and children are concerned—retire to their wretched indoor quarters.

The night changes somewhat the form of Sunday amusement for all classes. Those who have peaceful, happy, contented homes stay in them or visit at those of their friends and intimates. The aristocracy hold re-

captions, reunions, and not infrequently give balls. For the great mass, who are unable to provide either social or family pleasures for themselves, public provision has to be made and is offered by the theaters, the wine shops, and the *cafés*. The theater is always open on Sunday night, and is well patronized. Friday night is the one on which it is traditional to close them, and on that night you will scarcely find one open. The wine shops and *cafés* do a thriving business till well into the night. The streets are not much frequented and little disturbance is seen. Before midnight all is quiet, except for the occasional singing through the streets of some groups of later and more hoisterous revelers. Nature, tired of pleasure, has called for rest. The *Festa* is over.

CATHOLIC UNIVERSITY, WASHINGTON, D. C.

HOW THE ORTHODOX JEW OBSERVES THE SABBATH.

JEWISH CUSTOMS BUT LITTLE CHANGED—PREPARATIONS FOR THE SABBATH—MORNING PRAYERS, RELIGIOUS CONVERSATION AND AFTERNOON SERVICES.

BY HENRY GERSONI.

The observance of the Sabbath at the present time and all the customs connected therewith are materially the same as they were before the Jewish race was dispersed among the nations. Even the order of service in the synagogue in its principal features can be traced up to the time when the second temple formed the religious center of Judaism. During the last two thousand years only some prayers and hymns were added to the service; nothing was diminished and very little was changed and modified, according to the demands of the historical vicissitudes of the race. In the synagogue and in the house of the orthodox Jew in the United States the Sabbath is observed in the same manner as among his brethren in Palestine or North Africa.

Preparations for the Sabbath begin Friday morning, in some instances Thursday evening. The best that the kitchen and cellar can afford must be had on "the day which the Lord has hallowed," and the house and the person of the Jew must be becomingly prepared for the reception of the "Sabbath Queen." Any one, even young children, that can do anything for "the honor of the Sabbath" by way of contributing to the spiritual edification or promoting the comfort of the observers, does it with great delight. Friday is designated as the "Parasceve of the Sabbath." When the evening comes the Jew, dressed in his best, hies him to the synagogue to "receive the Sabbath." In accord with his brethren, under the leadership of the cantor, he intones, "Come, let us sing unto the Lord; shout unto the Rock of our salvation" (Psa. 95), and chants the five succeeding Psalms. Here a very rhythmical hymn, composed in the sixteenth century by Salomon Alhbaz, of Zephath, is sung; and "the reception service," if I may call it so, is concluded with Psalms 94 and 95. Immediately after this the regular evening services for the Sabbath are recited.

While this is done in the synagogue, the Jewess at home prepares the house for the "Queen Sabbath." Her duty is to light the Sabbath lamps, to adorn the house, and to deck the table for the first Sabbath meal. Coming from the synagogue the man finds his home a paradise in comparison with what it has been the whole week. He sings the praises of the "Brave Woman," in the words of Prov. 31, by way of expressing his satisfaction with the efforts of his helpmeet, and pronounces *Qiddush*—*i. e.* declares the Sabbath Day inaugurated—over a goblet of wine. The poorest man must have his cup of wine for this ceremony; in some European communities the wine is provided for the poor by the congregation. Still, in the Middle Ages a regulation was framed that in default of wine the Jew may pronounce *Qiddush* over his Sabbath bread. The formula of the *Qiddush* consists of the recitation of the first three verses of Genesis (ch. 2), a benediction over the wine or the bread, and a benediction to God who has "hallowed the Sabbath" and privileged Israel to observe it as a "sign that the work of creation was wrought" and in remembrance of "the deliverance from Egypt." Conversation is lively at the table. Everybody tries to tell something he has heard or read on religious subjects, and hymns (all composed in the Middle Ages) are sung; the boys are mostly encouraged to do the singing, while the father takes the lead, and the mother and the girls come in if there is no stranger present. If visitors are received or calls made after the meal, the conversation is mostly on social or religious topics—by no means on business. Only two business subjects may be discussed on the Sabbath; the education of children and the arrangement of marriage parties, for both education and marriage are religious duties. Before retiring the "Song of Songs" is recited; in some congregations this portion of the Bible is recited immediately after the evening services by companies assembling in the synagogue after the evening meal. In the latter instance the recitation is conducted by a scholar, and every verse explained according to the ancient commentaries.

The morning services consist of *Shaharith* or morning prayers, which take the place of the *Tamid*, the

"regular sacrifices" which were offered in the temple every day; reading the *Parshah*, weekly portion of the sacred law and the chapter from the Prophets, and *Musaph*, or "additional service," which takes the place of the additional sacrifices that were offered on the Sabbath. These services were held in Palestine before the Jewish commonwealth was destroyed by the Romans. But a few prayers and hymns were added at a later period. After the services the second Sabbath meal is taken. It is preceded by *Qiddush*, like the evening meal; for every repast of the hallowed day has its special sanctity. Also the Bible and the Talmud chide the sluggard who sleeps when it is time to work, an afternoon nap on the Sabbath is permissible, for it recuperates the health. But few orthodox Jews find time for this luxury. The pericope, or weekly portion of the Law, must be repeated at leisure and pondered as deeply as one is able to; the children must be examined; sermons and lectures on religious subjects must be heard; the religious guides must be honored with personal calls. When shall all this be done, if not on the Sabbath? But no saddeening work, even if it be of a religious nature, can be done on the hallowed day. The sick must be visited in order that they be cheered and comforted; mourning is altogether suspended by the Sabbath. To relieve pain, even that of an animal, work otherwise prohibited, may be done on the Sabbath.

The afternoon services, *Minhah*, are held near sundown, so that time be left to take the third Sabbath meal in due form. This meal has, in the course of time, assumed the character of a repast of family reunion; for it is generally the custom that all the members of the family assemble at the table of their senior to partake of it. After this meal the Sabbath is gone, for generally darkness sets in before all the hymns are recited and grace said. The evening services at the synagogue are the same as on every week-day. Only a short prayer for divine wisdom in the practical affairs of life is inserted in the litany (sighteen benedictions) of the regular service, and after the litany a collection of cheering and encouraging passages from the Bible is recited. But work may not begin at the house before the Sabbath is officially declared at an end. This declaration is called *Habddalah*, the "separation" between hallowed and common time. In it "the Oil of salvation" is invoked over wine, "which cheers the heart," light, the emblem of religious truth, and fragrant spices, as an emblem of the blessings there are even in work and toil. The benedictions over these three articles are pronounced by the master of the house in a loud, cheerful tone; and every member of the family must hear them and say Amen before he is allowed to do any common work.

NEW YORK CITY.

THE SEVENTH-DAY BAPTIST POSITION.

THE SEVENTH DAY THE SABBATH—ORDAINED BY THE DECALOG—THE SABBATH NOT JEWISH ONLY—CAUSE OF THE SABBATHLESS HOLIDAYISM.

BY A. H. LEWIS, D. D.

The Sabbath is a sacred day. It is God's representative in time, as the Bible is among books, as Christ is among men. It is the embodiment of eternal law. It was "made for man," and is coexistent with the race. It is primarily and essentially a religious institution. Less than this is holidayism. Its purpose is worship, spiritual culture, communion with God. All questions concerning it must be settled by the Bible, fundamentally, if not in detail. The Bible and history fix it upon the last day of the week.

The Sabbath law was enthroned in the heart of the eternal laws of the Decalog. These represent the everlasting foundation of God's moral government and of Christ's spiritual kingdom. These Ten Words stand or fall together. They are the source of all ethical knowledge and all religious obligation. They endure through all dispensations. If they are abrogated under the Gospel there can be no sin, for sin is the transgression of these laws, and sin cannot be imputed where they are not. Because Sinai is, Calvary must be. Law and love, sin and redemption constitute the Gospel. Otherwise, Christ would not have died.

Men charged Christ with destroying the Law. He declared that instead of destroying he fulfilled, enlarged, strengthened and obeyed it. He fulfilled by obeying (Matt. 5: 17-19). Paul's matchless letter to the law-loving Romans finds its keynote in the struggles of a soul dying in the grip of the law, but redeemed through infinite love and sacrifice in Christ. He declares that "faith establishes the Law" (Rom. 3: 31). His theology turns on freedom from the condemnation of broken law, not on license through the removal of law. The spirit of the law finds full expression in the letter, and the "letter killeth" only when men attempt to obey outwardly, without love or the spirit of obedience. Love fulfills the law of obedience not by evasion; and those who abide in Christ are enabled to obey in and through him. Christ eliminated and discarded the imperfect conceptions and the false growth which Judaism had associated with the Ten Commandments. He Christianized each law of the Decalog and fitted them for service in his kingdom. The Christianizing of the Sabbath is the most prominent feature of his work in this direction. He never

breathed a suggestion of abrogating or changing the Sabbath. He alone had power to do either.

*How the Sabbath was Driven Out.*—The observance of the Sabbath was supreme among the followers of Christ during the New Testament period. The first efforts to undermine it appear in Justin Martyr, a pagan-Christian philosopher, about the middle of the second century ("Dialogue with Trypho"). These efforts sprang from anti-Jewish prejudice, which Gnosticism brought into the Church. This compound of Oriental paganism and Greek philosophy taught that Jehovah, the creator of matter, was an ignorant and inferior "emanation," far below the real Deity; that his book, the Old Testament, had no claim upon the "True Gnostic," the "enlightened" one, such as the leading Fathers from Justin Martyr forward, claimed to be. The Decalog and the Sabbath, as the prominent representatives of Jehovah, were made the especial subject of attack by Justin and all the semi-pagan leaders who succeeded him until the paganizing process culminated in the Roman Catholic Church. It was not against Jewish ceremonies, but the Jehovah of the Old Testament, which this early no-lawism and no-Sabbatibism arrayed itself. The no-Sabbatibism of the nineteenth century is the Gnosticism of the third. It is little less virulent in its treatment of the Old Testament. It has triumphed these many centuries; but the end is not yet. This origin of no-Sabbatibism is often ignored, but it cannot be overlooked.

*Position as to Sunday.*—Sunday observance has no place in the Bible. It is extra-biblical and anti-biblical. The first day of the week is mentioned but eight times in the New Testament. Six of these references are to one and the same day, the day on which the disciples learned that Christ had risen. It is not said that he rose on that day, but rather that the tomb was empty even before the Sabbath closed (Matt. 28: 1). One mention only in New Testament history (Acts 20: 7); this was a farewell meeting on the evening after the Sabbath. Sunday was spent in traveling (Coneybeare and Howson). This meeting at Troas took place twelve years before the destruction of Jerusalem, before there was any separation between "Christians" and Jews. And after it Paul proclaims himself a Jew, in the fullest sense. One mention only in all the Epistles (1 Cor. 16: 2). This was a temporary order to perform a business act, individually, at home, at the opening of the week. It was the counterpart of a Jewish custom touching money pledged but not collected on the Sabbath.

There is not a word in the Bible about the change of the Sabbath, or about commemorating the re-urrection of Christ by observing any day. The Sabbath is never called "Jewish," never called "Christian." All such distinctions are unauthorized by the Word of God. They are deceptive.

*How Sunday Came In.*—Justin Martyr, father of the Gnostic no-Sabbatibism, is the first to tell of an "assembly" on Sunday, and reasons therefor. The reasons given are wholly unscriptural. Neither he nor the Fathers who followed him, nor the Roman Catholic Church which followed them, ever based observance on the Fourth Commandment. It gained power and place gradually because the Gentiles had long honored it as "the venerable day of the Sun," a joyous festival, and through civil law, Sunday legislation began 321 A.D., on a purely pagan basis, in an absolutely pagan form. Constantine, its author, was a murderer most foul. He put to death seven rivals, all within his family circle but one, including a wife and a son, between 310 and 326 A.D. The paschal controversy also gave much strength to Sunday. With the decline of pure Christianity, which was hastened by the union of Church and State, Sunday, with many other pagan-Christian festivals, came into full power, and became a special object of regard in the Roman Catholic Church.

*Protestantism and the Sabbath Question.*—The Continental reformers remained, fundamentally, on the Gnostic and Roman Catholic ground. The progress of reform and the influence of the Seventh-Day Baptists compelled the Puritans to take new ground. The "Puritan Theory" (Bounde, 1593 A.D.) was identical with the Seventh Day Baptist position so far as the perpetuity of the law is concerned. But it attempted the compromise, illogical and unscriptural, of transferring the law to Sunday. Three hundred years of testing have shown the inherent weakness of that compromise. The "Puritan Sabbath" is a thing of the past, and Protestants have returned or are returning to the original type, now known as the Continental Sunday. The Roman Catholics of the United States, seeing the drift, have intently sent out their challenge: "Sunday observance is wholly non-Protestant. Either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible" (*Catholic Mirror*, September 23d, 1893, and other publications). This position of the Catholics brings in a new factor which Protestants must meet. It is a permanent factor which cannot be waived aside.

*Present Attitude of the Seventh day Baptists.*—They have waited three hundred years for the failure of the Puritan compromise. They believe that the reinstatement of the Sabbath, which was turned back by that compromise, draws nigh. They proclaim the Bible the only rule of faith and practice. The Sabbath question is above "days" and denominational lines, it

involves the essential issue in Protestantism. True Sabbath reform will usher the second stage of the Protestant movement. The choice of the holidays between a return to the Sabbath and the triumph of the Continental Sunday. History has written that verdict, and it is useless to dilly and complain. The observers of Sunday have no common ground of union or concert of action. Some rejoice to help as opportunity offers, thus strengthening herself and her Sunday. Reliance on the civil law has always fostered holidayism and destroyed true Sabbathism. Historically and logically there is a direct relation between the no-lawism which has driven out the Sabbath, and that social and political anarchy which we so much dread. Anarchists rejoice to know that the Ten Commandments were "Jewish only." When Christians discard the Decalog, of God, they teach the ungodly to defy the human law. Anarchists are bred where centuries of no-Sabbathism are ripe with ruin.

Like causes produce like results. The holiday Sunday was born and bred under the theory that the Sabbath is "Jewish," only. That is the fundamental doctrine of the Roman Catholic Church, and the actual if not the avowed position of most Protestants. The prevalence of the Continental Sunday in the United States is due to this teaching by Christians, more than to any other cause. The growth of Sabbathless holidayism will not cease until Christians cease from this error and return to the truth that the Sabbath belongs to all men and to all times. The only Sabbath regard which Sunday has ever gained was when its adherents occupied the Seventh-day Baptist position concerning the Ten Commandments. The only hope for genuine Sabbath reform is in a return to the position which Christ occupied, and for which the Seventh-day Baptists contend. The seventh-part-of-time-civil-rest-day-theory perverts facts, destroys conscience, and puts a premium on holidayism. Tested by the example of Christ and the Apostles Sunday observance is antichristian. As between Protestants and Catholics it is non-Protestant.

God and his Sabbath can wait while men compromise, experiment and cling to error. The fancied security of majorities and the delusive plea of "almost universal custom," must at last give way to the sweep of Truth long delayed, but not slain. Men, however devout, who persist in error when new light comes, pluck ruin on themselves. For a full return to the Bible, in fact as well as theory, and for such an observance of the Sabbath as Christ the Lord of the Sabbath taught, the Seventh-day Baptists stand and plead.

PLAINFIELD, N. J.

#### SUNDAY LEGISLATION IN THE UNITED STATES, WITH RECENT CHANGES.

##### COLONIAL ENACTMENTS—ADOPTION OF THE WEEKLY REST-DAY BY THE VARIOUS STATES—RECENT CHANGES IN SUNDAY LAWS.

BY W. W. ATTERBURY, D. D.,  
Secretary of the New York Sabbath Committee.

The Sabbath, or Weekly Rest, was one of the institutions of the Christian civilization which the founders of these American States brought with them from their homes in the Old World. As such it was recognized in the earliest legislation of all the Colonies, from Massachusetts to Georgia, by enactments derived from the codes of the mother countries. As most of the immigrants were Anglo-Saxons, the Sunday laws, like those which respected marriage and other institutions of the people, were based upon the English statutes at that time in force. In accordance with that union of Church and State which prevailed throughout Christendom, they did not discriminate between the religious and non religious grounds of the Sunday observance, but maintained it as a religious as well as a social institution. On the establishment of the Colonies as independent States and the organization of the Federal Government, the separation of Church and State was formally declared in the Federal Constitution and in that of each of the States.

While this principle obviously involved a change in the form of the existing laws, the founders of the Republic seem never to have entertained the thought that it was an infringement of that great principle of religious liberty to which they were so devoted to maintain and protect an institution of the people, because that institution was alike a religious as well as a social one. The practical solution of the question was reached, as has been well stated by an eminent legal writer, by dealing with the Day of Rest as an accepted and essential part of the established order of Christian civilization, demanded by the physical, moral and social needs of men, and requiring the exercise of the power of the State to protect its citizens in its enjoyment, and to compel its observance, so far as it may be necessary to that end, wholly aside from any attempt to enforce its religious observance. Substantially on this ground legislation for the maintenance of Sunday has been uniformly sustained by our highest courts. The sole exception to this statement is found in a decision of the Supreme Court of California, declaring the Sunday law of that State unconstitutional, a decision which was subsequently overruled by the same court and the Sunday law sustained. In the statutes of a few of the States there still survive

phrases and forms adopted at a time when the religious observance of Sunday was enforced. These are from time to time eliminated. The Sunday laws of the older States have been gradually modified to meet changed conditions, while, as new States have been organized, laws for the protection of the weekly rest have usually been among the earliest enactments. It may be safely said that there is no existing Sunday law in any of the States that requires of any one, whatever his religious faith, any observance that would imply that he was observing it as a Christian duty or for the Christian reason of the appointment. While with a very large part of the community a Christian sentiment lies at the basis of the institution and furnishes the chief motive for its observance, the fact that it is an institution of the people generally, together with its universally recognized social, ethical and industrial advantages, supplies the sufficient basis on which our legislatures and courts rest the Sunday laws.

Among the more recent changes in the Sunday laws of the States, the following may be noted:

Louisiana, obtained by purchase from the French, came into the Union without a Sunday law. It was the one State where the English Common Law was not recognized. Sunday, together with Christmas, New Years, and the Fourth of July was a legal holiday, with reference to certain judicial proceedings, and it was not counted in computing interest and in protests, etc. In 1878 a law was enacted authorizing towns and cities to make ordinances for the regulation or suppression of the sale on Sunday of liquor and merchandise. In 1886 the present law was passed, which requires all shops, saloons and places of business to be closed on Sunday and make all business therein illegal; but to these provisions there are numerous exceptions.

The history of Sunday legislation in California is unique. Its earlier Sunday Law, similar to those of other States, was declared unconstitutional by the Supreme Court in 1858. Three years after a new law was passed, and was sustained by the Supreme Court in a decision which overruled the former action of the court. In 1883 the Sunday law was made a political issue. By a strange combination of persons interested in the liquor traffic and other forms of business which the law prohibited, the large antichristian element of the foreign population, a group of so-called secularists and a small but active body of Seventh Day Adventists and Seventh Day Baptists a Legislature was elected by whom the law was repealed. Meanwhile, in several of the cities by local ordinances the liquor saloons were closed on Sunday. In 1893 the present law was passed, "An act to provide for a day of rest from labor." It provides that every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven; and it is made unlawful for any employer of labor to cause his employes to work more than six days in seven, except in case of emergency; any violation of the act is a misdemeanor.

In Connecticut, in accordance with the widely expressed sentiments of the people of the State, a law was passed in 1886 prohibiting the running of railway trains and the handling of freight between sunrise and sunset on Sunday, except from necessity or mercy, but permitting trains carrying the mails and such other trains as the Railway Commissioners might authorize for public necessity and the preservation of freight, before 10:30 A.M. or after 3 P.M. Subsequently the restrictions were modified by the commissioners in favor of trains distributing the New York Sunday morning newspapers. The law requires full regular fares on Sunday trains and so discourages excursion traveling.

The Sunday law of Massachusetts was modified in 1887 so as to make Sunday begin at midnight rather than on Saturday evening, specifically permitting certain forms of labor and traffic before prohibited; as a public necessity or convenience; making partial exemption in the case of those who observe the Saturday Sabbath, and allowing cities and towns to decide to what extent labor and traffic may be carried on as necessary. In some of the States special enactments have been added to the Sunday laws to meet special evils, as in Tennessee and Missouri to abate the nuisance of public ball games with their disorderly crowds.

The history of Sunday legislation in the State of New York is of special interest at the present time, the more so as its statutes on this subject have been made the model for the laws of some of the other States. From the earliest days of the Dutch colonists, the observance of Sunday was maintained by law. From time to time the Director and Council of New Netherland passed ordinances prohibiting at first the sale of beer and other strong drink during hours of divine service, then extending the prohibition to the whole day and including all ordinary labor and business, fishing, hunting, sports, etc., as the growth of the colony brought new temptations and was supposed to render larger restrictions necessary. When the English took possession of the colony in 1664, the Duke of York's law provided against the "profanation of Sunday by travelers, laborers, or vicious persons and the disturbance of congregations on that day." In 1695 a more elaborate law was passed prohibiting, under a penalty of six shillings or three hours in the stocks, "traveling, laboring, working,

shooting, fishing, sporting, playing, horse racing, frequenting tipping houses" on Sunday. This law was in force at the adoption of the Constitution of the State in 1777. In 1788 the Legislature of the State of New York passed a law for the protection of Sunday, entitled "an Act for suppressing immorality," based on the previous Colonial Act of 1695. The provisions of the Act of 1788 were substantially re-enacted in the revisions of the State laws in 1813 and in 1830, and remained unchanged in subsequent editions of the revised statutes. Meanwhile a few supplementary laws were passed on the same subject. An Act of 1860 prohibited with special penalties theatrical and similar entertainments on Sunday. An act of 1872 prohibited noisy parades and processions in the streets of cities on Sunday. An Act of 1871 excepted contracts for advertisements in newspapers published on Sunday from that general provision of law that makes contracts for work on Sunday invalid.

In the Penal Code passed by the Legislature in 1881, amended in 1883, important modifications of the Sunday laws were made. They are a part of Chapter I "Of Crimes against Religious Liberty and Conscience." The first section well defines the purpose and spirit of these laws:

"The first day of the week being, by general consent, set apart for rest and religious uses, the law prohibits the doing on that day of certain acts hereinafter specified, which are serious interruptions of the repose and religious liberty of the community."

All labor on Sunday is forbidden, except works of necessity or charity, and these are defined to include whatever is useful during the day for the good order, health and comfort of the community. Persons who keep another day of the week than Sunday and do not labor thereon are exempted from this prohibition, provided that their labor does not disturb others in observing Sunday. The law then specifies the forbidden acts, such as shooting, hunting, public sports and games, all noise disturbing the peace of the day, manufactures and other mechanical employments, public selling, except that articles of food may be sold before ten o'clock in the morning, and meals to be eaten on the premises where sold or served elsewhere by caterers, prepared tobacco, fruit, confectionary, newspapers, drugs and medicines, all of which, however, must be sold in a quiet and orderly manner. This last provision evidently was intended to meet the noisy selling of newspapers. The law also forbids the service of legal process on Sunday, with specified exceptions; also, processions and parades in any city, and theatrical and other performances of the stage, circuses, etc. The minimum penalty of a fine was at first so small that it was found inadequate to restrain a class of retail shopkeepers in certain parts of the city, whose employes formed an association for their own protection, and finally secured from the Legislature in 1887 an increase of this penalty.

It will be noticed that the Excise Laws are not a part of the Penal Code. The selling of liquor alike on weekdays and on Sundays has been, for many years, the subject of special statutes. In the State of New York there never was a time, from its earliest history, when liquor selling was not restricted and on Sunday prohibited by law. From the first settlement of the colony the evils of the traffic were so apparent that efforts were constantly made to abate them. The various Sunday laws referred to above, all contained provisions with reference to the selling of liquor. With the rapid growth of the population, especially in cities, and the great increase of immigration, these provisions were found inadequate, and in 1857 the first elaborate excise law was enacted. The subsequent history of this legislation we cannot now detail.

In closing this incomplete summary, it should be added that no previous time in the history of our country were the laws for the protection of the Sunday rest more intelligently appreciated and sustained, especially by what are called the laboring classes, than at present. The remarkable and successful movement which has been going on for a few years past in Europe on the part of workmen to secure legal protection to their right of weekly rest, inspired as it has been largely by the example of America, has not been without its reflex influence upon the working people of our own land.

NEW YORK CITY.

#### SUNDAY AND THE POSTAL SERVICE.

##### DIFFICULTIES IN THE WAY OF ABSOLUTE STOPPAGE OF THE MAIL SERVICE ON SUNDAY—SUNDAY DELIVERY IN CITIES NOT NECESSARY.

BY THE HON. THOMAS L. JAMES,  
Ex-Postmaster-General of the United States.

The solution of what is called "the Sunday Question," as it relates to the work of employes in the United States Postal Service, is not so easy as it may appear. This Department, the most popular and far-reaching of all branches of the Government service, is closely allied with the whole population, which not only represents different classes, but all manner of religious prejudice and beliefs. It would not be such a difficult matter to settle the Sunday question, so far as the postal service is concerned, if we were all of one religious belief, or even of one nationality; but, as it is, we are "many men of

many minds, many men of many kinds." It is very difficult, therefore, to make cast-iron rules and regulations in regard to this matter.

Another view of the subject is that the post office is largely a humanitarian institution; that is to say, it is something more than a mere business enterprise, established for the purpose of making money (which, by the way, it does not make), or for the promotion of commercial and business life in the community. How much private correspondence refers to birth, marriage, sickness, death? How many thousands of letters pass through the mails that must pertain to the health, the comfort, the personal happiness here and, it may be, even hereafter, of those to whom the messages are sent? Would it not often be a cruel hardship if such letters were not promptly delivered, owing to the stoppage of the Sunday mails? Is it too much to suppose that sometimes the life of a person may depend upon hearing news in regard to the sickness or recovery of some absent one? When the post office conveys such intelligence, and to do so its employes are compelled to work on Sunday, is it not doing a humanitarian work? I believe that, according to the strictest theological tenets, we are not only allowed but encouraged to do works of kindness and mercy on the first day of the week. We have the example of the Savior, who plucked corn on the Sabbath Day, and who at another time entered the synagogue on the Sabbath Day and healed the man with a withered hand, and on another occasion when he went into the home of one of the chief Pharisees to eat bread and healed the man who had the dropsy.

The absolute stoppage of the Sunday mails, is, of course, impracticable; you could not make an ocean steamer, carrying the transatlantic mail, stand still in mid-ocean when Sunday came, and it would be equally foolish to stop a railroad train under the same circumstances.

Ex-Postmaster General Wanamaker probably represents the most conservative feeling, among post-office officials, on this subject. He has said that "the problem is one which appears to be easy of solution to inexperience, but it is one which presents many difficulties from the standpoint of a Government officer who is obliged impartially to execute the law for all sections, classes and beliefs." He says that during the first year of his administration he sent a letter to one hundred of the largest post offices, with a view to discover the relative importance of Sunday mails as compared with mails on other days of the week. Questions were asked in regard to the sale of stamps, letter carrier and mail collections, employes on Sunday duty, etc. The investigation showed that the sale of stamps on Sunday was quite small, that very few persons, comparatively, called at the post office, that there were no deliveries of letters, the letter carriers being only employed for an hour or two on Sunday in waiting upon callers. It was the general opinion of these one hundred postmasters that so long as there was a railroad service on Sunday the post office must handle and care for the mail matter so carried or the accumulation on Monday would be so great as to delay business.

The Post-office building at Washington is under the control of the Postmaster-General. When Mr. Wanamaker was in office he stopped Sunday work in the Department by ordering that the clerks and employes should not enter the building on the first day of the week. A practice had grown up requiring many of the clerks and messengers to be at the Department on Sunday, and this without being necessary to the public service. Stenographers assisted in the correspondence of the chiefs of divisions, and the leading officials were in the habit of deferring until Sunday work that could just as well be performed during the week. The order just referred to put a stop to this practice.

When I was Postmaster at New York, and, afterward, Postmaster-General, I had as little work as possible done on the first day of the week. I remember that when I held the office in New York Postmaster-General Jewell issued an order for the Sunday delivery of letters in the Metropolis. I consulted him in regard to this movement, and told him that he ought to think twice before he introduced such a plan, for, while he might please a few who wanted their mail delivered on Sunday, he would displease many who did not care to have their letters delivered on that day. The consequence was that, while the new rule was carried out for a while, the advocates of Sunday rest made such strenuous objections that the order was withdrawn. At the present time I do not think there is an increased amount of Sunday work in the post office generally, in proportion to the greater amount of labor that has to be performed; for the post office is growing all the time. The employes in this responsible branch of the Government service perform very arduous duties during six days of the week, and, on grounds of common humanity, aside from religious scruples, I think the postal officials ought, and they do, as far as they can, compel them to do as little work as possible on Sunday.

The post-office regulations prescribe that when the mail arrives at an office on Sunday morning the postmaster must keep his office open for one hour, or more, after the arrival and assortment thereof (if the public convenience requires it), for the delivery of the same only. If the mail is received during the time of public worship, the opening of the office must be delayed until

the services have closed. No registry or money-order business is done at any United States post office on Sunday; in fact, the bulk of the work that is done is to prevent such a blockade of matter as would seriously interfere with the interests of business life, and with the complicated machinery of the post office itself.

The higher officials of the post office have always been, and, I believe, are now, in favor of performing as little service on Sunday as possible. This is illustrated in the discussion which took place, some five years ago, between some members of the New York Sabbath Committee and Cornelius Van Cott, the Postmaster of the city. The committee objected to the special delivery of letters on Sunday, and claimed that there seemed to be no general demand for this increased service, which involved an increased amount of work on the part of the employes of the post office.

Mr. Van Cott, in his reply, said that he was heartily in favor of all efforts to restrict the volume of labor performed on Sunday to that which is absolutely necessary, and said that the order for Sunday special delivery was only issued by him under the pressure of protests and complaints from citizens who spoke of the less and inconvenience to which they had been subjected by reason of their failure to receive special delivery letters reaching the post office on Sunday. Mr. Van Cott said to the committee:

"Your committee is doubtless aware that, under the terms of the statute establishing the Special Delivery system, there is an absolute requirement of 'immediate delivery' of all special delivery matter arriving at a free post office at or before 11 P.M.—no exception being made as to Sunday—and also that the legend on the Special Delivery stamp announces that it 'secures immediate delivery at any post office.' Under the Postal Regulations, however, special deliveries on that day are optional with each postmaster; and originally this option declined to avail itself of that option and made no such deliveries on Sunday. The steady increase in the number of Special Delivery letters, however (shown by the fact that 158,883 were delivered the fiscal year 1887, and 245,960 in 1890), and in the complaints resulting from non-delivery of those arriving on Sunday, soon compelled the postmaster to abandon that position and to order the delivery of all which should reach the 'point of delivery' at or before 11 A.M., and the recent extension was due to similar causes.

"It would seem that your committee is under some misapprehension as to the amount of labor entailed upon postal employes under the present system. There are no 'Special Delivery messengers' (exclusively employed as such) at this office—the substitute letter carriers being employed in that capacity when not engaged in their ordinary duties in the place of absent 'regular' carriers. To each station is assigned a small number of substitutes, who are required to report there daily (including Sunday, in order that collections may not be missed through the absence of 'regulars'), and each of these, in his turn—which may occur once in four or five weeks—is required on 'Special Delivery' duty. It will be seen that this system does not impose so much Sunday labor upon any individual employe as your committee have supposed; and I may add that no complaints have been received from any of them on the subject.

"The presence of a Special Delivery stamp on a letter is strong presumptive evidence that its prompt delivery is of importance to the sender or addressee, or both. Such prompt delivery has been paid for, and is, therefore, not a matter of favor or privilege, but of right; and until I am relieved of all responsibility in the matter by legislation absolutely forbidding any Sunday delivery, I must be guided in my official action respecting it by the unmistakable and, as it seems to me, reasonable demands of the general public, irrespective of my personal inclinations."

In this case it will be seen that the work required of the postal employes was very slight, and that the demand of the public for the prompt delivery of special messages (second in importance only to telegrams) was reasonable and that the custom must continue.

At the time of Queen Victoria's Jubilee the then Secretary of the British Post Office, Sir Arthur Blackwood, succeeded in securing an order prohibiting all work in the London post office on Sunday. All postal business is substantially stopped in London on that day. They make no mail collections, and no deliveries of letters. Still, the regular mail trains run. If you want to mail a letter you are obliged to take it to the railroad station where you must pay an extra fee for having it mailed. Letters are not delivered from the post office on Sunday. In fact, the Sunday postal service in London is so ridiculous that it would be a disgrace to the new civilization that is dawning upon Africa.

In Great Britain the telegraph is under the control of the post office. From 54 of the 87 post offices in London deliveries of telegrams are made Sundays by messengers; at 33, messages are only delivered on call; at 4, they are received, but not delivered; 4 are open always; 14, at train time, and 58 are open for an average of 5½ hours on Sunday (19 of them 12 and 14 hours).

In strange contrast to the method pursued in the great English capital the Sunday delivery of letters by postmen is a common practice at provincial post offices in Great Britain. This, however, can be discontinued on the practically unanimous request of the inhabitants of town districts, and two-thirds of those of rural districts.

I should think that the exceedingly strict rules in regard to Sunday delivery which prevail in London must be burdensome to thousands of persons who, in the course of the year, receive important personal letters

which may happen to arrive on Sunday, and which they would like to secure by applying for them at the general post office on that day. The Jesuits, I believe, have a saying to the effect that no man is so dangerous to the cause of religion as a pious fool. No one can make more trouble in a post-office department than the man who is commonly called "a crank"; and I believe it is generally conceded in England that Sir Arthur Blackwood, who so suddenly instituted this radical Sunday reform measure, was entitled to the appellation.

The question of Sunday and the Postal Service is intimately connected with the running of railroad trains on that day. Of course if the railroad managers absolutely refused to run their cars on the first day of the week, the mails could not be carried on that day. But a certain amount of Sunday work is absolutely necessary for the railroads. Perishable freight, live stock and special shipments cannot be stopped en route. The through mail service must not be interrupted while much of the travel on Sunday is made necessary on account of sickness, death or some other grave individual exigency.

NEW YORK CITY.

#### SUNDAY OBSERVANCE IN NEW YORK.

THE LAW RESPECTING AMUSEMENTS—CHARACTER OF SUNDAY CONCERTS AND OTHER PERFORMANCES.

BY THOMAS P. HUGHES, D.D.,

Rector of the Church of the Holy Sepulcher, Protestant Episcopal.

A few weeks ago I employed a young man of education and intelligence to visit the various places of amusement open on Sundays, with a view to ascertaining how far the laws of the State are observed with respect to public amusements on the Lord's Day. Penal Code, Title X, Section 377, forbids, under certain penalties, "the performance of any tragedy, comedy, opera, ballet, farce, Negro minstrelsy, Negro or other dancing, wrestling, boxing, with or without gloves, sparring contest, trial of strength, or any part or parts therein, or any circus, equestrian or dramatic performance or exercise, or any performance or exercise of jugglers, acrobats, club performances or rope dancers on the first day of the week." My reporter writes thus:

"It was solely with the object of ascertaining how far the law was observed, and without any desire to commit myself to an opinion on the subject, that I undertook to visit certain music halls, museums and concert rooms on Sunday afternoons and evenings.

"On September 1st, in the afternoon, I visited the Globe Museum, in the Bowery between Houston and Bleecker Streets, admission ten cents. There was a small audience of not more than twenty-five people, and, as I entered, they were watching a man dressed in citizen's attire, doing card tricks, in which he invited the audience, mostly boys; to participate. This was followed by two men playing the mandolin, and three women singing popular songs. A little girl then performed and sang as a Bowery boy. After this part of the performance I went upstairs to what is called 'the museum,' where I beheld a ghastly array of wax figures. They included Abraham and Isaac, Judith and Holofernes, and Jack the Ripper.

"My next visit was to the Gaiety Museum, situated on the Bowery, between Grand and Canal Streets, admission ten cents. There was an audience of about twenty, mostly boys, but I was told that in the evening the place is crowded. There was no acting during the period of my visit, but a man and a woman sang some excessively vulgar songs, which, if not actually obscene, were suggestively so.

"Leaving the Gaiety Museum, I walked up the Bowery and paid a short visit to the quarters of the Salvation Army near the Cooper Union. The room was filled, chiefly with workmen, which I thought somewhat remarkable, when compared with the two places I had visited. Still it was 'admission free,' and they had a stentorian band which played some very rousing music. Two officers of the Army, a man and a woman, addressed the meeting in what I considered to be very feeble utterances. But the people seemed interested. There was a large sale of *War Cries* at five cents apiece, which seemed to be tantamount to a small charge for admission.

"I next proceeded to P—'s,' in West Twenty-third Street. I was specially attracted to 'P—'s' because his Sunday entertainment was announced as a 'Grand Sacred Concert.' I had also been informed that Mr. P— was most anxious to secure the sympathy of the clergy in his effort to produce something 'really unobjectionable.' Of course, I was aware that Sunday concerts are advertised as 'sacred' when they are intensely secular; but I did not expect such to be the case at Mr. P—'s 'Ladies' Club.' I felt that when a 'respectable proprietor' of a 'reputable place' of entertainment advertised that he would give a 'Grand Sacred' concert, I should be entertained with the beautiful strains of Handel, Haydn and Meulesohn. The admission was fifty cents. The hour 4 P.M. Upon entering I was much struck with the character of the audience. It was well dressed and orderly, but three-fourths were men; the small proportion of women was notable. My anticipations of something both grand and sacred were soon

dispelled. I soon discovered that I was to be entertained by an excessively 'secular' rather than a 'grand sacred' production. I remained there about an hour. Among other things there was a 'farce,' extremely low in its character, certainly the very reverse of 'sacred.' Just before I left, 'the MacAvoy's,' brother and sister, gave a comic sketch with some painfully suggestive and indecent jokes. But they were loudly applauded. Taking the broadest and most charitable view of the whole thing I thought the performance not only objectionable and illegal but tedious. And if I may venture, as a layman, to make such a remark, I would say that I cannot understand how men can find of sermons being dry and tedious when they can find entertainment in the stale and wearisome jokes of 'P—'s Grand Sacred Concert.'

"Feeling that I had passed an unprofitable afternoon I determined to try an evening musical service in a New York church. It was refreshing to hear good music after the miserable subterfuge for a sacred concert which had robbed me not only of fifty cents, but an hour of my Sunday leisure. For I am a workman."

"On Sunday, September 8th, at 3 P.M. I went to the Eden Musée—admission twenty-five cents. The place was crowded with a respectable audience of men and women. The whole exhibition was open, including the 'chamber of horrors.' A 'sacred concert' was announced. After my experience of the previous Sunday I did not expect anything religious in the character of the music. It was, however, very select, and entirely instrumental. There seemed to be nothing in the character of the entertainment which violated the State law."

"My next visit was to Huber's Museum, in East Fourteenth Street—admission ten cents. It was about five o'clock. The place was well filled. The audience consisted chiefly of youths under twenty, and boys. There were very few women or girls present. In the 'Curio Hall' there were exhibitions of snake charming, hypnotism and other feats. I then proceeded to the concert room, for which I was charged an extra ten cents. As we entered the room the manager announced that it was his intention to give a decent entertainment and that 'nothing would be done to violate the law.' This, of course, had been advertised as 'A Grand Sacred Concert.' It is not my object to decide whether these entertainments are clearly within the strict observance of the law; but I can positively assert that the comic songs which I listened to were vulgar, indecent and lewd. They were also excessively profane, the name of God being frequently brought into the songs and farces. The worst parts of the entertainment were loudly applauded by the youths and boys present."

"In the evening I went to the Harlem Museum, on Third Avenue near 15th Street. Admission ten cents. The hall was well filled. The audience seemed to be of the poorer class. I did not wait for the concert, which I was told would come on somewhere about nine o'clock; but I witnessed exhibitions of mind reading and juggling."

"P—'s Pleasure Palace' in East Fifty-eighth Street is a new institution. Admission fifty cents. From my experience at the 'Ladies' Club' in Twenty-third Street on the previous Sunday, my expectations were neither grand nor sacred. The entertainment was of a similar kind to the one which I had witnessed in Twenty-third Street. The MacAvoy's were there, and were as vulgar and as indecent as before. I stayed until the close of the performance, and during the time there were comic sketches, farces and songs, the very reverse of sacred."

"On Sunday, September 15th, I intended to visit the Madison Square Roof Garden, but it was closed. A friend informs me that, while the entertainment on Sunday evenings during the summer months is secular, there is clearly an effort on the part of the managers to keep within the strict letter of the law. In the evening I visited the Central Opera House Music Hall, Sixty-seventh Street near Third Avenue, of which Mr. Jacob Ruppert is proprietor. Admission twenty-five cents. The hall was fairly well filled. The audience seemed to be composed chiefly of Hebrews. The performers were all in evening dress; but with this exception there was nothing to distinguish it from the ordinary week-day performances at such places. Mr. W. C. D—, 'the man from Ireland,' sang a few harmless songs. Mr. G. W. D— and Miss K— performed an original farce entitled 'Insanity.' Mr. Dave P— and Miss F. L— concluded the entertainment with a farce styled 'A Comedy Sketch.' From the program placed in my hands I find that among the 'extra attractions' for the following Sunday was a 'Sacred Concert.'"

The above is an unprejudiced statement of what takes place Sunday after Sunday in the music halls of this city; and it seems to me that while the police, under the vigorous control of their chieftain, are enforcing the law regarding the sale of alcoholic liquors, they are blindly overlooking those pernicious influences which are being exercised on the minds of the young by the obscene, lewd and profane performances in many of the music halls of this city on the Lord's Day. There is, perhaps, some satisfaction to be found in the fact that these halls do not seem to be excessively popular; but I understand that large audiences will be found within their walls during the winter months.

There can be no question as to the spirit and intent of the Sunday law as it now stands. It is intended, as far

as possible, to secure what has been often called an "American Sunday" for the American people.

It will be seen from my reporter's communication that in very many of these music halls farces and comedies and jugglery are performed, in direct violation of the law, and that there are songs and recitations which are both obscene and profane in their expression. Sad to relate, it appears that the audiences in these places on Sunday afternoon are composed, for the most part, of young men and boys. Now, it is remarkable that in the penal code the extreme penalty of five hundred dollars fine is to be devoted to the funds of "the Society for the Reformation of Juvenile Delinquents," and that the overseers of the poor are authorized to recover this penalty. It is, therefore, very evident that the Legislature had in mind the pernicious influences of these Sunday entertainments upon the lives of young people when the statute was passed.

We surely must regard the widespread secularization of the Sunday in a Christian country with alarm. The matter becomes one of the greatest importance when we bear in mind that our large cities are populated to a very considerable extent by foreigners. Germans, Frenchmen and Italians have brought over with them a Continental observance of the first day of the week, while the Hebrew population of our great cities is religiously opposed to a Christian observance of the Sunday.

It is a curious circumstance in connection with this subject, that while the people of America are evidently broadening out as regards Sunday observance there is a movement in France in an entirely opposite direction. In Paris efforts are being made to close places of business, and to take other steps for insuring a better observance of the Sunday.

It has often been asserted that the Continental Sunday is the outcome of Roman Catholicism. But at the great meeting recently held in Carnegie Hall, and presided over by Archbishop Corrigan (at which I was present), the Roman Catholic speakers declared that it was the determination of their Church to stand by the Puritan Sunday. The declaration was received with ringing cheers by thousands. If it is the determination of the Roman Catholics to indorse a religious Sunday, it is surely not too much to ask that Protestant Christianity shall do all it possibly can to secure a religious observance of that day. We are concentrating our attention upon the closing of the saloon; but the Sunday saloon was, for the most part, visited by the drookard familiar with vice and sin; but these music halls, to which I now draw attention, are attended by young people who, if they were properly looked after, would be found in our Sunday schools and churches.

There are in the city of New York at least two societies whose funds are collected for the purpose of promoting a due observance of the Sunday. Why these societies have not taken the concert halls in hand it is impossible to conceive; and my object in my present communication is to draw the attention of the secretaries of those societies to violations of the law as they exist in many public places of amusement in this city.

NEW YORK CITY.

#### THE SUNDAY SALOON.

THE LAWS OF THE LAND—CHARACTER OF THE TRAFFIC—IF SALOONS ARE OPENED THEATERS AND OTHER PLACES WILL OPEN—SUNDAY TRAFFIC CANNOT BE RESTRICTED TO BEER.

BY THE HON. WARNER MILLER.

After more than two centuries of Sunday observance in this country, dating from the settlements made at Jamestown and Plymouth, sanctioned both by common law and by the statutes of the Colonies and of the State governments, we are met now by the assertion that our laws which compel the observance of Sunday as a day of rest are unjust, tyrannical and in violation of the personal liberties of our citizens.

All of our courts, from the lowest to the highest, have held that the laws compelling the observance of the Sabbath were both constitutional and wise.

The Liquor Dealers' Association of the State of New York, have for a number of years gone to the Legislature seeking the enactment of a law which would permit the sale of liquor on Sunday the same as upon any other day of the week, or that the saloon should be permitted to be kept open for business during certain specified hours of the Sabbath.

At the present time they are giving their united support to Tammany Hall upon the promise that the Tammany members of the Assembly and Senate will support such a measure if elected.

Thus far there has been no general or organized effort upon the part of any other portion of the people of the State of New York to secure such legislation except by the liquor dealers themselves.

The first question that arises in the consideration of this subject is, Should the liquor traffickers give special privileges or exemptions from the laws which govern all other trades and business? If so, upon what grounds should the exemption be made in favor of the liquor traffic?

The present law provides that no work shall be done

on Sunday except works of necessity and charity. The courts in many cases have decided what works of necessity and charity are; but thus far no court has ever placed the liquor traffic under the designation of either a work of necessity or a work of charity.

The courts by deciding that the Sunday laws as they now exist are constitutional has disposed of the proposition that these laws are an infringement of personal liberty.

In discussing this question we may omit the fact that the observance of the Sabbath is enjoined by the direct command of God and consider it from the standpoint of the physical and moral well being of the citizen.

The evil effects of the excessive use of spirituous liquors is admitted by all. Fully three-fourths of all the crime, misery and pauperism is traceable directly to the liquor traffic.

In all reason, then, is it not sufficient that the business should be carried on six days in the week and that on Sunday it should cease, as well as all other occupations and labor?

The necessity of one day of rest in seven is admitted by all people who have given the subject any consideration. Physicians tell us that the human system needs this periodical rest if health is to be maintained, and the best results are to be had from labor, either mental or physical.

At the present time in Europe the observance of the Sabbath is increasing rather than diminishing. Twenty years ago in Paris and Berlin all of the ordinary occupations of men went on during the Sabbath as upon any other day; shops were open, building operations were carried on, and the laboring man had substantially no regular rest from his labors. To-day nearly all business is stopped in Paris and Berlin, and the shops are closed quite as thoroughly as in New York and London.

The Government of Germany has come to realize the importance of rest for the benefit of all the people, and numerous laws requiring the closing of mills and the stoppage of work on the Sabbath have been passed within a few years by the German Parliament.

All the labor organizations of France, Germany and England have taken very strong action in favor of the Sabbath rest. Here in America, where the Sabbath has always been observed as a day of rest, we are now met by the proposition by the liquor dealers that it shall be no longer so observed, at least as far as their trade is concerned. The only motive for this demand is a selfish one. As the laboring man rests from his labors on the Sabbath, they reason that he will have more time to spend in the saloon, and that the saloon keeper will, therefore, get more of his weekly earnings.

If this privilege is granted to the liquor traffic, is it not certain that other occupations will demand exemption from the Sunday laws? Will not theaters and all forms of public amusement demand that the law shall be repealed as affecting them?

If the Sabbath is to be made simply a day of amusement and recreation, certainly all the places of amusement and recreation should be open on that day as well as the saloon.

If this right is granted to the liquor traffic it will be the entering wedge which will destroy the American Sabbath with all of its sacred associations and home blessings. Every argument in favor of maintaining the American Sabbath as a day of rest, as far as the ordinary occupations of life are concerned, are a thousand times stronger when applied to the liquor traffic.

If the laboring man takes an occasional drink of liquor upon the week-day as he goes to or from his work, on the Sabbath, if the saloon is open, many of them will spend the major part of their time there, and instead of the occasional drink will drink to excess, and end the day in debauchery and drunkenness, depriving their families of the hard earnings of the previous week.

The liquor dealer tells us that the saloon is the poor man's club, and that it is a great hardship to the poor man to close it on the Sabbath. If it is closed the laboring man will spend the day with his family, either at home or in the parks in the great cities, or in the country in the fields enjoying the free gifts of God—air, sunshine and the beauties of nature.

In the hurry of our modern city life many laboring men scarcely see their families during the week-days, going to their work in the morning before the children are awake and returning only at night; shall they not, then, have the full rest of the Sabbath with home association and all the social relations which come with modern civilization?

We are told by the liquor dealer that this demand for the open saloon on Sunday comes from a portion of our foreign-born population who have come to us from countries where this is the custom, and that they should not be deprived of this right here in a free country. We welcome all honest immigrants who come to us for the purpose of securing the benefits which our form of government give. We are willing to receive from them any improvement upon our system of government or social life which they may suggest, providing they tend to the elevation and improvement of our people; but unless their habits and customs are better than ours, we submit that they should adopt our customs rather than to attempt to force the customs and habits of Europe upon us.



They tell us that what is known as the German beer garden is an innocent and harmless institution, and that it should be adopted here. I do not care to go into a discussion of the beer garden as it exists in Germany, where the people are homogeneous and have lived under certain customs for centuries; but no law could be passed here or enforced which should allow the opening of places of that character, and which at the same time should close all other saloons or drinking places which are frequented by so many of the people who come to us from foreign lands.

The ordinary saloon, where spirituous liquors of all kinds are sold, are the places where all the evil-minded people of every community congregate. In certain portions of New York they are the rendezvous of thieves and criminals of the worst character. The police records of New York show that a very large portion of the crime committed in the city is committed in these places, or as a direct result of the influence they exert. Shall we multiply all these evil influences by adding one day in seven to their nefarious work?

In the consideration of this subject it should not be forgotten that our form of Government rests entirely upon the consent of the governed, and that the character of the government and its perpetuity must depend upon the character of the people who compose it.

In a monarchical form of government, with an educated and powerful upper class, the masses of the people may be kept in subjection by the army, and such to-day is the case in all monarchical governments; but under our form of government this cannot be done. The masses of the people must be so educated and trained that they will be fit for self-government; and all experience in government teaches us that education or intellectual culture is not sufficient to make a good citizen who can be trusted with all the powers of self-government. The safety of the Republic rests with the moral sense of the People; and I submit that the open saloon on Sunday is not a promoter either of intellectual or moral growth or worth.

As we love our institutions, then, we must stand against the open saloon on Sunday. Every Church organization in this land, Catholic and Protestant alike, stand unalterably opposed to the Sunday saloon, and a vast majority of all our people without regard to religion or sect also believe in the necessity of making Sunday a day of rest, and are equally with the Church people opposed to the open saloon on Sunday.

HARRISBURG, N. Y.

### THREE GREAT QUESTIONS AT ISSUE.

THE ENFORCEMENT OF LAW—PRESERVATION OF OUR AMERICAN SUNDAY—OUR INSTITUTIONS CHRISTIAN.

BY JAMES M. KING, D.D.,

Pastor of Union Methodist Episcopal Church.

The municipal political situation from the moral standpoint presents some interesting phases. So far as morality is concerned most of the party platforms are not creditable. They are either unblushing promises to amend the excise laws in such a way as to break down the legal Sunday restraints on the saloon, or they are worded to deceive law-abiding people and at the same time to hid for the votes of the lawless. Some of these platforms face two ways, with one eye looking north from the Harlem River and the other looking south.

The three moral issues which will not down, interrogatively put, are—*First*: Do the people of this municipality and commonwealth believe in the enforcement of law?

*Second*: Do they want to see the beneficent results of a protected and entrenched American Sunday destroyed for the purpose of granting special privileges to a business which produces most of the paupers and criminals which curse our civilization?

*Third*: Do they mean by their actions to ignore the fact that, historically and by judicial precedent, we are a Christian nation, and that this fact has determined the character of our institutions?

Men, in responding to these questions, will vainly seek to shelter themselves behind partisan obligations; for no political power has the authority to make men act immorally.

Other interesting questions enter into the political contest now being waged, but none are to be compared with these three. They will confront the lawmakers in January next. Citizens who make the lawmakers, and especially Christian citizens, should ascertain the attitude on these vital moral questions of every candidate for legislative place before they answer these questions for themselves by their ballots.

Decent citizens of this metropolis ought to thank God that the commonwealth is larger than the city, and that the laws are enacted by the majority of the representatives from all parts of the State. We must remember that the demand for Home Rule in this city comes largely from that class, which if permitted to have their way will ruin homes by the repeal of just laws, and by the enactment of other laws in the interests of a personal liberty, which with them is a synonym for unbridled license.

We have many of the conditions to constitute a noble city in which to live. Beautiful for situation; the gate-

way to the nation; abounding in charities; rich in art and educational opportunities. We ought to be the best governed and the best-behaved people in the world. St. Paul's boast, referring to Tarsus a city in Cilicia where he was born, that he was "a citizen of no mean city," has not been as honestly possible for citizens of New York for many years as we might wish. Thanks to Paul's God and to our God, that, as the result of heroic work and awakened conscience, we are in a somewhat better condition to boast of citizenship. The city is not as mean as it was. There is yet room for improvement; but we ought to be grateful that notably in three departments of our municipal government, the laws are being enforced and common morality is having a fair show. The Street Cleaning Department is cleaning the streets, and all criticisms on the methods, or the personality, or the prodigality of the Commissioner are senseless in the presence of the conceded fact that he does the business for which he was appointed, and the sanitary conditions are improved. The new Board of City Magistrates are mostly men of character and conscience, and are rendering justice tempered with mercy to both rich and poor who appear before them, and are aiding the police authorities in enforcing the laws which have been enacted in the interests of decency and sobriety.

The Police Commissioners, in the face of apparently insurmountable obstacles, have done a work which has an example will be an inspiration of courage to all the police authorities of all municipalities in the nation. They have, with an inherited demoralized police organization, by the potency of personal character, compelled obedience to laws which had been for many years but dead letters, or had been enforced only in order to extort blackmail and protection money from aroused fears. They have made these laws so oppressive to the law-breakers that some of the men who evaded them are now demanding their repeal, and most political parties and factions in this city are so frightened and so anxious for votes that they are formally and shamelessly advocating all semblance to principle and are truckling to the law-breakers and ignoring the lawkeepers. By the enforcement of the Excise Sunday laws crime has decreased, jails are closed, the criminal courts have less business, humble homes are happier and their comforts are increased, women and children rejoice; but these beneficent results, by many men who consider themselves honest and howl about blue laws, are counted trifling, compared with the demand for a personal liberty which would neutralize all of these results, destroy homes, populate jails, create poverty, distill the tears of women and children, and demoralize the citizen conscience. Oh, for a baptism of self respect, of decency, and of common conscientious honesty among our citizens!

Gratitude and praise are due to the chief Magistrate who placed these and other faithful men where they could serve the city.

Let Christian citizens in this municipality, by speech and by vote so act in the interests of the enforcement of law, for the protection of the American Sunday, and for the perpetuation of liberties created by a Christian civilization, that they will secure the approval of their own moral natures and the favor of God. Concealment, compromise and cowardice never win any permanent victories for truth and righteousness.

NEW YORK CITY.

### THE CATHOLIC CHURCH AND THE SUNDAY SALOON.

LEGISLATION OF THE CHURCH—GOOD EFFECTS OF SUNDAY CLOSING.

BY THE REV. ALEXANDER P. DOYLE,  
Editor of "The Catholic World."

There can be no second opinion concerning the position of the Catholic Church in regard to closing "the saloon on Sunday. The latest, up-to-date legislation, covering the whole State of New York, is in the Provincial Council of 1888, in which the assembled prelates promulgated the pointed decree of the Council of Baltimore, and again uttered a special condemnation against "the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold."

There can be no doubt where a loyal Catholic must stand on this momentous question; but could a question of policy inveigh for one moment against the standard set up, the *post facum* evidence, from an economic as well as from an ethical point of view, testifies to the wisdom of the Roosevelt crusade.

A prominent contractor, who employs between three and four hundred men, has said that this time a year ago he never counted on more than sixty per cent. of his men turning up for work on Monday morning; now he invariably has ninety per cent. A well known pawnbroker declares that he has lost between four and six thousand dollars since the enforcement of the Sunday laws began. In more than one instance has it been noticed that children have clothes and shoes to go to school in this fall, where at other times they were forced to absent themselves because the Sunday saloon robbed a family of the necessities of life. Monday morning records of the police magistrates bear abundant evidence of the salutary effect of closing the saloon door on Sunday. These are straw; but they show that the currents of

city life have fewer eddies, their waters are sweeter and purer, and they bear on their surface fewer lighted lives and ruined homes. If the women of New York could speak they would canonize Mr. Roosevelt.

NEW YORK CITY.

### A LIBERAL BUT NOT A LAWLESS SUNDAY.

SUNDAY A DAY OF REST AND WORSHIP—WHATEVER IS INCONSISTENT WITH THESE IS OBJECTIONABLE.

BY J. B. REMENSNYDER, D. D.,

Pastor of St. James Lutheran Church, New York City.

That the two leading political parties in New York City have taken ground practically in favor of open saloons as a part of Sunday, shows beyond question a tendency to more liberal views than have hitherto prevailed in America. The Puritanical observance of Sunday, in the Judaistic ceremonial spirit, is with us a thing of the past. The whole question, therefore, must be viewed from a larger standpoint.

The generic principle of Sunday, however, must remain, wherever there is reverence for the Word of God, and concern for the welfare of society. This is, that Sunday is to be set apart as a day of rest and worship.

Whatever is inconsistent with either of these should be forbidden; whatever conduces to them should be permitted. Ordinary business should certainly be suspended. Unnecessary work should not be allowed. The taskmaster should not dare to ply his goad on the day of peace. Rest should be guaranteed to the toiler. What also is necessary to afford opportunity for innocent recreation should be permitted. It is one of the most difficult things where to draw the line on this point. One thing is certain; the thousands of pallid operatives who are slaves, confined at grinding toil and in close, foul-aired rooms all the six week-days, are not to be told that it is a violation of the Creator's design in the institution of Sunday, if, after going to church in the morning, they drink in heaven's pure air in the park or on the beach in the afternoon. Of course there is danger here. But that is just the problem of life, that the good is placed in the midst of temptation, and that moral manhood is developed in the peril of choice.

As to the Sunday opening of saloons that is another matter. Had we public gardens, such as those in Berlin, with music and light refreshment, attended by families and pastors, where all is quiet and decorous, and not a taint of evil influence in the atmosphere, the case would be altogether different. But the American saloon, as at present conducted, seems so clearly not an innocent, harmless resort, and so conducive to that noise, revelry and lawlessness, destructive of the quiet, reverent spirit of the day, that the call for opening it looks altogether unjustifiable.

We do not believe that the most liberal Christians or churches see the slightest occasion for such Sunday opening, and they, as well as the great political parties, should have something to say here. This is primarily a religious and moral question, and therefore ministers and churches, without exposing themselves to the just prejudice against clerical partisanship, should exert all their influence to determine it rightly.

We do not believe that Sunday opening of saloons is a logical outcome of a larger view of that "Sabbath which was made for man"—a view, which while it reverently guards the sanctity of the day, in like it also conduces to the welfare of the masses as a season of innocent, restful and joyous relaxation. As to the plea for the "Poor Man's Club," if he must have one on Sunday, it would be better that he find it amid the cultivating influences of the Library, or Museum of Art, than amid the demoralizing influences of the saloon.

### Fine Arts.

#### THE PORTRAIT EXHIBITION.

BY SOPHIA ANTOINETTE WALKER.

I HAD almost said "The Portrait Show," for in this, its second year, it still seems to be a great Society affair. The present Exhibition, again for the benefit of St. John's Guild and the Orphanic Hospital, consists of portraits of men, women and children, with especial emphasis given to children. The decorations, by Mr. Stanford Wainwright, added columns, rich wood carvings, wall hangings, tapestries and palms—were supplemented on the opening day, when society leaders poured tea, and golden rills ran merrily into the coffers of these deserving charities, by masses of cut flowers.

"Hath not love

Made for all these their sweet particular air  
To shun us?"

And how beautiful many of these pictures are, collected from connoisseur, dealer and artist!

Let those who will, go first to see the "drawing card" of the galleries, the portrait of the future Duchess of Marlborough; we begin our pilgrimage through the five hundred and fifty odd canvases and miniatures, in the room at the head of the stairs. But it seems rather a mistake to put the Old Masters here, where one naturally enters first, for the reason that the old pictures are so toned by time, so mellowed and harmonized with one another, that on going into one of the adjacent galleries the garish discord of the ensemble seems more than one can bear. It is as if one went from hearing a fine orchestral rendering of the Ninth Symphony into a room where a half-dozen German bands

were tuning their instruments. Still, as *tone* is one of the qualities last appreciated by the novice of art, who learns to care for drawing and truth of local color much sooner than for harmonious correlations of color, possibly the present arrangement is the most educational that could be made. For one can hardly fail to miss a something in passing out of this room, a lack to make one think.

Reynolds, Romney, Gainsborough, Lawrence, Lely, Stuart, Chant, Greuze, Hogarth, Mengs, Rubens, are names to conjure with; and the fine portrait by Sutersterns at the end of the gallery belongs in their company, altho we more rarely see his work. It is a youth with long, wavy hair, wearing the grayhound which fawns upon him—a fine, manly fellow in black velvet, with white, deep-embroidered collar and sleeves, lit by loops of alternating sage-green and scarlet ribbons. The artist, who born in Antwerp, lived in Florence, where most of his works remain. Why do we so rarely see Italian and Spanish portraits, but so many of the Northern schools?

That fine, full-length portrait of Lady Burdett, by Lawrence, throws a suspicion of jealousy upon Hopper, who complained that Lawrence's portraits showed "a gaudy dissoluteness of taste." Hopper himself depicts for us Shelley, the poet, at the age of fourteen. John Keats is also here to keep his centennial year with his two brothers, in excellent water-color sketches by Severn. And who is that round-cheeked boy, with laughing eyes and mouth shaded by a white heaver hat, set on at an angle, as if he were ready for any fun? Truly, the catalog tells us it is N. P. Willis. That Gainsborough head, so strong, with sleepy eyes, is Richard Brinsley Sheridan. One of Romney's five numbers is a notable of another kind—one of his score of Lady Hamiltons, this time bending forward to rest her head upon a tiger skin, which repeats and accents the tawny notes in her hair; a beautiful canvas, as is the dear little "Shy Girl," who evidently flitted away before the canvas was finished. Sir Joshua's "Lady" is a fair example; but the Hon. Mrs. Stanhope was no beauty, and appears to be slightly affected, the seated in a wood, by seasickness. How well the little girl with tip-tilted nose, by Greuze, is balanced by a mellow, rich little head by his contemporary, Lapicelle! These three children are all dears, as well as the one in its mother's arms, by Sully. But the dearest little ancient, clinging to her mother's hand, is in the small triple group by de Keyser. This portrait, owned by Mr. Chase, is said to be the best de Keyser in existence. It is beautiful from every point of view—

"Stedfast of thought,  
Well made, well wrought."

The trio are not a handsome family, but the handling is so intelligent and loving as to recall Bastien Lepage's words: "We must change our ways if any of our works are to live. We must try to see and reproduce that utmost radiance which is at the heart of things and is the only true beauty, because it is the life."

There is no getting around the necessity of studying the soul in portraiture. As one comes up the stairs he faces a portrait giving the strong but refined face of Mr. Cornelius Vanderbilt, by the late eminent English painter, Frank Holl. It is mud, without a dawdling apprehension of the true and beautiful in color; but it is so *drawn* and so full of life that everything else may be forgiven. In contrast one may notice one of Sargent's portraits. He was evidently not at all interested in the face, and tries to "turn the conversation" by engaging us in a lively discussion of the relations of greens and blues and citrons in a minor key—and we refuse to be interested! Then again, there is the beautiful lady by the Irish-American whose "Iris" was the talk of the English Fair Women Exhibition, so delightfully monographed in the portfolio. Forty men might have painted everything but the face, but few but Mr. Shannon would have so felt and rendered that refined and beautiful profile.

Character, life and perhaps distinction are, in their order, the necessities of grand portraiture. Sir Peter Lely was noted for the third quality. *Grandes Dames* are rare: "All the energies of creation do not succeed in producing throughout the whole world one hundred yearly"—and in his generation they must have all sat to him.

The Hogarth, the heads attributed to Hals and Rubens, the Raphael Mengs, the Stuarts, all recur with pleasure to mind; but the artists of our own generation have equal claims upon our respectful attention. Is not little "Beatrice" Goelie back again, standing in the open space by the big parrot cage, patient and shy, just as she stood to Mr. Sargent in '90? Perhaps the sweetest child portrait in the world. That space on the wall is to hold Ada Rehan, when she arrives. The baby in white, with its dolls, against white cushions, its black stockings and russet shoes kicking out toward one is an odd *tour de force*. Mr. Sargent combines technic with character study both rare in so eminent a degree, and the combination doubly rare. If M. Carolus Duran had done nothing but train Mr. Sargent, he would have "deserved well of the Republic"; but he has a quartet of American portraits here, one of them Miss Consuelo Vanderbilt. She is in white muslin, with a Watteau staff in hand, at the foot of a flight of steps, a shapely, pretty brunet.

"Soft as a peacock steps she, or as a stork,  
Straight on herself, taller and stouter,  
"Tis a good sight how every limb doth stir  
Forever in a womanly, sweet way."

The landscape background reminds one of the English portraitists, but lacks their decision and sweep. The whole canvas is good, but not in the sense in which a Sargent or Alexander or Shannon is good. But when one looks about at the three other portraits by this master and sees how much vulgarity he can perpetrate skillfully for his great prices, one is very grateful for what he has done—and left undone—here.

Some of the great things are the portraits by Mr. J. W. Alexander—an American better known in Paris than here. That lady in changeable purple and green silk, with green

and gold embroidery, must not be beggared by attempted description. Another technician—with whose work we are more familiar—Mr. Chase, shows several new canvases; one is of his little daughter dressed in a costume of Charles the First, in the midst of accessories which could hardly be better paluted. Miss Cecilia Beaux has a small head of a little girl mated in hanging with a little boy by Mr. Brush. The two are masterly in such different ways, one by the *premier coup*, the other by patient stippling.

Mr. Brush's portrait of Henry George is as fine a character study as one may desire to see. So is the Richard Grant White by Mr. J. A. Weir. We respectfully submit, why should a man who can paint soul and body like that go and dabble in the sticky whitewash of the recent portrait which is his other contribution? Yet, whatever whim carries him, he is masterly.

There is one immense portrait which draws attention by its resemblance to the late *Trilby*, by Hubert Berkimer writ large to help fill up the canvas, which one would readily give for the dear baby by Mr. Thayer, or the tone study "Boy-and-Dog," by Mr. La Farge, or the "one sitting" portrait of Mr. S. P. Avery, or Mr. Porter's Miss Shepard, or Edouard Manet's wraith of a lady, or the Dewing portrait of Mr. Chase, or the little study by Mr. Whittier, or others, for the enumeration of which time fails.

In miniatures there is an attributed Cosway, a Malbone, a Prud'hon, and others of great interest. Mr. Baer's seem to be the best of contemporary work, the some of Miss Taylor's are excellent. Mr. Beheuna shows a freedom and ease which would be valuable if combined with better drawing.

Coming down the stairs we pass two spirited and appropriate sketches by Mr. McMonnies, for the group to be placed on the Washington Arch, representing Washington crowned as a general and a statesman. And so we leave the portrait exhibition. Soon all its records will be scattered—

"Their ways to wander and their words to keep,"

NEW YORK CITY.

## School and College.

### THE ENGLISH EDUCATION DIFFICULTY.

BY PERCY L. PARKER.

THE London School Board election of last year seems to have been the stormy petrel which announced the coming gale. An attempt was then made by the clerical party to force a sectarian policy on the London Board; but at present with no practical success. The advent of a Tory Government threatened to open the question on a national scale. But before the Government has made any proposal the floodgates of discussion have been opened by a concordat proposed by Mr. Price Hughes at the Grindelwald Conference, and we now are in the midst of a heated debate, the issue of which none can see.

Before the establishment of the English School Board system in 1870, many of the churches did splendid service in the day schools, which they supported by voluntary contributions. When the School Board system was started, these sectarian schools still continued in existence, receiving a certain allowance from the Government on account of the educational services rendered. As, however, these schools taught the tenets of the Church to which they belonged, and were free from public control, the balance of their expenditure had to be provided by voluntary subscriptions. The Churches which possess the largest number of schools are the Church of England, the Roman Catholics and the Wesleyan Methodists. In the twenty-five years since the establishment of the School Board system, the position held by these schools has greatly altered. School boards have been established over the greater part of England. In the country districts, however, the sectarian schools are often the only ones in existence, and in the case of the Church of England schools they are generally under the supervision of the vicar of the parish. Under the peculiar social conditions of English village life, the position of the vicar has been used for ends which, to say the least, have been totally unjustifiable. Petty persecution and proselytizing have usurped the work of education. The children of Nonconformists have often been compelled to go to these schools for lack of any other school within reasonable distance, and the nonconformity of the parents has often been severely tried by the insults of the school managers. It should be mentioned that no Nonconformist can possibly become a teacher in a Church school, while in the Board schools no religious test is at present imposed, tho' vigorous attempts to impose such a test have been made.

During the last few years the vigorous administration of the Education Department, under such men as Mr. Adams, has forced up the standard of requirements, and the voluntary schools, not being sufficiently supported by their friends, have had great difficulty in meeting the financial expenses involved in this leveling up. For a long time it has been expected that the incoming of a Tory Government would be signalled by some further grant to these sectarian schools; but the Progressive section of English Nonconformists is dead against any such State endowment of sectarian teaching.

What the Dissenters propose is that a universal school board system should be extended all over England, into which all existing sectarian schools should be merged. This, of course, would put the management of all schools into the hands of boards elected for that purpose.

To this suggestion Churchmen reply that the School Board system is a "Godless" system—which is absurd.

A return just issued shows that in England there are 2,400 school boards (controlling, of course, many schools). All these boards, with the exception of 57, give unsectarian Bible education in their schools. This teaching consists of a hymn, the repetition of the Lord's Prayer and a short

Bible reading, given sometimes with and sometimes without comment. The act leaves it to each locality to decide whether it will have such teaching or not. The figures quoted show that England is almost unanimously in favor of Bible teaching.

This briefly is the present situation, and the country is waiting to know what the Government intends to do for the sectarian schools. The Members of the Government have already ignored election promises in other directions, and it is just probable that the Church party may share in the general neglect.

At this moment Mr. Price Hughes proposes an education concordat; but the Nonconformists will, apparently, have nothing to do with it. Mr. Hughes's proposal is briefly this: that the Church of England should hand over her schools to a national School Board system receiving a guaranty that the Apostles' Creed or some equivalent should be provided as a set-off for "sacrifice." As present, as I have said, each board may give Bible teaching and may even teach the Apostles' Creed; but they are not compelled to do so. Mr. Hughes would make the teaching of the Apostles' Creed or its equivalent compulsory if his concordat were accepted. It is against this that Nonconformists protest. As Dr. Clifford said to me, there are statements in the Apostles' Creed which it is not well to teach to men—much less to children. The Apostles are not responsible for the creed—and certainly Christ is not. Dr. Clifford maintains that the question between Conformists and Nonconformists is one of essentially different ideals—the difference between a sacerdotal and a scriptural interpretation of the Bible. On this issue he believes that no compromise is possible, and that the battle must be fought to the end. This, apparently, is the conviction of the majority of Nonconformists.

The extraordinary attention given to Mr. Hughes's proposal is a tribute to his magnetic personality and influence. But at present he stands quite alone in his contention. However it depends upon the Government whether the *status quo* is to be maintained. The vigorous discussion now being carried on will show them the direction of public opinion. They have a tremendous majority, and may carry their proposals with a high hand. If so, they will be smitten hip and thigh at the first opportunity.

LONDON, ENGLAND.

ON the occasion of the celebration at Lafayette College in honor of Professor March, the degree of LL.D. was conferred on R. R. Booth, D.D., of New York, and Judge Charles E. Rice, of Wilkesbarre, Penn., and the degree of L.H.D. on Professor Lounsbury, of Yale College.

## Sanitary.

WHEN the phrase "stamped out" is used in regard to the late epidemic in the Sandvich Islands it means exactly that—the words are so hackneyed that they do not convey an image to us of a man setting his foot on a blazing match or other combustible; but energetic action, directed by intelligence, has caused the cessation of a pestilence that for a few days was most threatening. News comes from Honolulu, dated October 17th, via San Francisco October 24th, that twenty nine days had elapsed since the cholera epidemic ended, and fifteen since the last one of three later, scattering cases. Early action and the willing vigilance of a community which realized the value of sanitary law enforced is the secret. Most of the restrictions are removed, the children are free to attend school, but bathing and fishing in the harbor and in the Nuauu River are still prohibited. The epidemic has cost the Government \$80,000, including a disinfecting plant yet to arrive, which will, no doubt, be diligently used, for it will be long before ships arriving from Japan and China will be free from suspicion; but that small country has been a splendid object lesson to the whole world.

...The New York State Board of Health has been vigorously looking into the adulteration and the deterioration of drugs, and out of 8,995 samples of drugs investigated during these years not one-half were rated "good." These samples had to be obtained with caution and secrecy, and were taken from shops in all parts of the State. Many of these drugs are not much used, but that is no excuse for their not being what they are represented to be; and Dr. Tucker, the chemist of the Board, thinks that some valuable and well-known old-fashioned remedies have fallen into disuse because the thing that made them efficacious is left out in the simulacra sold. Twenty-six out of 133 samples of chloroform were found to be impure; and as now and again we hear of deaths from chloroform (very rarely, it is true), may it not be that in the country shops an inferior or adulterated article has done the mischief?

...A substance is coming forward into notice as a disinfectant that is claimed to be superior to corrosive sublimate in its germicidal action, and is far less poisonous otherwise. It is formaldehyde, and solutions of it in alcohol are found to be far superior to any other method, when used with an apparatus lately invented to vaporize it for disinfecting apartments without injuring furniture or fabrics. It is such an excellent preservative for pathological specimens as to largely take the place of alcohol in the laboratory, and a preparation of it in glycerin, on a piece of cotton an airtight chamber at the bottom of a clinical thermometer case diffusing itself through perforations thoroughly destroys any and all adherent germs.

...It sometimes looks as if the most direct route to a man's soul lies through his stomach. We have all heard of those astute statesmen (?) who "dine and vine" don't-hum men, who hold votes that can be influenced for the promotion of measures they are interested in; but the late Dr. Loomis left a bequest of \$10,000 to be known as the Loomis Entertainment Fund, the interest of which is to be expended in providing refreshments for the attendants on the stated meetings of the Academy of Medicine. His idea was to promote interest in the meetings, and it is expected that this "Entertainment" will become a regular feature of the meetings hereafter. It is hard to understand how a man so profoundly interested in his profession needs to be attended to a meeting where the contact of mind with mind must brighten and quicken the thoughts.

Musie.

THE Symphony Society began its eighteenth season with this winter's first pair of concerts, Friday and Saturday. Mr. Dumrosch must be more or less a bird of passage after this month is under way, but he was able to direct them both. The audience was a cordial one, although moderate size indicated that town will not be fashionably and numerically its concert-going self until at least the middle of November. The symphony was Tschaiakovsky's second one, in C minor; which gloomy, exceedingly mannered and nothing if not Russian work contains little inspiration that charms (the romantic second theme in the first movement does something to redeem it, but by no means enough) if much complex and characteristic musicianship. A little ballet-suite from Rameau's "Acante et Cepheuse," with Kretschmar's effective retouching of its scoring is a pretty trifle, especially as to its rather curious minuet; and another novelty, an operatic excerpt, the antipodes of that by Rameau, was the prelude to the second act of Richard Strauss's "Guntram," brought out at Welmar in May of last year. It is not interesting music.

An important and particular solo interest came to both concerts in the debut, before any American audiences, of Mr. Marsick, one of the most admirable and distinguished violinist and violin instructors in France. Doubtless many New Yorkers have had the pleasure of hearing this delightful artist in his own land. It can be only to confirm and to widen the circle of his admirers that he visits this country now. Mr. Marsick was heard in Lalo's concerto—to which he added the slow movement from a Suite by André Wormser. He has a rather small but exquisite tone, the most perfect of Parisian technic (including an especial mastery in bowing) this best in the world; a most delicate and poetic musical sensibility; and he shows an elevation of sentiment that gives his readings fiber. In a word, here is a musician and a virtuoso of the finest individuality. Mr. Marsick's New York debut was a complete and instant success. His further concert appearances will add greatly to the winter's delights. Another soloist was that established favorite Mme. Clemeatine de Vere-Sapio, for some seasons concertizing abroad. Her rētonné gave strong evidence of her widening artistic powers, as well as of her popularity. She sang that foolish, empty, undramatic and unheavenly slow air from Massenet's foolish, empty, undramatic and unheavenly "Eclaircie," admirably well; making its cruel range and clatter effectively into a fine illustration of how exceptional a voice she has as to compass, volume and production. Yet will Mme. de Vere Sapio do well in being wary of the quag of vibrato continuo. She shows a tendency to slip into it—ominous and unnecessary.

Among the smaller matters of a week or fortnight not prolific of musical incidents may be mentioned the concert of the New York Ladies' Trio, an artistic little société that comfortably filled the small demeane of Steinway Hall, and reflected credit on the Misses Dora Valesca Becker, Flavie van der Hande and Caroline Hirscheim, constituting the trio. Also is to be recorded the production of "Leonardo," an operetta composed by Mr. T. Pearsall Thorne to a book by Mr. Gilbert Burgess. Mr. Thorne is by this time well known as a young man who has persevered beyond the usual limitations of even wealthy amateur music-writers, and may now fairly be numbered with the professional category, at least *de facto*. His "Leonardo" is hampered by a poor libretto. Much of its music is insignificant and edgeless. It improves, nevertheless, on its author's preceding exercises in invention and instrumentation; and any musician of as much talent and ambition as his moral ought to be a deal of study that could be crowned with successes not merely of esteem. On Monday evening a violin concert was heard in the hall of the Mendelssohn Glee Club, introducing Mr. Maurice Kaufman, a well taught and intelligent young musician, but one by no means ripe enough in mind or skill yet to bid advantageously for public favor—especially in such a winter for comparing the standards of concert violinism as this one. Mr. Kaufman was assisted that always artistic and delightful by certain indifferent numbers on the piano-forte from Mr. Donio Sauvage. The present week brings Mr. Paderewski, and little else—excusably. Next week opens a much more active musical movement, what with the Philharmonics (with them Mr. Ondrick will cease to be merely an omnipresent photograph), the Boston Symphony Orchestra, and a recital from Mr. M. Lesick. Aropops of recitals, Mr. William Edward Mulligan, one of the most accomplished of our city organists, has arranged a series of organ-concerts in St. Mark's Church (the Rev. Dr. Rylands), of which the first two will occur respectively on Monday of this week and on December 1st. The programs are commendable in their unbacked-up making-up. Several vocal soloists will take part in Mr. Mulligan's series. At the second recital he will bring out the fifth (and newest) sonata of Guilmet, the great French organist's Opus 80.

The National Conservatory of Music will hold a Supplementary Entrance Examination for Opera and Vocal Department, November 6th, from 9 A.M. to 12, and 2 to 4 P.M., and for Orchestra, November 7th, from 2 to 4 P.M., thus affording an opportunity to all who, on account of the large number of applicants, were unable to obtain a hearing in September last.

AN order has been issued by the War Department, naming the fortification at Sandy Hook, Fort Hancock, in honor of Gen. W. S. Hancock. Hitherto this has been known as a proving ground for heavy ordnance, but for some time important changes have been going on until it is now looked upon by the Government as the strongest and most important military position on the coast. Army officers state that it is not only virtually impregnable, but that no fleet can pass it or reach the Narrows without suffering so much as to be practically destroyed.

Views of the Week.

DOMESTIC.

THE Constitutional Convention at Columbia, S. C., has adopted a clause in regard to qualifications of suffrage, the most important paragraph of which are as follows:

"(c) Up to January 1st, 1895, all male persons of voting age paytax for registration who can read any section in this Constitution, or understand and explain it when read to them by the registration officer, shall be entitled to register and become electors. A separate record of all persons registered before January 1st, 1895, sworn to by the registration officer, shall be filed, one copy with the clerk of the court, and one in the office of the Secretary of State, on or before February 1st, 1895; and such persons shall remain during life qualified electors, unless disqualified by the other provisions of this article. The certificate of the court or Secretary of State shall be sufficient evidence to establish the right of said citizens to any future registration and the franchise under the limitations here imposed.

"(d) Any person who shall apply for registration after January 1st, 1895, if otherwise qualified, shall be registered, provided that he can both read and explain any section of this Constitution, or can show that he owns and has paid all taxes collectable during the previous year on property in this State assessed at \$300 or more."

There was very strong opposition to the clause which allows the supervisors to be judges of the "understanding" of the Constitution; but it was finally adopted by a vote of 99 to 87. A prominent leader, ex-Congressman Miller, says that it destroys all hope of fair and honest elections.

...President Cleveland has issued the following Thanksgiving proclamation for Thursday, November 28th:

"The constant goodness and forbearance of Almighty God, which have been vouchsafed to the American people during the year which is just past, call for their sincere acknowledgment and devout gratitude. To the end, therefore, that we may with thankful hearts unite in extolling the loving care of our Heavenly Father, I, Grover Cleveland, President of the United States, do hereby appoint and set apart the Thursday, the twenty-eighth day of the present month of November, as a day of thanksgiving and prayer, to be kept and observed by all our people. On that day let us forego our usual occupations, and in our accustomed places of worship join in rendering thanks to the Giver of every good and perfect gift for the bounteous returns that have rewarded our labors in the fields and in the busy marts of trade, for the peace and order that have prevailed throughout the land, for our protection from pestilence and dire calamities, and for the other blessings that have been showered upon us from an open hand.

"And, with our thanksgiving, let us humbly beseech the Lord to so incline the hearts of our people unto him that he will not leave us nor forsake us as a nation, but will continue to use his mercy and protecting care, guiding us in the path of rational prosperity and happiness, enduing us with rectitude and virtue, and keeping alive within us a patriotic love for the free institutions which have been given to us as our national heritage. And let us also on the day of our thanksgiving especially remember the poor and the needy, and by deeds of charity let us show the sincerity of our gratitude."

...The week has been occupied politically by earnest efforts on every side to make ready for the elections. The most important features have been a ringing manifesto by Dr. Parkhurst, who has been unable to make speeches, and the revelations in the Dock Board examinations. These latter have called forth very bitter remarks by Richard Croker, who admits that he kept no account of the checks that came in for campaign expenses, but passed all into his own private account. The Police Commissioners made what preparations were possible for the election by transferring officers and patrolmen.

...The Governor of Georgia, in his annual message, recommends that the General Assembly pass a law giving the family of a person taken from officers and lynched the right to sue the county for the full value of his life. He also asks that the Governor be authorized to remove from office the man from whose custody he was taken.

...President Cleveland has received an autograph letter from the Emperor of Japan thanking him for the good offices exercised by this Government in securing peace between China and Japan. A similar letter was received some time since from the Emperor of China.

...A sweeping injunction against the Corbett-Fitzsimmons prize fight was issued in Arkansas, and at last proceedings against the two men were waived on condition of their leaving the State immediately.

...Verdicts of murder in the first degree have been returned in the trial of Holmes for the murder of Pletzel and in that of Durrant for the murder of Blanche Lamont, in San Francisco.

...A mass meeting in this city, in behalf of canal improvement in this State, was unexpectedly well attended and enthusiastic.

FOREIGN.

...Private letters from Turkey state that the disturbance in Trebizond started October 2d in a Huntenagist attempt to assassinate the ex-Vail of Van. Then for a week there was considerable excitement, which gradually died away, until noon of October 8th, when the Turks commenced a massacre which was entirely unprovoked, and which was followed by looting, until every Armenian shop in the city had been despoiled of everything of value in it. There was no wounding. Every shot told. Considerably over 400 men were killed. The trouble then spread to the villages, and reports, which, however, could not be verified, said that over 1,500 Armenians had been killed. This perhaps included the massacre at Balburn, on the road to Erzurum. At Ak-Hissar, the second station beyond Ada-Erzurum, the Anatolian railway, the murder ordered entirely unprovoked attack on the Armenians. Fifty were killed and most of the bodies were thrown into wells, which were, however, afterward excavated. From every part of the Empire, Erzurum, Van, Bitlis, Mush, Sivas, Orfa and other places disturbances are reported. It is said that the men of Zeitun, north of Marash, have risen to the number

of 20,000, and that there is great danger in Marash. Another attempt has been made to burn Anatolia College at Marsovan. In Constantinople the Moslem population are very bitter against the Government, and there are repeated reports of plots against the life of the Sultan, even of a coalition between what is called the Young Turk party and the Armenian revolutionists. The Albanian guards at the Palace showed insubordination, and eight were executed. In view of the Zeitun insurrection the reserves were called out, but this required funds which the Government sought from the imperial Ottoman Bank. Whether as a result of this or not does not appear, but it was followed by a serious run on the bank. Letters from missionaries in all parts of the country indicate that the situation is most perilous. A commission for the reforms has been formed, but little attention is paid to it. There are no indications of positive action on the part of the European Powers, and the conviction is growing that the breach between Russia and England is widening, not merely in connection with Turkey but with China, and that there is little hope of relief for Turkey.

...The general situation in Europe and Asia is increasingly serious. Reports are rife of a special Russo-Chinese treaty, which, however, are denied by the Governments. The Russian press is bitter in its attacks on England, and the German press manifests considerable sympathy. The result is a general impression that Germany is in favor of giving Russia free hand in Eastern Asia to divert her attention from European matters. There is also manifest a growing hostility in Italy to the Triple Alliance. France is keeping quiet, being for the time being absorbed in her Cabinet crisis, which, however, is not held to have any special significance in general politics.

...There has been a French Ministerial crisis. The Ribot Ministry resigned suddenly on an adverse vote in regard to its action in regard to the Southern Railway scandals, and has been replaced by a Bourgeois Ministry, which is looked upon as radical. An effort has been made to keep M. Hanotaux as Minister of Foreign Affairs, but he refused, except on condition of full acceptance of his Madagascar policy of protection instead of annexation. This M. Bourgeois refused.

...It is reported from Havana that General Gomez has resigned as Commander-in-Chief of the insurgents, in order to give the wounds in his legs time to heal. There are reports of a successful filibustering expedition from Canada, also of a defeat of some of the feuergent forces.

...It is reported that the Viceroy has discontinued the execution of men implicated in the Ku-Cheng massacres, and that the foreign consuls have presented most earnest protests. The Moslem insurrection in North and Central China appears to be increasing in strength.

...Prince Ferdinand in opening the Solbranje had no reference to the baptism of his infant son Prince Boris, in the Greek Church, as had been expected. Prime Minister Stoloff offered his resignation, but has since withdrawn it.

...According to reports from Seoul, the King of Korea has taken another Queen and declared himself Emperor. It is said, also, that he proposes to send a son as Ambassador to Washington.

...It is reported from London that the first installment of the Chinese war indemnity, \$40,000,000, has been paid to Japan by the Bank of England.

...The King of Ashanti has refused the ultimatum presented by the English Government, and announces that he will go to war.

...There are reports of an attack by Venezuelan gun-boats on British vessels, off the island of Trinidad.

POINTS FROM PULPIT AND PRESS.

LET England say the word, and the Turk will march out of Europe, out of Asia, out of existence as a ruling power. The time for the partition of Turkey is now. England cannot maintain that theater of horrors and not receive divine chastisement.—The Interior.

...It is life and not precept that gives to the boy his bent. Solomon could cover an entire acre with astute and prudent proverbs, but that was of no account with his son Rehoboth, who took his cue from his father's behavior and not from his father's philosophy.—Dr. PARKHURST, in Ladies Home Journal.

...If any man prefers to swallow opinions as some men eat, without mastication, we pity him. We are certain he cannot digest them, and therefore will want more opinions soon. Opinions! It is impossible to name a general subject or particular statement of any length on which the Board of Bishops of the Methodist Episcopal Church would agree, unless it be some such statement as "Man is a sinner," or some self-evident truth, such as, "All must die."—Christian Advocate.

...Every man must make himself so far as human action can make him great, wealthy or wise. As he comes to manhood he finds himself in a thousand paths, having him to travel in them. If he will find to follow the track of fathers, he will be a failure, since attempts to follow the track of fathers, he will be a failure, since there are no two individuals alike. The ass could put on the lion's coat, but that did not make him the king of beasts. So a man may be respectable by imitating others; but his highest standard can only be reached when he is fully developed in all his own powers, and uses them according to the dictates of a good conscience in an unswayed life.—Dante's Divine Comedy.

The Hindians spoken of as one of the most gifted peoples of the globe. But they seem to me to be overrated. They have no science, and have worked out no theory of government. Their strength has never been in order and valid thinking even when turned upon the great centers of being. But they have a marvellous faculty and fertility of spiritual imagination, and their power of reflecting profound metaphysical truth through the medium of fables that even here there is a certain cheapness about the product. It is as if there were an Himalite fog bank off their shores, rolling in under a blazing summer sun. It comes in transparent masses; it is a wonder of beauty; but, after all, it is thin and cheap and anyhow—some.—Dr. GEORGE A. GORDON.

NOTICES.

All communications for the Editor, Librarian, News and Miscellaneous Columns of this journal should be addressed to The Editor of The Independent, P. O. Box 2787.

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OUR AMERICAN SUNDAY.

The Sunday question is always one of importance, not only to the Church but also to the State. It has its secular side as well as its religious side. The State provides a weekly rest-day, not only that it may be used for purposes of divine worship by those so inclined, but that those who toil may have the physical, mental and moral benefits which a fixed day of cessation from gridding toil is fitted to bring.

THE END AND THE BEGINNING.

It was a pretty play while it lasted, and we are sorry it had to come to an end.

We publish this week the concluding letters on the subject of union which passed between the committees of the Protestant Episcopal Church and the Presbyterian Churches. It has turned out a comedy. We wish it might ever have been possible for it to be anything else; but it was not, and we are glad that the end has come.

It is curious that THE INDEPENDENT, which has been quite as earnest for the union of our Christian Churches, and has tried to do as much for it as any other active influence, should have first supplied, in the letters it solicited from the bishops of the Episcopal Church the clearest evidence that this Church was not willing to admit the very first conditions on which negotiations for union could proceed. Those letters proved that the Protestant Episcopal Church could not, or would not, permit any change in the canons by which mutual recognition and reciprocity could be acknowledged. The bishops, by an overwhelming majority, declared that they could not recognize the orders of other Churches, or allow their ministers to enter their pulpits.

THE CHRISTIAN AND THE PAGAN VIRTUES.

The poor in spirit, the mourners, the meek, the merciful, the pure in heart, the peacemakers, the persecuted for righteousness' sake—these are the blessed ones of our Lord's Sermon on the Mount. They possess and represent the specially Christian virtues, not all the old familiar virtues that lie at the basis of society, and which we must practice and preach—those which everybody acknowledges, even tho' he be a pagan—but the virtues overlooked by the pagan, or regarded by him as weaknesses. They are the glory of Christianity. They belong to a plane higher than Paganism, higher than Judaism often achieved; and we have the right to crown them. We ought to proclaim them and urge their practice upon men, as the very consummate flower of Christian character and life.

But that does not mean that we are not to build on the lower and broader foundation of the commoner, homelier virtues which the ordinary conscience, the pagan conscience recognizes. The rudiments, the first principles of a right life have to be learned before its higher developments.

There are men who are called very good Christians that would make very poor pagans. Perhaps the teaching of the pulpit has not put enough emphasis on these virtues, and wo may need uo to reassert their authority. In John Stuart Mill's autobiography he describes the moral training he received from his father. As far as it went it was excellent; but it was the training of a pagan, not a Christian. His father never referred to religion, and his teachings were, says Mr. Mill, "very much of the character of those of the Greek philosophers." He continues:

"My father's moral inculcations were at all times mainly those of the Socratic virtue—justice, temperance (to which he gave a very extended application), veracity, perseverance, readiness to encounter pain, and especially labor, regard for the public good, estimation of persons according to their merits and of things according to their usefulness, a life of exertion to contradiction to one of self-indulgent ease and sloth."

The State cannot prescribe worship, however much a strict regard for religious duties may contribute to the elevation and improvement of the citizen. It can only say that worship is a legitimate act, and afford every protection to those who engage in it. Our Constitution solemnly declares for religious liberty, putting it upon the same basis as liberty of speech, not in any way discrediting religion but allowing every citizen to decide for himself whether he will have any religion, and, if so, to choose what form of religion he will accept.

Sunday, as embedded in the laws of all our States, is dear to the American heart. It breaks the continuity of toil, it establishes periodically a day of release from the obligation to labor, it brings a restful quiet from the hasty-burly of business. Following the Hebrew law of the Rest-day as interpreted by Christ, the State allows works of charity and necessity only. Here, the biblical law by which most Christian believers feel bound, is identical with the law of the State. The question arises, what is properly included in the list of exceptions? Every man endeavors to settle this matter for himself, so far as his religious convictions are concerned, not failing, of course, to render due obedience to the statutes of the land.

Do recreation and amusement belong to the list of exceptions? Not altogether so, in the eyes of the law. Theaters, and similar places of amusement, are required to be closed. Many forms of recreation are, of course, within the sphere of personal liberty. A man may walk or drive with his family, or go out on his bicycle, or row in his boat. The law opposes none of these things, and the conscience of many Christians does not condemn them for engaging in them. There is a reason why saloons and theaters should be required to close. They are lines of public business, under public control, conducted for profit, and not works of charity or necessity. The business of the saloon is at best a dangerous business, which in many communities is ruled out altogether as a nuisance. Why should the law allow it to continue its traffic on Sunday, when other traffic is suspended? Some say because you cannot close it without infringing the

personal liberty of those who want to drink. This is utterly fallacious. The State does not forbid a man to drink. That is a personal act with which it has no concern. It does forbid a man to sell, because that is a public act with which it is concerned. It is not the State's duty to provide for the personal wants of individuals.

Because we do not want to see all safeguards to the Rest-day swept away, Sunday traffic in liquor has been strenuously opposed in this country. It is not so in France, in Germany, in Italy. Sunday in Paris is a day of conviviality, of horse racing, betting and gambling, and also for the business of the State. The Mr. Stanton describes it sympathetically, we do not believe that any of our readers will prefer the Parisian to the American Sunday. We have our holidays for merry-making; we do not need to turn Sunday into frolics and routs. We are more than glad to confine politics to the six days of labor, and to class elections and the business of the nation with the business which is proper six days out of every seven. The one day in seven is the Rest-day of the people. Let us keep it free from clamorous, peace-disturbing crowds of merry-makers as well as from the noise, bustle and confusion of industry and trade. Rest and Quiet, Quiet and Rest, are absolute essentials of our American institution.

We have sought to provide, in our symposium, an ample and able discussion of the more important phases of the Sunday question. Descriptions are given of the Continental Sunday and of the Sunday of the Puritans. Dr. Chambers and Professor Thayer give the conservative and the liberal view of the scriptural authority of the Sabbath, the latter agreeing substantially with Professor Zahn, who is a fair representative of the German school. As to the propriety of observing the day, Dr. Chambers and Dr. Thayer would not differ. It is the question of the force of the Fourth Commandment on which divides them. As to the importance of preserving our American Sunday, none of our contributors, except Mr. Stanton and the Seventh Day advocates, would differ. Cardinal Gibbons and Father Doyle speak for the Roman Catholic Church; and it is encouraging to be assured of the help of that great Church in all efforts to preserve our Rest-day. The Hon. Warner Miller voices the feeling of the great body, as we believe, of the intelligent, law-loving people, in his strenuous opposition to allowing the saloon, that remorseless foe of humankind, to desecrate with its infernal traffic the Sabbath that was made for man.

It was a pretty play while it lasted, and we are sorry it had to come to an end.

We publish this week the concluding letters on the subject of union which passed between the committees of the Protestant Episcopal Church and the Presbyterian Churches. It has turned out a comedy. We wish it might ever have been possible for it to be anything else; but it was not, and we are glad that the end has come.

It is curious that THE INDEPENDENT, which has been quite as earnest for the union of our Christian Churches, and has tried to do as much for it as any other active influence, should have first supplied, in the letters it solicited from the bishops of the Episcopal Church the clearest evidence that this Church was not willing to admit the very first conditions on which negotiations for union could proceed. Those letters proved that the Protestant Episcopal Church could not, or would not, permit any change in the canons by which mutual recognition and reciprocity could be acknowledged. The bishops, by an overwhelming majority, declared that they could not recognize the orders of other Churches, or allow their ministers to enter their pulpits. As soon as this was made clear there was nothing left for the Presbyterian Church to do but to direct its Committee on Christian Unity to suspend negotiations until such time as the ecclesiastical status of the two sides was reciprocally acknowledged. It is at this point that the correspondence we now publish takes up the subject.

Dr. W. H. Roberts, speaking for the Presbyterians, tells the Episcopal Commission that the General Assembly, in ordering the suspension of negotiations, did not intend to direct that they should entirely cease. He says:

"The Assembly desires that the negotiations should continue, and result, if not to an organic union of the two Churches, at least in closer relations, hearty co-operation in the work of the Lord, and even a federation for that work, and will regret exceeding if there should be a failure in reaching these highly desirable ends. But the Assembly believes that the mutual recognition and reciprocity which now prevail between the great majority of the Evangelical Churches of Christendom should be explicitly accepted also by your Church." This is reasonable. If they are to come together it must be as friends, not enemies. It would be impertinent to ask a surrender of convictions, and cowardly to submit to it. On their first appointment, in 1887, the Presbyterian Committee had written that mutual recognition and reciprocity was "the first and essential step toward Church unity." The Episcopal Commission replied that only the General Convention could consider that matter; but two triennial Episcopal General Conventions have since been held, previous to that of this year, and nothing done on the subject; and it was of no further use to

talk until this first essential condition was met, and the Episcopal Church was ready to grant the recognition it received.

Bishop Cox, replying for the Episcopal Commission on Church Unity, repeats that the General Convention only can speak authoritatively on recognition and reciprocity, but adds for his Commission:

"In your present polite letter you express the trust that our General Convention will take such action as will leave open the door to future correspondence." In other words, this door is effectually closed until we comply with the demand which seems to us to substitute for the fourth Lambeth proposition an entirely new condition, one which, in the present stage of our conferences, is a condition not only inconsistent with, but in fact subversive of its purpose and its spirit. . . . We would be slow to imagine ourselves affronted, and we are most anxious not to give offense; and we cannot accept what is specified in *Utinam* as the 'open door' to further negotiations. Instead of the Historic Episcopate you would substitute 'the mutual recognition and reciprocity which now prevail between the great majority of Evangelical Churches of Christendom.' Of this sort of unity 'an exchange of pulpits' is suggested to us as the outward and visible sign. We must frankly confess that this is the unreal and delusive idea of unity which permits divisions to be multiplied without end, and which we had supposed both your Committee and our Commission were fraternally endeavoring to correct."

Bishop Cox proceeds to recall the recognition given by the Presbyterians in Baxter's time to the Anglican Episcopate. That is a subject that might easily suggest a reply, now unnecessary, from the Presbyterian Committee. The Anglican Church, in its early days, was not slow to give all the recognition to the Geneva orders which is now asked.

What Bishop Cox's Commission agreed upon in their answer to the Presbyterian Committee the General Convention has since confirmed. It refused recognition and reciprocity. The end of the comedy has come. If it must come we are glad to have it made clear. The failure of the Chicago-Lambeth proposals for Church unity was assured from the beginning. Other denominations hardly thought it worth while to consider the proposition of accepting the "historic episcopate," because they had no doubt that by it the Episcopal Church meant the diocesan as against the local episcopate. The Presbyterian General Assembly hoped that it might mean to allow the Presbyterian local episcopate, and that of nine-tenths of the Protestant Church. But that interpretation is now refused. The Lambeth Articles are no longer in the field. They are repudiated by half the Episcopalians and rejected by all other Protestants. They failed for one god and sufficient reason. They meant the submission of the conscience of one hundred and eighty million Protestants to that of twenty million. It is now clear that no union can come, either corporate or federate, by the submission of our conscientious belief. It can come only by the liberty of comprehension. It will come, either corporate or federate unity, for the Church wants it; and it is now clear how it must come, by each allowing liberty to all others to practice and hold their own little peculiarities of faith and order. Let it be hastened. Let the beginning of the new century see such a federation of our Protestant denominations—we wish we might also say Catholic and Greek. Who will labor for it? Why should not all our denominations equally lead the way? Let us open the new century with the unity of the Church of Christ made visible.

THE CRIMES OF A WEEK.

TROUBLES come in troops, crimes in companies. Details of three crimes of extraordinary character convulsed the country with horror last week. Durrant, the young medical student of San Francisco, was convicted of decaying an innocent schoolgirl into a church and assaulting and murdering her, with another indictment hanging over him for assaulting and murdering another girl in the same place at nearly the same time. Holmes was on trial in Philadelphia for the murder of one Pietzel to get the insurance on his life and the lives of three of Pietzel's children, with those of other persons in other places all laid at his door. Hilliard, a Negro, of Tyler, Tex., confessed to the murder of a young white woman; and a mob burned him alive with fiendish tortures, in an open square, in the presence of a large assemblage. We take no account now of the duel in Kentucky, in which both men were killed; or of the bloodshed in Tiffin, O., the week previous, in which four lives were lost, all in pursuance of the execution of the law.

What are we to conclude? Has law lost its force? Is our civilization about to be plunged into the horrors of a reign of crime? Are we indeed going to the bad? Not at all. There never has been a period free from the crimes of Cain and Amnon, of Romulus and Tarquinius. History has many a bloody page to prove that society is always liable to such lapses. Now and then terrible deeds like those of Booth and Guineau, Meyer and Holmes, Durrant and Hilliard, the miners of Rock Springs and the citizens of Tyler, shock the country and produce momentary despair for the cause of social right. The danger of a general breaking up of the moral basis of society is not imminent when such crimes as those of last week make men turn pale with horror, and look sharply to the safeguards of statute and moral

law. It is only when deeds of violence are so common as to cause no tremor of revulsion or alarm that despair comes to stay. The centuries have taught us to expect sporadic outbursts of crime in types which are not new to us, and are not worse than history has already recorded.

The case of Durrant is that of a licentious man, of morbid passions, who, stealing himself against the moral influences which surrounded him, gave himself up utterly to his own selfish desires, as an untrained, unbroken horse overcomes all restraint and rushes headlong to ruin. Two innocent victims were remorselessly sacrificed by this monster. We do not lay the burden of his crimes upon the community in which he was born and bred, because it has promptly tried and condemned him, and asserted its horror and intolerance of his crime. No one excuses him, no one condones his offense. His awful acts do not provoke retaliation by the vindictive lawlessness of the mob. In a State where lynching was once so common, the law is held supreme. No attempt is made to anticipate its processes. Slowly but surely it seeks the vindication of outraged society, and Durrant goes to his doom, fairly tried, unanimously convicted, and justly sentenced. This is the way that society puts its mark upon the Cain, vindicates its own righteousness, and throws its safeguards around its innocent members.

The crime in Texas was a single murder. It is not certain that atrocious assault preceded it, as in the San Francisco case. The murderer confessed to the murder, but not to the assault. It was a horrible crime, for which the interests of the community required expiation. There was the law complete, adequate, certain. Behind it to vivify and enforce it was aroused public sentiment. But a mob gathered, and, setting aside law and court, judge and jury, investigated, convicted and condemned the untried, defenseless Negro to be burned alive. With fiendish glee they executed their lawless will upon this man. They made a spectacle of the burning. They gathered in crowds in the public square, men, women and children, to see the wretch burned alive, to see him tortured, to see the fire put out and relighted, that his agonies might be prolonged. All this was as lawless as the crime to which the Negro confessed. It was without law, contrary to law, and the punishment and torture were beyond the law. The scenes were sickening. The crime of the mob was worse than the crime of the Negro. Society is not vindicated; it is outraged afresh. Wild passions are placed above the calm, dignified figure of justice, bringing reproach upon humanity and dishonor upon that community. We can only hope that the majority of the people of Texas agree with Governor Culberson in his estimate of the act of the savages of Tyler, and that the Governor of Texas will follow the admirable example set by the Governor of Georgia, and ask the Legislature to pass a law making the county liable for damages, in cases of lynching, the money to be paid to the family of the person lynched.

Holmes is a criminal of a very different type. He made a business of killing; it was the way he got his living. He killed Pietzel and the Pietzel children to get the insurance on their lives. Murder, forgery and lesser crimes were methods by which he got money. All the cunning he possessed became servant to his greed, and he fed his hellish avarice by the sacrifice of men, women and children. The law holds the monster and vindicates justice. This is the only right way. We cannot average crime by crime.

THE COLLEGE PROFESSOR'S "UNEARNED INCREMENT."

AT the charming celebration of his forty years' work at Lafayette College, Professor March was put upon his feet and compelled to say a few words in recognition of the honor paid him, and from which he would so willingly have shrunk. We quote his whole speech:

"I wish I could express my thanks for all the kindnesses of to day. A college professor has a good position—for friends. New troops arrive each year to keep him always young; and when he reaches his jubilee he finds he has a wonderful unearned increment. Here are great men—Representatives, Senators, maybe a Governor, Mayors, Judges, great lawyers and doctors, heads of railroad corporations, manufacturers, inventors, discoverers, authors, teachers—all sorts of eminences. The Lafayette professor of forty also has also the unearned increment from the years ago has also the unearned increment from the growth of the institution. The corporation grows, the professor grows with it. I find also surprising advance from having a department dealing with an opening field like the English language. One is also happy in an earnest pursuit of something useful to mankind. We look to the future. We like to help our alma mater. The scholar's foster mother by eminence is his mother tongue; and one has a peculiar delight in doing anything to improve it, to make our English more simple, symmetric, convenient, beautiful. In youth new views are often forced upon us by others so rapidly and vigorously that we think each last one proves all the others false. It is delightful to find as one grows old that progress is not destruction, but building up. The more we know, the more we enjoy simple truths, elementary knowledge. We see them in their environment. Each generation prizes higher than the last. Homer, Shakespeare, the Bible, the blessed record of God's providence and promises."

It is true that "a college professor has a good position—for friends," and so he has for enemies. It depends

on the professor; many a one has been driven out, and deserved to be. Many a one has kept his easy place, tolerated as a passable teacher, enough above mediocrity to be endured, not enough to be remembered after his place has been easily filled. College professors are not all great men. Not all—very few—are as able and as industrious as Professor March, or as unwilling to accept honor.

"Unearned increments" are all earned by somebody, altho ill distributed. The man who holds unimproved property in a growing city finds it increased in value not by his earnings but by the hard earnings of his neighbors. There are doubtless college professors who have an unearned increment of honor as the years go by; but that honor has all been earned by somebody, and only lacks proper distribution. If a college becomes great, if it gives good education and noble aspirations to its students, and if those students remember and praise its service to their youth, then somebody gave that education and inspired those aspirations and deserves the praise.

We do not believe that in the case of Professor March there has been any unearned increment. He has been to his students a star and a gadfly. He has stung their indolence, and he has lifted their highest visions. More than that, he has taught the country and the world. He has made himself our leading philologist, and he has been a helpful son to the dear mother tongue, honoring her youth and her age, and furnishing her brayed garments. We all have part of the increment he has earned.

Editorial Notes.

WE give eleven pages this week of very interesting and instructive matter with reference to the Snoddy question. There are descriptions of how Sunday is observed in Berlin, in Paris, in Rome and by the Orthodox Jews of the present day. There are also articles on the Sunday of the blue laws and in colonial times. Dr. Chambers and Professor Thayer discuss from different standpoints the subject of the scriptural authority of the Sabbath, and there is an article by Professor Zahn, of the University of Erlangen, upon the same subject; Cardinal Gibbons speaks a strong word for the American Sabbath, as the representative of the Roman Catholic Church; Dr. Atterbury gives a lucid and remarkably condensed description of the laws of the States affecting Sunday; Dr. A. H. Lewis presents the Seventh Day view; ex Postmaster-General James writes on the subject of Sunday trains and Sunday mails; the Hon. Warner Miller raises his voice against the opening of the saloon on Sunday, and is in this re-enforced by Father Doyle, Dr. J. M. King, Dr. J. B. Remensder, and others. The article on Fine Arts is contributed by Sophia Antoinette Walker. There are articles in the department of Religious Intelligence by Bishop Perry, in review of the Minneapolis Convention; by the Rev. S. T. Willis, giving a report of the Convention of the Disciples of Christ, and the correspondence between Dr. Roberts and Bishop Cox on the subject of Church Unity is printed. In the Farm and Garden department E. H. Farrington writes about profitable cows, and John W. Coughney gives a chat on poultry topics. There are poems by John James Pintz, J. Russell Taylor, Ethelwyn Weherald, Carlotta Perry and Robert Clarkson Tongue; and stories by S. G. W. Benjamin, Julia K. Hildreth and E. Irenus Stevenson.

SPEAKING of the proposed change of name of the Protestant Episcopal Church, we said:

"Suppose the name Holy Catholic Church is substituted for Protestant Episcopal. . . . Amid so many sects that belong to the Holy Catholic Church of the Apostles there must be some way of distinguishing each. We should have to write 'Holy Catholic (Protestant Episcopal) Church.' This is too long."

The Living Church wants us to explain how a "sect" can "belong to the Holy Catholic Church." It says:

"The word itself means cut off, separated. Every sect at its outset severs its connection with the body, denies its authority, declares absolute independence, sets up a new order and organization, to the extent of its ability. It severs and breaks down the Catholic Church, and goes out. That is history, not very ancient history; yet we are told that the sects belong to the Church which they refuse to recognize, from which they have withdrawn."

We are told that the word *sect* means cut off, and therefore that a sect is cut off from the Church catholic. Nonsense! So does the word *section* mean cut off, and yet there are sections in the United States and sections in the Protestant Episcopal Church that are not cut off from the main body. There may be sects or sections with us as well as without. Whether the sect called Protestant Episcopal or Methodist Episcopal is really in the Holy Catholic Church or not, is not a question of philology or of old history, but of the testimony of the Holy Spirit shown in the works of the Spirit under our Lord's rule, "By their works ye shall know them." Our contemporary's rule would make the chief sectarian offenders to be the Lutheran and Anglican Churches, which "cut off" and "separated" themselves from the Church of their fathers at the time of the Reformation, not without some bloodshed. Certainly there was a much more rigorous cutting themselves off at the time of Henry VIII than anything that can be told of the Wesleyan division. Either body is a sect, section, thin the Holy Catholic Church.

The war cloud in Europe grows darker with every week. It is increasingly evident that all attempts to secure protection for the Armenians in Asia Minor or even in Constantinople are an utter failure; but the most serious indications are those of a Moslem uprising. In Constantinople itself the feeling against the Sultan has manifested itself, not merely in grumblings among the people, but in arrests of Turks for plots against his life, in the reported refusal of the Albanian guards at the palace to perform their duty, and in a serious run on the Imperial Ottoman Bank, upon which the Government relies for the funds with which to mobilize its troops. The extent to which the Grand Vizier's orders to provincial governors are obeyed is illustrated by the fact that a massacre at Ak-Hissar (within one hundred miles of Constantinople on the Anatolia railway) was ordered by the local governor, with no pretext of disturbance by the Armenians. At Trebizond, also the trouble was started by an effort by the Hunchakists to assassinate a Turkish official, it was a week later that the massacre commenced, in which more than four hundred men were killed, and which was followed by the looting of every Armenian shop in the bazaar. Details have not yet been received from other places; but it looks very much as if the Moslems all over the country had become convinced that there is no hope for them, and have resolved on striking out on every side and taking whatever comes to hand. Already threats are increasing against the missionaries, whose letters speak of personal peril, tho' they give no intimation of any desire to withdraw. Meanwhile the British fleet remains at Lemnos, the Sultan covers in his palace, the Russian newspapers are filled with the fiercest attacks upon the English Government, indorsed in an alarming degree by the German press, and the opponents of the Triple Alliance in Italy are becoming bolder in their attacks. It certainly looks as if the long expected contest between Russia and England were nearer than it has been at any time. Even if that is again averted, the prospect of any alleviation for Turkey is very slight; and no one need be surprised to learn that the long threatened destruction of Anatolia College has been accomplished, or that Asia Minor from Marash and Zeitun to Dersim, Erzurum and Bitlis, is in a state of anarchy. That there will be terrible suffering is certain, and relief for those in Trebizond and elsewhere who have lost their all cannot reach them any too quickly. There should also be, not merely one American ship of war at Smyrna, but one at each of the three prominent Mediterranean ports and a dispatch boat at Constantinople, and that without delay.

...Dr. Parkhurst, our Son of Thunder, opens an autolection letter quivering with the lightning of moral earnestness, with this ringing sentence:

"Not to kill Tammany this year would be to confess ourselves fools for having taken the trouble to lue her last year!"

flashes forth this blinding stroke,  
"Tammany has broken all the commandments there are, and is handicapped only by the dearth of material. She would have gone deeper if she had not run against the bottom!"

and ends with this withering blazer:  
"We hear a good deal about 'Blue Laws.' That is the nickname with which we brand a law that rubs us where we happen to be sore. In the South Sea Islands a statute discouraging the consumption of broiled missionary would be a 'Blue Law.' To us the Commissioner Scannel the Sixth Commandment is a 'Blue Law.'"

A Parkhurst can chase a thousand, and two Parkhursts, if we but had another, could put ten thousand to flight. The world has the honor of printing this Olympian epistle.

...Before God the widow with her mite and Rockefeller with his millions are equal. But to the world the princely gift represents endowments, buildings, professors, students, and all the mighty educational force which money must supply. Mr. Rockefeller has just given a million dollars more to Chicago University, and promised another two millions on condition that other friends should supply two millions. This will bring up his gifts to over seven million dollars, a pretty large sum for a man who has never visited the institution, and who refuses to be a trustee. It is a great blessing to him that he is able and willing to do it. We shall not follow the carping crowd that will quote Professor Bemis to us, and declare that capital is corrupting our universities; for we fully believe that neither Mr. Rockefeller nor any other generous giver has said a word to restrain the fullest scientific discussion of social institutions in the University.

...Here are two contrary views of the Congregational proposals for Church union. *The Christian Intelligencer*, Reformed, says:

"This plan interferes with no denominational distinctions or preferences. It simply aims for a visible union of Christendom. To say the least it would be, if accomplished, an admirable thing. The plan will certainly commend itself to a great many Christians in every American denomination."

*The Christian Observer*, Southern Presbyterian, says:

"The proposals are too vague and general in their nature to serve the purpose for which they are intended, when the principle of comprehension disregards some of the very essentials of Christianity. The fourth article [Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church] is not only objectionable in itself, but vitiates all the others."

The comments of each paper are characteristic.

...How the Free Trade press ridiculed the idea of producing tin plate in this country two or three years ago! They said the tin-plate war was the biggest kind of a war. But the McKinley Act nevertheless created the industry, and to day nobody disputes its enormous growth. In the four fiscal years since the Act went into effect the production of tin plate has increased from nothing to 13,647,719 pounds in 1892, and to 193,801,678 in 1895. Says the *Bulletin of the American Iron and Steel Association*:

"This pyramid of tin-plate production in four years forms a complete justification of the protective policy as has ever

been printed. . . . In less than four years more—perhaps in less than two years—we will be able, with favorable legislation, to supply all our own wants for tin plates, including exports, thus saving an annual payment of about \$20,000,000 to foreign manufacturers."

...By a vote of 69 to 37 the suffrage section of the new South Carolina Constitution was adopted last week. It allows any one to register during the next two years who can read and write, or who can understand a section of the Constitution which may be read to him, or who has property worth a hundred dollars. After two years the privilege of illiterate registration, by understanding what is read, is withdrawn. The meaning of it all was explained before the vote by William Henderson, who comes from Berkeley County, where the Negroes outnumber the whites ten to one, who said:

"What's the use of keeping up this talk about fair elections? You all know well enough that, even under this scheme, if you give the black man a fair election he will outvote you. We don't propose to do it, and you know it; neither do we propose to disfranchise a single white man, and you know that too."

...The following letter from Dr. Charles A. Eastman is thoroughly sensible:

I saw by the last number of *THE INDEPENDENT* that I have been incorrectly reported as saying that the Indian is ruined by civilization. My position is that the Indian is demoralized by the evils of civilization. There is not enough of true civilization given him. I believe that while there are individual examples of progress and high character among many of the tribes, the average Indian is physically and morally degenerate. I make this statement in my public addresses in order to show the need of vigorous effort toward the cultivation of Christian manliness among the young men of my race. The present condition of the so-called "five civilized tribes" is an example of the weakness of a superficial civilization.

...We are pleased to see this comment in *The Kingdom* on the platform for Church Union adopted by the Congregational National Council:

"It is a good platform, and it has this excellent advantage that it will not have to be apologized for all the all time. It does not give a hint of any effort to do a job of sectarian propaganda under cover of plain sentimentalism on Church union. It is the embodiment of the thought and aspiration of the people in all the denominations that are feeling the most deeply on the subject. *THE INDEPENDENT* has been doing faithful work along the line of this platform."

...That ritualistic Protestant Episcopal paper, *The Catholic Champion*, delights to give currency to a rumor reported by some Ohio Lutherans that the Christian Endeavor Society is an institution dangerous to faith, since the editor of *The Golden Rule*, its official organ, is a Unitarian! If that is so, give us more such Unitarianism as he teaches. It is interesting to see how *The Catholic Champion* gloats over "the interment of the Quadri-lateral and of Dr. Huntington's Omnibus."

...Because a man cannot lawfully buy of a saloon keeper beer or rum on Sunday, he complains that his personal liberty is infringed. He makes no such complaint when the law restrains him from carrying the hod, or hauling a wall, or engaging in hard labor. Why is it contrary to a man's personal liberty to forbid a saloon keeper to sell to him, but not contrary to his personal rights to forbid him to do unnecessary work? Truth and logic are not friends to the saloon class.

...We deeply regret the great loss suffered by the University of Virginia in the destruction by fire of its chief building, and we echo the hope expressed by the unanimous Virginia press that this loss may be more than made good by raising not less than \$500,000 for buildings and equipment. That university, with its memories of Jefferson, has given some of the very best lessons in American education. It has afforded a type to which our Northern universities have more or less led.

...What is the matter with Senator Chandler, of New Hampshire? Here he is predicting war with England, and the last power he are likely to go to war with. He says it is "inevitable," and will arise "on account of British disrespect of our direct interests," and that we shall have Russia as an ally, and that as a defensive war it should be welcomed. This would be mischievous if it were not ridiculous. Blair was better.

...A correspondent writes:

I notice among the editorial notes of *THE INDEPENDENT* of October 10th the statement that Miss Olympia Brown was graduated from the Canton Theological Seminary in June, 1893, in connection with which statement you ask: "Is there an earlier instance?" A reference to page 194 of the Quinquennial Catalogue of Oberlin College for 1896 will show that in 1891 Miss Agnes Brown and Miss Lettie Smith were graduated from Oberlin Theological Seminary.

...A correspondent suggests that the question of saloons or no saloons be voted on at our next national election. However desirable it may be to lessen the sentiment of the people, it cannot be done in this way. Congress could not order it done; only the States have jurisdiction, and the man who starts out on a crusade of this kind among the State Legislatures will have a greater task than Sisyphus had.

...This, from the London *Financial News*, of October 5th, 1895, needs no comment:

"The lowering of the American tariff has been our salvation, and it cannot be shown that we have shown much reciprocity. For, instead of taking the increased value for our shipments across the Atlantic in kind, we seem to have bought less American produce. It is not only our own Board of Trade returns to find an explanation of a good deal of the monetary trouble in the United States."

...By a curious error, such as the late Mr. White used to call heterophony, we spoke of William B. Shaw, author of the article on the "Review of Reviews" in our last issue, as editor of the *Review of Reviews*. He is, we believe, an assistant editor. The editor, as all the world knows, is Albert Shaw.

...The *Mid-Continent* announces:

"After long search, at last we have found a thoroughly reliable Bible, which we can offer as a reward for just one new subscription. It is a genuine *Baptist* Bible. It cannot be purchased at retail under \$3.00. It is being sold for that in St. Louis to-day."

Rather hard on the American Bible Society.

## Religious Intelligence.

### THE BISHOPS AT MINNEAPOLIS.

BY THE RT. REV. WILLIAM STEVENS PERRY, D.D.,  
BISHOP OF IOWA.

The clear, bracing autumnal weather of the Northwest was not wanting for the Minneapolis Convention of the American Episcopal Church. It was under the bluest of skies and in the brightest of sunlight that, on the opening day of this great gathering, the choicest, clergy and bishops moved in procession from the Knickerbocker Memorial parish house to the little Getsemani church, which, with the addition of temporary galleries, afforded sitting and standing room for fifteen hundred deputies, clergy and laity, attracted by this unwonted scene in the Northwest. The snowy cottas and surplices of the singers and the parochial clergy and the officers of the House of Deputies contrasted strikingly with the rich robes of the bishops and their many-hued hoods of academic degrees. The "Primate" of the American Episcopal Church was absent—his medical adviser dread- ing the long journey to the middle West, and the wearying work inhering to his office. It was the first General Convention for nearly half a century, at which the revered and beloved John Williams, now Bishop of Connecticut, and Presiding Bishop, has not been in attendance; and the affectionate regard and veneration for the absent "Primate" was shown by the bishops in their choice for Chairman of the House and Assessor to the Presiding Bishop of his most intimate friend and brother, the Rt. Rev. Dr. William Crosswell Doane, Bishop of Albany. The wisdom of this appointment was shown by the admirable manner in which the Chairman of the House managed its business, with a patient consideration for each of his brethren and with a skill in parliamentary procedure which no one could have exceeded.

In the absence of Bishop Williams, the apostolic Henry Benjamin Whipple, D.D., LL.D. (*Cantab.*), Bishop of Minnesota, became the Bishop Presiding in the House of Bishops. At all the public services this venerable prelate, known at home and abroad as the "Apostle to the Indians," was the conspicuous figure, and the "observed of all observers." Coming to Minnesota in 1859, entering upon the work and labors of the devoted James Lloyd Breck and his companions, who were the pioneers of the Episcopal Church in Minnesota, Bishop Whipple in welcoming the General Convention to his see, showed them at Fairbault the noble educational institutions built up by a lifetime's devotion and labor, aided by an unflinching stream of munificent bounty from the Church at large. Bishop Whipple gave to the visiting brethren and deputies further proofs of his efforts for the red men in his request for the setting off of Northern Minnesota and its Indian war, as the See of Duluth. In recognition of the courtesies extended to them at Fairbault and in loving regard for the bishop whose work of nearly fifty years has been so signally blessed, his brethren of the House of Bishops, gave to the Bishop-Presiding a magnificent silver "loving cup," which will mark the day and the delights of the bishops' pilgrimage to the scene and seat of Bishop Whipple's Episcopal and educational work.

The hospitality of the "twin-cities," Minneapolis and St. Paul, was extended to the Convention not merely by the Church folk of Minnesota, but by the people of all faiths, and all classes and conditions of men. No palus were spared to make the visiting bishops and deputies feel at home. Dinners, lunches, receptions, excursions, drives, were constant, and were made most attractive. The daily press surrendered its columns to verbatim reports, and added historical and biographical articles, and very clever editorials, and marvelously produced pictures of the bishops and leading deputies.

The House of Bishops received and adopted, with trifling amendments, much of the revised "Constitutions and Canons of that portion of the Catholic Church known in law as the Protestant Episcopal Church in the United States of America." In accepting this heading for the new "Constitutions," in which the House of Deputies concurred, there was gained the chief advance in a churchly direction effected at this session. The term "synod" as substituted for "convention," was voted down by the House of Deputies. The title of "primate" as applied to the presiding bishop, met with the same fate, tho' thought to be much less un-American than the appellation of "Metropolitan." "Provinces" and "Archbishops" received little favor at the hands of the conservative deputies; and it is believed that only ten messages from the bishops proposing legislation were concurred in by the Lower House. Even these were far from being radical in their nature, or tending toward the establishment of the "hierarchy" so much dreaded by the deputies. The title of bishop-coadjutor was accepted in place of the distinctively American designation of *assistant bishop*. One or two measures increasing the powers and privileges of the standing committees, were negatived by the bishops. Some infelicities in the make-up and in the management of the Missionary Council were corrected. The attempt of the Upper House to make more stringent legislation as to "marriage and divorce," was, after long debate, referred to the Committee on Revision of the Constitution and Canons, continuing in its labors for another triennium. Several additional dioceses were erected, in Maryland, in Kentucky, in Southern California and in Northern Michigan. Two missionary jurisdictions were created at Duluth, Minn., and at Asheville, N. C. A bishop was chosen for Alaska, and the request of the mission workers in Japan for a new jurisdiction and a bishop, tho' approved by the bishops, was negatived on a technicality by the deputies. It is evident from the fact that this technicality has not been urged in similar cases for a quarter of a century that it was pressed at this time to defeat the nomination sent down to the Lower House by the bishops.

The missionary work received less attention at the Minneapolis Convention than it deserved. Agreeably to the rule of the House of Bishops, the Episcopal representatives in foreign lands, Ferguson (colored), from Cape Palmas, West Africa; McKim, from Tokio, Japan, and Graves, from Shanghai, China, were in attendance at the Convention, and no one who was present when the House of Bishops was hidden to prayers for missions at the hour of noon on occasion, on this particular day, of the election of a missionary bishop, will ever forget the fervor, the pathos and the deep devotion with which Bishop Ferguson conducted this touching service which suspends all business and unites each heart in prayer to God.

Still it was felt that opportunity was not accorded, as should have been done, for these godly and self-denying men to plead for their work at the ends of the earth, in connection with this representative assembly gathered from all parts of the land. With the growth of the mission work at home and abroad, only a brief allowance of time can be given to the home and foreign missionary workers, and all too little for the proper information of the Convention and the missionary boards. The woman's offering of more than \$54,000 was a noble gift, attesting an increasing interest and a greater devotion to the evangelistic work; but it was a disappointment to many that those who were ministering the Word and sacraments on the frontiers, at home or in foreign lands, could not have been heard at length in pleading for their work.

An interesting episode occurred at the noon recess on one of the days of the session. The members of the House remained in their seats, the officers continuing in their places after the House had concluded its business for the morning, whereupon the Commission on Christian Unity entered the hall preceded by Bishop Cleveland Cox, the chairman of the committee, with the Rev. Dr. Smith, of Baltimore, who appeared as the representative of the Committee of the Presbyterian General Assembly on the overtures for union presented by the Quadrilateral resolutions of the Chicago Convention (1889) as formulated by the Lambeth Conference of 1888. The bishops rose to receive their honored guest, who was introduced to the members of the House and made a touching and most fraternal address, at the close of which the whole assembly joined in the recitation of the Apostles' Creed, the Lord's Prayer and the Collect in the English and American Prayer Books for unity. Mutual interchanges of regard and veneration followed; but no effort was made in this connection or at any time to meet the request of the General Assembly for an interchange of pulpits as a preliminary step to measures looking to comprehension or unity.

The educational work of the Church received special attention, and measures were inaugurated which, it is to be hoped, will result in the speedy establishment of a Church university of the highest order. Permission was accorded, against the wish of the more conservative of the bishops, to bind the Hymnal, confessedly a temporary makeshift, with the Prayer Book. A measure proposed in the interest of Christian unity, and looking to the issue of an edition of the Prayer Book with the removal of the words of the title "according to the use of the Protestant Episcopal Church in the United States of America, together with the Psalter or Psalms of David," and substituting for the legal name of the Church the words "according to the American Use," so that the title would read, "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the American Use," was negatived in the House of Deputies, the passing the Upper House. The Deputies thought it a scheme to change the name of the Church by indirection. It was simply a proposal to make the Prayer Book the liturgy for the entire English-speaking peoples and thus further the introduction among all bodies of Christians, in all public institutions, and wherever a manual of devotion was desired. The publication of a continuation of Bishop George Burgess's and the Rev. Dr. E. H. Downing's Lists of Ordination, as prepared and continued by the Rev. Dr. H. C. Duncan, of Louisiana, was authorized, and the Commission on Archives in a lengthy report gave the history of the collection by Bishop White, the Rev. Dr. Hawks and the present historiographer, of the data of our ecclesiastical history. The "Standard" Prayer Book of 1892, printed on vellum and attested by the committee appointed to prepare it—the Bishops of Albany, Iowa, and New York; the Rev. Drs. W. R. Huntington, S. Hart, and J. S. Kedney, and Messrs. J. Pierpont Morgan, S. Eliot, and J. Packard, was formally presented to the House and used in the services of the Convention. The question of the relief of the Widows and Orphans of Deceased Clergymen occupied no little of the attention of the House and was referred to in the Pastoral.

The affirmation of what is known as the "Coacillar" Pastoral of 1894, set forth by the bishops in council in October of that year, was urged upon the House of Bishops from the very first. The opposition was slight, and in the Pastoral this was accomplished. The Pastoral of 1885 was prepared with great pains, and will, it is believed, find general acceptance. The reaffirmed Pastoral of 1894 gave to the world with no uncertain sound the Church's unwavering maintenance of the great verities of the incarnation and inspiration as directed against the teachers of the "new truth" in religion and the impugnors of the inspiration of God's Word. The Pastoral of 1895, with its many and apposite references to the burning questions of the day, speaks with a clearness of statement and a calm dignity of enunciation of Roman Catholic tendencies and practices, condemnatory of enforced confession, of fasting communion and of reservation of the eucharistic elements. The two utterances of the bishops should be taken together. They clearly display the Church's teaching as to dogmatic truth and ritual observance.

The close of the session was as the beginning. The bishops in robes sat in the sanctuary and chancel of Gethsemane church while the Pastoral was read by Bishop Littlejohn, of Long Island, its reputed author, and at its close the great assembly united in the grand *Te Deum*, and after prayer and benediction, the General Convention of

1895 was at an end. It meets in 1898 in Washington, which before its coming will be an independent see. It will be remembered in ecclesiastical history rather for its affirmation of the great doctrinal teachings of the Pastoral of 1894 and for its clear enunciation of the catholic verities as explained by the Reformation settlement.

DAVENPORT, IA.

## NATIONAL CONVENTIONS OF THE DISCIPLES OF CHRIST.

BY THE REV. S. T. WILLIS.

THE annual conventions of the Disciples of Christ were held in the Central Christian Church at Dallas, Tex., October 18th-25th. But while it was held far to one side of the country it was by no means small or insignificant, either in the constituency it represents or the purpose and work of the religious body it stands for. There are no northern or southern wings of this religious army; no sectional lines divide these hosts into rival factions or conventions. Therefore this gathering at Dallas represents the Disciples of Christ, in all parts of the country, who as citizens recognize one country, one flag and one constitution; and as Christians, one Lord, one faith and one baptism. The Disciples of Christ meet in national council, "not to revise their creed, which happily needs no revision, not to formulate any decrees for the government of the churches, not to try any cases of heresy, not even to formulate a basis of Christian unity; but simply to take council together concerning ways and means for spreading the Gospel through our own and other lands, and to hear reports of what the Lord has accomplished through them during the past year." There were more than a thousand delegates in attendance at the sessions of this convention, rejoicing in the wonderful success with which the Lord has blessed the great plea of the Disciples of Christ—the cause of Christian Unity on the basis of simple New Testament Christianity, which has never had so many friends in the religious world as it has to-day. As an able editor has said, speaking of this Convention:

"More and more are men coming to see with increasing distinctness the evils of division, and the necessity of union in order to the world's conversion. More and more are thoughtful men coming to see that there is no hope for unity on any basis which men can formulate; that we can only be one in Christ and under his supreme leadership."

The convention represents a constituency of nearly a million of people. The last census shows a membership of 641,951. The first church was organized at Cane Ridge, in Kentucky, in 1804, and the growth of 91 years shows 9,398 white and colored churches, valued at \$1,140,947, and 6,605 Sunday schools. In this series of annual conventions every organized general agency among the Disciples of Christ has a place on the program, and the champions of each movement are heard and encouraged by all in attendance. The first evening is always given up to social and Christian greetings, in which old acquaintances are renewed and new ones are formed, so that the following days may be given wholly to the supreme business of the conventions.

After social salutations on the evening of October 17th, the great convention was opened at 9 A.M., on the morning of the 18th, with the Christian Woman's Board of Missions in session, the President, Mrs. O. A. Burgess, of Indianapolis, in the chair. The twenty-first anniversary of this organization was recently celebrated.

It is a happy, vigorous and faithful organization. In these twenty-one years the Woman's Board have done a great work. They have nearly fifty missionaries doing good service in the United States, India and Jamaica. The first Lord's Day in December is set apart as C. W. B. M. Educational Day, when special exercises are held by the auxiliaries in the various churches, and collectives are taken for their educational work which is carried on at the Hazel Green Academy, at Hazel Green, in the mountains of Kentucky, and at the University of Michigan, where they sustain two Bible chairs with the purpose of teaching the English Bible to the students attending that great seat of learning.

Each State in the Union sustains an organization which looks after the interest of the woman's work in its territory. Mrs. Burgess, in her annual address, reviewed the work of the past year, calling special attention to the needs of the Western field in which the society is doing a special mission work. They sustain several general evangelists in different portions of the West, and support a prosperous Chinese mission at Portland, Ore. The address warmly commended the work, being done in India and Jamaica, but mildly criticised the misunderstanding in certain parts concerning the Junior and Children's Mission Band work, because they had been allowed to overlap in some fields. The address also commended the wisdom of the executive board, which had carried on the work at an expense of only 2½ per cent of the income. Mrs. J. C. National Superintendent of Children's Mission Bands, read her report, which stated that there are 339 hands and 6,711 members, 17 circles with 176 members, 291 junior societies with 3,895 contributing members. Grand total of membership 107,750. The Little Builders' Fund last year was \$5,748.91.

Then came the gem of this year's conference in the shape of an address by the Rev. Dr. D. Power, of Washington City, on "The Shepherd's Will about the Lambs." Dr. Power is ex-Chaplain of the House of Representatives, and for the past twenty years pastor of the Garfield Memorial Church in Washington City. He is a man of fine presence, great personal magnetism, and is both logical and eloquent as a speaker. His address dealt with (1) a consideration of Jesus as the Shepherd; (2) the sacredness of childhood; (3) the service Christ asks for the children; and (4) the influence and power of children upon their teachers. Among other strong addresses were: "This One Thing I Do," by Mrs. H. Gerould, of Cleveland, and "God's Agents in the Salvation of Man," by Miss Carleton, of Texas. The report on Jamaica recommended the establishment of a mis-

terial training school, that more ministers be sent immediately, and that the C. W. B. M. support Jamaica as never before. And after two days' sessions the Woman's Board adjourned one of the best conventions in their history. The last annual report shows that over 1,400 auxiliary associations, aggregating 30,774 members, raised last year \$59,277.04. During the twenty-one years ending with the last report, the Board had collected and disbursed in all departments \$424,957.56.

Sunday in Convention Week is always a memorable one. Seventy-five pulpits in and about Dallas were occupied by Disciple preachers, who preached to a large and interested audience. Dr. F. O. Power and J. H. Garrison preached in the Central Christian Church when the convention met, and delivered two great sermons, the former preaching on "The Work of Woman in the Church," the latter on "The Kingdom of God on the Earth." One of the most enjoyable features of the whole week was "The Model Sunday-school," conducted by Mr. R. H. Waggener, of Kansas City, the first National Sunday-school Superintendent among the Disciples of Christ. He, with the assistance of a number of specially trained helpers, took charge of the Sunday-school. The purpose of the model school was to give an object lesson to all in attendance of the most practical and modern methods of Sunday-school work. Mrs. A. A. Baxton, a successful kindergarten teacher of Kansas City, took charge of the primary department, showing the practical application of kindergarten methods in teaching the primary department of the Sunday-school.

In the afternoon of the same day the communion of the Lord's Supper was enjoyed by a large concourse, the service being conducted by Pres. Charles Louis Loose, of Kentucky University. It was a beautiful and delightful service. Following this immediately, J. Z. Tyler, O.O., of Cleveland, O., National Superintendent of Christian Endeavor, conducted a Christian Endeavor rally. The large, enthusiastic audience filled the auditorium and the chapel of Central Church, there being many visiting delegates from local societies of Christian Endeavor in the city. The meeting was entirely an informal one, called to consider these questions: "What is being done?" and "How can we best increase our efficiency?" To the first of these the thirty-one State superintendents could best make answer, and being called upon give many encouraging reports of the progress of the Christian Endeavor movement among the Disciples within their respective States. "How to increase our efficiency" was answered in a sentence by each speaker. Some of the more comprehensive answers are as follows: Train the Juniors. Stick close to the pledge. Entertaining conventions and knocking out prize fights. Keep the original purpose—stand by the local church and work. Christian Endeavor is for spiritual ends and don't forget it. "Soul winning" for a motto. Larger vision of the world's needs. The meeting was so enthusiastic that even Dr. Tyler could not stop it on time. It has been remarked that "no other Church has taken the Christian Endeavor movement into its bosom and provided a place for it on the program of conventions as the Disciples of Christ do." This no doubt accounts, in part, at least, for the rapid growth of the Endeavor movement in this Church—it ranks third in point of numbers in the United States.

On Monday morning, October 21st, the twentieth annual Convention of the Foreign Christian Missionary Society was called to order by the President, Charles Louis Loose, of Kentucky. The important feature of this session was the reading of the annual report of the Board of Managers. This society was organized October 21st, 1875, in Louisville, Ky., with the object to make disciples of all nations, and to teach them to observe all things whatsoever Christ has commanded. It carries on work in six fields, as follows: England, Scandinavia, Turkey, India, Japan and China. The Gospel is preached at 59 stations and out-stations. Schools have been opened in India, China and Japan. The whole number of accessions from the first number something like 8,000. They have now about 140 missionaries and helpers working in connection with the Society. The annual report was read by F. M. Rains, Financial Secretary, which was full of encouraging facts and figures. The receipts of the missionary year just closed amount to \$83,514.03, a gain of \$10,255.87 over last year's receipts. Of this amount, the churches gave \$90,749.90; the Sunday-schools, \$27,563.41; the Endeavor Societies, \$2,888.57; individuals, \$13,254.69; given through bequests, \$1,500; from miscellaneous sources, \$1,767.37. On Children's Day 249 more schools gave than did the year previous, and the increase of their contributions was \$4,066.86. This increase, however, is partly due to the organization of the One-Dollar League in the Sunday-school army; each child that raised \$1 for the Children's Day offering received a certificate of membership in the League. The number enrolled the last year was 2,100. Then "The New Crusade," which the secretaries began early in the year, went far toward this success. In 1891 1,806 churches gave to foreign missions, which was about 25 per cent of all the churches; this year the number is 2,409, or 38½ per cent.

The average offerings are far too small, as the following shows. The average per church is \$15.21, per Sunday-school, \$10.91, per Endeavor Society, \$8.05, and per individual offering, \$13.02. The Richmond Convention in '94 recommended that a Young People's Heathen Building Fund be started, and that the fund be \$20,000 divided into four series of \$5,000 each, and that each series of \$5,000 be divided into 500 shares of \$10, and that a beautiful colored certificate be given to each Endeavor Society taking one or more shares. The plan is working well. Among the new features introduced during the past year was the appointment of H. D. Smith as Secretary of Foreign Missions for the State of Missouri, which will no doubt accomplish much good among the 125,000 Disciples in that State. All keenly grieved at the absence of A. McLean, Secretary of the Foreign Society, who is now on a missionary circuit of the globe, the mission stations in the East. The principal visiting mission stations in the East. "War in the East and Missions," "Religious Papers and Missions," and

"Missions to the Heathen before the Time of Christ" were strong and stirring appeals. At the evening session, J. H. Garrison, chairman of a joint committee representing the Woman's Board and the Home and Foreign Society, read a resolution strongly commending Governor Culberson, of Texas, Governor Clark, of Arkansas, and the Legislature of Texas for their splendid efforts in preventing the Corbett-Fitzsimmons prize fight. The resolution passed while the great throng rose and sang, "My Country 'tis of Thee." And on Tuesday morning, after a routine of business, the Convention elected C. L. Looze, of Kentucky, for President, Recording Secretary, S. M. Cooper, Treasurer, W. S. Dickinson, and Corresponding Secretary, A. McLean, all of Ohio, and then adjourned until a year hence.

On Tuesday afternoon, the 23d, the General Home Missionary Convention was called to order by the third Vice President, C. P. Williamson, of Atlanta, Ga. The President being absent, his annual address was omitted, and the report of the Board of Managers was read by J. H. Hordin, Corresponding Secretary. This report is replete with facts and figures that inspire courage and hopefulness. According to a recent report by the editor of THE INDEPENDENT, the gain in the membership of the Disciples for four years, ending January 1st, 1895, was 220,966, or 35.87 per cent., and this report shows some of the agencies through which this rapid increase is made. The Home Society has had 54 missionaries in the field who have brought 2,850 persons into the Church, labored 10,672 days, preached 5,181 sermons, organized 13 churches for whom \$52,588.60 was raised. But taking the several State missionary societies into account, which covers the same field, we have these figures: Missionaries employed, 438; days' service, 44,213; number of accessions, 21,418; churches organized, 186; Sunday-schools organized, 274; amount raised for State missions, \$235,066.82. By adding \$78,500.43 raised by the General Board, \$24,017.49 by the Board of Church Extension, and \$6,937.57 by the Board of Negro Education and Evangelization, makes a total of \$343,122.31, raised for Home Missions in the last year. Then by adding still further \$10,948 for City Evangelization, \$203,475, for Colleges, \$600,000 for Church Building and \$7,800 for Benevolences, makes a grand total of \$1,164,305.31, which indicates the activity of the Disciples of Christ in General Home Missionary work. These gratifying results are largely due to the untiring efforts of secretaries Hordin and Cannon, of the General Board, Muckley, of the Church Extension Board, Smith, of the Board of Negro Education, and the many excellent State evangelists all over the field.

By the recommendation of the Managing Board, a number of resolutions were introduced, looking to a more intimate official relationship between the General and State Boards for mutual counsel and help. And a committee of five was appointed to suggest changes in the constitution necessary to this end. It was also voted to appoint a committee to report annually on the subject of Christian Endeavor as in the case of other great general interests of the work.

It was also recommended that the constitution be amended by the substitution of "American Christian Missionary Society" for "General Christian Missionary Convention," and that the headquarters of the Board be removed from Cincinnati to St. Louis. Among the new features of this convention was a "Business Men's Conference," led by Gen. F. M. Drake, of Iowa, which will serve to tell more and more the much-needed sympathy and help of that class of Christian men. A committee was also appointed to suggest necessary changes in the constitution in order to provide a curatorship for the National Ministerial Relief Fund, which was inaugurated at this convention. One of the finest addresses ever delivered at a national convention was that of Mr. E. L. Pwelle, of Louisville, Ky., on "Christian Work for the Negro," which was published in full in the *Dallas News*. An apt parable on "Uncle Sam's Farm, How to Cultivate It," was especially suggestive and helpful to the delegates. So after six days of delightful conference this grand convocation of Christian workers adjourned to meet a year hence in the city of Springfield, Ill.

NEW YORK CITY.

## END OF THE UNITY MOVEMENT.

### LAST LETTERS BETWEEN THE PRESBYTERIAN AND EPISCOPAL COMMISSIONS.

The following is the closing correspondence between the Presbyterian and Episcopal Commissioners on Unity.

#### LETTER OF DR. ROBERTS.

PHILADELPHIA, PENN., September 25th, 1895.

To THE REV. A. CLEVELAND COXE, D.D., Bishop of Western New York, Chairman of the Commission on Church Unity of the General Convention of the Protestant Episcopal Church.

My dear Brother:—Your letter of April 23d, 1895, acknowledging the receipt of our communication containing the action of our General Assembly touching mutual recognition and reciprocity, has been received. We mutually regret to learn from it that you and your brethren on the Commission regard the action of our Assembly as equivalent to the expression of a desire on its part that all negotiations between us should cease. Such we can authoritatively say was not the intention. The Assembly desires that the negotiations should continue, and result, if not in an organic union of the two Churches, at least in closer relations, hearty co-operation in the work of the Lord, and even a federation for that work, and will regret exceedingly if there should be a failure in reaching these highly desirable ends. But the Assembly believes that the mutual recognition and reciprocity which now prevails between the great majority of the Evangelical Churches of Christendom should be explicitly accepted also by your Church. At the time of our appointment, in 1887, our General Assembly affirmed that such mutual recognition and reciprocity was "the first and essential step toward practical Church unity." We so informed you in the beginning of our negotiations; but you responded in substance that you were not then authorized to consider the matter. Your language was: "Our authority at present extends only to a search for the basis of unity." "The question of reciprocity is one that will

probably be for consideration as a tentative measure in the course of our further negotiations." We again directed your attention to the importance of the question by a proposition for an exchange of pulpits. Receiving from the Chairman of your Commission a communication to the effect that you could not negotiate on that subject, without authority from your General Convention, our General Assembly instructed us to suspend the correspondence until your Commission should secure from your General Convention such authority. This, we repeat, was not the prompting of a desire to end the correspondence, but an expression of the importance of the doctrine of mutual recognition and reciprocity. Our General Assembly did not direct the cessation of correspondence, but only the suspension. We trust that your General Convention will take such action as will leave open the door to future correspondence, and that such correspondence will lead to the happiest results.

Personally the brotherly conferences in which we have been engaged have brought to us their own reward. We have learned to know and love each other as brethren, and to rejoice in the recognition of each other's gifts and graces, as we have taken sweet counsel together, and talked one to another of the things pertaining to the Kingdom. Our hours of communion with you dear brethren, we will ever recall with delight, and cherish their memory as blessed pledges to that unbroken communion we hope soon to enjoy with you in the Father's house above. Allow us to again express the earnest desire that nothing which has recently occurred may interrupt our earnest and continued efforts to bring the Churches we respectively represent into closer fellowship and ultimate union with each other.

In behalf of the Commission on Christian Unity of the General Assembly of the Presbyterian Church in the United States of America.

W. H. ROBERTS.

#### REPLY OF BISHOP COXE.

To THE REV. DR. ROBERTS, etc., Philadelphia.

Read and duly acknowledging your kind communication of September 25th, the receipt of which I have already announced by private letter, I congratulate myself that, our General Convention being now in session, one great obstacle in our fraternal interchanges is removed. For three years we have been obliged to repeat the explanation of our difficulties, in replying to your polite letters arising from delays on our part, while your corresponding legislature, the General Assembly, has enjoyed more frequent opportunities of giving instructions to you, and of receiving reports, and of receiving reports. What our General Convention may resolve, touching the facts we now lay before them will be duly communicated by our Secretary at the conclusion of the sessions. For the present I perform the duty of presenting, at their request, the views of our commission, as they will be embodied in our report.

We are glad to be informed officially that it was not the intention of the General Assembly to pull an end to further communications between us; and we heartily respond to the desire that they may be continued with favorable results. This assurance, however, would be of greater importance practically were it not somewhat modified when you add the words: "But the Assembly believes that the mutual recognition and reciprocity which now prevails between the great majority of Evangelical Churches of Christendom should be explicitly accepted also by your Church."

Our authority, as we have previously stated, extends only at the present to the furthering of a search for a basis of unity under four conditions, recognized in the "Lambeth Quadrilateral" (so-called). The definition of "reciprocity" thus emphatically made gives grave significance, in our opinion, to two paragraphs which state the action of your General Assembly upon your reports to that revered and honorable body. We quote them as follows:

#### I.

"In view of this history thus briefly sketched, your committee believes that the correspondence with the Protestant Episcopal Commission should be suspended until action is taken upon our proposition concerning reciprocity by the General Convention. We recommend, therefore, the following action:

#### II.

"The General Assembly, on the request of its committee, directs it to suspend further negotiations with the Protestant Episcopal Commission until that commission secures from its General Convention instructions to accept and act upon the doctrine of mutual recognition and reciprocity as defined in the terms of the General Assembly." *Acto Dominii, 1894, p. 35; Ibid, p. 28.*

It thus appears that this positive action of the Assembly was taken "on the request of its committee." In your present polite letter you express the trust that our General Convention "will take such action as will leave open the door to future correspondence." In other words, this door is effectually closed until we comply with the demand which seems to us to substitute for the fourth Lambeth proposition an entirely new condition, one which, in the present state of our conferences, is a condition not only inconsistent with, but in fact subversive of its purpose and its spirit.

Its spirit, let me remind our Christian brethren of the committee, is the enforcement of our Lord's own conception of unity among his followers expressed in his grand Mediatorial Intercession on the night before he suffered. His followers were to be one, not in a social or sentimental unity like the friendships between good men, but in unity like that in which he could say "I and my Father are one." Such unity he made the prerequisite of universal evangelization. Our duty, therefore, is to continue our missions to the heathen will be comparatively unfruitful until the unhappy divisions of true disciples of Christ are effectually healed. Not until then, it follows from the Master's language, will the world believe in the divine mission of the incarnate Word.

Such being the spirit of the Lambeth propositions, our purpose was to reanimate true Christians to renewed efforts for the restoration of primitive unity as described in Holy Scripture—a unity of communion sacraments and prayers, that unity which is the basis of fraternal fellowship. We did not make any demand for unity with us as a local church; we called attention to the importance of conformity to the standards of "first faith," "first love," and "first works," prescribed by our Lord himself to the churches of Asia. We recognize many things to be amended in ourselves, and much to be admired and imitated in others; but it is by converging lines directed to this common point, from our mutual recognition and fraternal fellowship, that we may meet at our endeavors. We stated nothing of the kind; we have cited only the scriptural prescription of the Christian Church, once universally accepted. He who will not "hear the Church" makes himself as a heathen man and a publican. We aim for ourselves to escape this condemnation by conformity to the great principles in which true believers once confronted a hostile world in one communion and fellowship.

With brethren so earnestly engaged as those whom we now address through your Committee, it would be an impertinence to speak ambiguously on interests so sacred, involving the propagation of the Gospel for millions of neopaganized men. To con-

ceal in any respect our convictions of truth would be unworthy of ourselves. We do not write as diplomatists; we would beslow to imagine ourselves affronted, and we are most anxious not to give offense; but we cannot accept what is specified in the terms as the "open door" to further negotiations, instead of the Historic Episcopate you would substitute "the mutual recognition and reciprocity which now prevails between the great majority of Evangelical Churches of Christendom." Of this sort of unity "an exchange of pulpits" is suggested to us as the outward and visible sign. We must frankly confess that this is the unclerical and detestable idea of unity which permits divisions to be multiplied without end, and which we had supposed both your Committee and our Commission were fraternally endeavoring to correct.

Great have been our hopes that our Presbyterian brethren were awakening to the fact that we and they were originally one family in the Reformed Church of England; and that the history of the Anglo-Saxon race is our common history, and that all things in our existing circumstances and relations to our beloved country invite us to set an example of restored unity, and of united efforts for the propagation of the blessed Gospel among our own countrymen and all the world. In three points of the "Lambeth Quadrilateral" (so-called) we are supposed to coincide; it is the fourth which we are now called upon to surrender if our communications are to be discontinued.

Have our Presbyterian brethren forgotten that they themselves, so long ago as in A.D. 1660, pronounced the reformed Episcopate, as we have done, to be the most practical step toward a reunion of Christendom; if ever such a blessing might be regained? They declared that Presbyterian principles do not conflict with such an Episcopate as that of the Anglican Church, but only require the admission of presbyters and laymen to a share in synodical legislation. Was it not reasonable in us to expect the Presbyterians would be the first among American Christians to join us in support of a principle to which they are themselves historically committed? Can anything be conceived of as more likely to make the Gospel, in all its practical influences, triumphant throughout the world, than such an example of healing as "restoring paths to dwell in"? Our Commission is united in the conviction that for the present, and until Providence sets before us an "open door" for a resumption of our conferences, it is proper for us to accept the action of the Assembly [made "on the request of its Committee"] that such conferences should be suspended, but only for the present.

We know that you will join us in prayers to God for a speedy renewal of our fraternal relations. On our part, we shall pray for forgiveness, if by our fault of our own the proposals of Richard Baxter and his brethren in 1660, were rolled into a suspension, which for two centuries has perpetuated a melancholy division amongst Christians who are so truly described in the scriptural phrase, "Sirs, ye are brethren."

"Brethren" we are, whose united forces might have accomplished most glorious results for mankind; whose discords have brought reproach upon the Gospel of Christ.

Believe me, Reverend and dear Brother, that our Commission returns this reply with no feelings of diminished Christian regard for your Committee, and I am personally your obliged friend and brother in Christ.

A. CLEVELAND COXE, Chairman, etc.

MINNEAPOLIS, October 11th, 1895.

This correspondence was presented to the Episcopal General Convention at Minneapolis, last month. The Commission recommended that it be continued that it might hold itself in readiness to correspond with any denomination desiring a restoration of Church Unity. It deemed it unnecessary to ask for an enlargement of its powers. Its recommendation was adopted.

## RELIGIOUS NOTES.

The membership of the Reformed (German) Church appears to be, from the latest statistics, a little over 224,000, an increase of about 3,000 over last year.

The Board of Foreign Missions of the Reformed (Dutch) Church has commenced a determined effort to pay (if its debt of \$46,000). If this can be done immediately it will leave the Board in better condition for work than many years past.

The American Baptist Home Missionary Society reports that the receipts for the first six months of the fiscal year fell considerably below the amount for the corresponding period of last year, and unless the deficit is made up some of the most important enterprises will have to be given up.

Dr. W. R. Huntington, Rector of Grace Church in this city, preached last Sunday on the General Convention, and took for his text:

"Neh. 4: 21.—So we labored in the work, and half of them held the spears, from the rising of the morning till the stars appeared."

The fifth annual convention of the National City Evangelical Union of the Methodist Episcopal Church is to be held in Baltimore, November 21st-24th. There will be reports on work among the different foreign communities of the various cities, discussions as to the local unions, their methods, etc., the new evangelization and other topics.

The Associate Reformed Synod of the South met at Due West, S. C., the last week in October. Interest centered largely about the Conferences on Home and Foreign Missions, both of which causes were earnestly supported. It was decided to permit the faculty of Erskine College to receive such ladies as may apply for admission to the college classes, without any charge in the organization of the institution and without any solicitation of such pupils.

Under the auspices of the Southern Baptist Convention, Dr. A. J. Diaz has organized and located seven Red Cross Hospitals in Cuba, in the section where the fighting occurs and where the Spanish Government has about 20,000 soldiers. At each station there are a native physician, two Baptist women nurses, and about ten male helpers, all well supplied with tracts and leaflets. The Spanish Government has given formal recognition of and satisfaction in the work.

The reports of the elevation of Mgr. Satolli to the Cardinalate have been officially confirmed. The consistory will be held about the middle of this month, and a messenger will immediately leave Rome with the heretics, and the



ceremony of conferring it will be held by Cardinal Gibbons in Baltimore, probably early in December. It is said at the Legation in Washington that this will not affect the present relations of the Delegate, who will simply assume the title of Pro-Delegate. Mgr. Sarretti, the auditor of the Delegation, will receive the barretta and deliver it to Cardinal Gibbons at the time of the ceremony.

.... The fourteenth annual meeting of the General Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, held in Columbus, O., the latter part of October, showed total receipts during the year of \$123,241; valuable supplies have been sent to the frontier missions to the amount of \$114,000. Action was taken in regard to the deaconess work, identifying it more closely with the work of the Woman's Home Missionary Society, and providing uniform rules for the different homes. During the past fifteen years the society has raised in cash \$963,650, and has sent out supplies valued at \$637,840.

.... The regular semiannual meeting of the Executive Commission of the Alliance of the Reformed Churches from the Western (American) section was held in Pittsburgh, October 31st. The total amount of money reported by the treasurer as collected was \$4,043, leaving a balance of \$3,899. A letter from the Rev. Dr. Trumbull, of London, the Secretary of the Eastern (European) section, expressed himself as in favor of the scheme whereby each section should be responsible for one-half of the fund. A report was also accepted empowering the Western section to appoint sixteen prominent ministers to prepare papers and addresses on topics in relation to the work carried on in the United States and Canada.

.... The Board of Directors and Trustees of Union Theological Seminary (Southern Presbyterian) at Hampden-Sydney, Va., at a recent meeting prepared a formal request to the Synods of Virginia and North Carolina approving the removal of the Seminary to Richmond. This appeal came before the meeting of the Synods last week and was accepted by them, the vote in the Synod of North Carolina being almost unanimous—110 to 3, and that in the Synod of Virginia, 100 to 67. Mr. Ginter, of Richmond, had offered a site two miles north of the city, covering a little over eleven acres, and the people had subscribed \$125,000 for the erection of buildings, both of which facts had considerable influence in the decision, and it is therefore certain that the removal will take place before long.

.... The General Convention of the Universalist churches was held at Meriden, Conn., the latter part of October, the occasional sermon being presided by J. K. Mason, D.D., of this city. The principal action was in regard to the creed. The third article at present reads as follows:

"We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men."

An amendment to this was moved by Dr. E. H. Capen, of Boston, so as to make the whole creed read as follows:

"1. We believe in the Universal Fatherhood of God and in the Universal Brotherhood of Man.

"2. We believe that God, who hath spoken through all his holy prophets since the world began, hath spoken unto us by his Son, Jesus Christ, our Example and Savior.

"3. We believe that salvation, here and hereafter, consists in spiritual oneness with God, who will gather in Christ the whole family of mankind."

The vote stood 69 for the change and 15 against it, giving thus the necessary two-thirds to secure its transmission to the next convention, to be held in Chicago in 1897, when it will come up for final ratification or rejection. The mission in Japan held a prominent place in the discussions, and especially in the enthusiasm of the meeting. In regard to the Centa-Day plan, the general feeling was that while it had not accomplished as much as had been hoped for, it should be approved and carried forward with the best efforts of the churches. Special reference was made to the offer of the Hon. Amos G. Throp of \$20,000 for theological education on the Pacific slope on the condition that a similar sum be raised before March 23d, 1896, and the attention of Universalists all over the country was called to this liberal offer and also to the offer of Stamford University to have the institution connected with itself. Chas. L. Hutchinson, of Chicago, was elected President; Dr. Geo. L. Perin, of Massachusetts, Vice President, and Dr. G. L. Demarest, of New Hampshire, Secretary.

## Biblical Research.

THE question as to the manner of celebrating the Lord's Supper in the earliest Church, brought to the front by the claims of Harnack and Jülicher that the primitive Christians regarded the use of water instead of wine as a legitimate means for this celebration, as also the claim that the Savior had not originally instituted this Supper as a perpetual memorial feast, which doctrine was rather an outcome of Pauline teaching—this question is one of the few which are being discussed from virtually the same scientific basis by both Protestant and Roman Catholic scholars. One of the ablest defenders of the traditional view has been the Catholic Professor Funk, of Tübingen, who with other conservative men from the Protestant Church, notably Zahn, of Erlangen, acknowledges that in certain portions of the early Church water was actually used instead of wine, but contends that this originally was exceptional and later on was universally regarded as heretical. An interesting summary of the discussion is furnished in the *Allgem. Evang. Lit. Kirchenzeitung*, of Leipzig, Nos. 30, 37, by Professor Bonwetz, of Göttingen; and his conclusions, as he shows again that whatever germ of truth there may be in the sensational claims of advanced theologians is readily acknowledged and accepted by the more cautious men

with traditional views. The author shows that there is absolutely no evidence to believe that the use of water for wine was anything like a general custom in the Church. There is no testimony to show that this usage prevailed anywhere in the churches of Asia. The only passage claimed in this connection, found in the Acts of the Martyr Pionius, a presbyter of Smyrna c. 250, does not speak of the Supper as commonly celebrated. In Africa, however, the water celebration did occur. In the 63d letter of Cyprian this clearly appears; but the passage in question does not at all speak of the custom as one prevailing in the entire province, as Harnack has interpreted the words. Cyprian says particularly that it was the custom of "a few"; that it was so observed "at some places." The Church father himself speaks of the usage with surprise, and ascribes its existence to the "simplicitas" and "ignorantia" of certain Christians, and evidently in conflict with the consciousness and conviction of the Church as a whole. Jülicher's explanation can be accepted, according to which the change from wine to water was effected at the time when the celebration of the Supper was transferred from the evening to the morning, as it was contrary to the customs of the ancients to touch wine in the early part of the day. The change was all the more easily made, as the wine used in the communion was strongly diluted, fully one-half or even two-thirds of the mixture being water. Can, however, the use of water for wine be traced to even an earlier period in the church? It is claimed to have been mentioned and sanctioned by Justin the Martyr, which would bring it up to the second post-apostolic generation. This is done on the ground that the word "wine" in three places in Justin's writings is regarded by Harnack and others as a later insertion; but this cannot be proved. Then, too, this Father speaks in general of the leverage used in communion as a "drink" and as a "cup," which is also regarded as at least admitting the possibility of its having been water and not wine. But the writers of the very next generation, Clemens and Irenæus, knew of water communion only as the practice of heretical parties, which they could not do if so prominent a teacher as Justin has reported it as a custom of the Church in general or even sanctioned it. Even Jülicher does not claim Justin as in favor of his view. These data contain the germ of truth at the bottom of these innovations in regard to the doctrine of the Lord's Supper, both dogmatical and especially historical.

## The Sunday-School.

### LESSON FOR NOVEMBER 11TH.

SAUL REJECTED.—1 SAMUEL 15: 10-23.

GOLDEN TEXT.—"To obey is better than sacrifice."—1 SAMUEL 15: 22.

NOTES.—"It repenteth me."—Compare vs. 23. In order to keep the same attitude toward sin, God has to change his attitude toward a man who relapses into sin. "Saul was wroth."—Felt indignant that Saul should not have done as he was told. "Saul came to Carmel."—Not Mt. Carmel in the north, where Elijah was, but another pleasant hill and wood in the south, on the way back from the Amalekite country. The word *carmel* means a hilly, pleasant park, for gardens and vineyards, and might be applied to different places, as in 2 Chron. 36: 10. "He set him up a monument."—Literally a *hand*. In honor of his successful raid on the Carmelites he set up a rough stone column, and perhaps had a band carved on it, but more likely not. For generations people would repeat that this "hand" was set up to recall that Saul made a raid on the Amalekites. "Gone about."—Made a detour to the right to get to Gihon, which was a national center.

"To sacrifice unto Jehovah, thy God."—The sacrifice would be a great feast, and not all the herds would be slaughtered and eaten. The command was to make the whole Amalekite people and property a curse, or taboo, of which nothing was to be spared. In speaking of Jehovah as "thy God," Saul shows his own imperfect recognition of Jehovah as his own God. "Rebellion is as the sin of witchcraft."—By "witchcraft" is here meant going to pagan gods for divination of the future. It is a form of idolatry. "Idolatry and teraphim."—Literally, "iniquity and teraphim," that is, the iniquity of teraphim. These were the small, rude household gods, images of Baal and Ashtoreh, which people kept in their houses for worship, and such as Jacob fanned given by Samuel to Saul.

*Instruction.*—The command given by Samuel to Saul was one which would be justifiable in no sort of war. It was a command to kill man, woman, child and all cattle. It was perfectly in accord with the morals of the time, however. One of our chief causes for gratitude is that we live in an age of Christian civilization when we can hardly understand how such things could be.

Saul needed a prophet as his mentor, to keep him up to the height of his duty of obedience to God. Yet we see in the relation of Saul to Samuel that the transition from the royal authority was a gradual one. David had no prophetic over him in any such sense as Saul had. No prophet told David when he was to go and fight the Philistines or Amalekites.

God does not repent, and we are told in the same chapter that he does not repent. His character is immutably the same. He always hates sin and loves holiness. If, however, a man whom God has loved becomes a sinner, then, even a man who God has loved ceases to love him; but God no more changes than the sun changes when the earth turns away from it and it is night or winter. It is only the earth that has changed, although the sun seems to have changed and grown colder.

Samuel was indignant that Saul should have disobeyed, and yet he cried to God all night. He prayed God to spare Saul, and doubtless God would have done so if Saul had shown repentance.

Saul knew he had disobeyed, but he would not acknowledge it, but justified it. This was his great mistake. It showed that his heart was wrong. If you have done wrong never try to excuse it. It is a great deal easier and better in the end to admit the wrong right off, and ask pardon than to show a good heart.

Saul tried to lay the fault of the disobedience on the people. But this was not true. Doubtless they would have been glad to save the cattle; but if he had told them not to do so they would have obeyed, for they would have been afraid of the curse on them. Long before Saul, Adam did the same thing, in blaming his wife for his disobedience. Never excuse your own sin by blaming others who led you astray. What did God give you a conscience for?

We see the corrupting influence of prosperity and power. Saul had been modest and obedient; now he was disobedient and proud, and soon he would be trying to kill David.

Saul repeats his excuse, and adds to it that the people disobeyed for the purpose of honoring God in sacrifice. This shows how wittily unwilling he was to confess, as if one could honor God by disobeying him.

There is a great lesson in the golden text of this week. God's great command is given by our Lord in the words: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." This is to be obeyed. It is no substitute to say, "I go to church, I attend Sunday school, I give money to support the Gospel, I build hospitals and send missionaries to the heathen." All that is good; but it is not the obedience first required.

Saul was not an idolater. He would have been horrified to have been charged with divination before idols or the worship of teraphim. In many respects he was obedient. But he was obedient when he wanted to be, and disobedient when he chose. This was a sin just as truly as idolatry. We cannot pick our obediences, and thus have a few cherished sins. We must purpose to obey fully. "With all thy heart."

## Ministerial Register.

### BAPTIST.

BLAKER, C. O., Canby, accepts call to St. James, Minn.  
FLOWER, JOHN W., North Troy, Vt., accepts call to Port Washington, I. I.  
GILL, T. A., Philadelphia, Penn., called to Hackensack, N. J.  
KIDD, H. S., Rowayton, Conn., called to Cedarville, N. J.  
LOVING, A. G., Huntington, W. Va., resigns.  
LUDWIG, W. W., Staples, Minn., resigns.  
LUX, PAUL J., Nanuet, N. Y., called to Tyrone, Penn.  
PRENTICE, R. B., West Clarksville, N. Y., resigns.  
RICE, W. T., Winthrop, Conn., accepts call to Edgartown, Mass.  
VANCE A. LLEN, C. E., Stephenstown, N. Y., accepts call to Russell Mass.

### CONGREGATIONAL.

ALGER, FRANK O., Oneida, Ill., resigns.  
BYERS, WILLIAM L., No. Topeka, Kan., accepts call to Krokuk, Ia.  
CHEVIE, ERNEST C., Iron River, accepts call to Clear Lake, Wis.  
CROKER, JOHN, Kingsley, called to Golden, Ia.  
DAVENPORT, MERRIAM B., Woodbury, South, Vt., resigns.  
DAVIDSON, WILLIAM E., Alaska, Ia., resigns.  
DE MOTT, JACOB L., Warren, Me., resigns.  
HISSEY, MARION W., University of Denver, accepts call to Ash-tabula, O.  
HOUGH, JESSE W., Santa Barbara, Cal., died October 24th, aged 62.  
KEYAN, JAMES H., Forman, accepts call to Chester, N. O.  
LODWICH, WILLIAM, ord. October 23d, Lake Benton, Minn.  
MARGRETT, MISS S. E., ord. October 25th, Stockbridge, Wis.  
MCGEEHAN, SLEDEN E., ord. October 24th, Richmond, Me.  
MCGOWN, RICHARD H., Salmon Falls, N. H., accepts call to Everett, Mass.  
MERRICK, S. G., Gaines, N. Y., accepts call to Duxbury, Mass.  
PALMER, EDWARD G., Covent, Mich., resigns.  
PETTERSON, JACK, Chicago Sem., accepts call to Scandinavian ch., Wesley, Ia.  
PULLAN, FREDERICK B., inst., October 23d, Providence, R. I.  
RULIFSON, E. J., Revere, Mass., accepts call to Wardboro, South, Vt.  
SCHOFENFELD, F. W., ord. October 22d, Prairie du Chien, Wis.  
HAW, OSGOOD W., St. Paul, Minn., resigns.  
STEAD, JAMES R., inst. October 25th, Kangley, Ill.  
TORGESEN, CEREZIAS A., Scandinavian ch., Wesley, Ia., resigns.  
TURNER, J. L., Methodist, Newbury, accepts call to Wallingford, Ia.  
WEAVER, H. G., Aikhi, Minn., resigns.  
WESTFALL, CHARLES K., Chicago, accepts call to Bowen, Ill.

### METHODIST.

BLACKWELDER, D. M., St. Clairsville, Penn., resigns.  
BROWN, B. S., Mt. Pleasant, N. C., resigns.  
GRUBER, O. H., Hyndman, Penn., accepts call to San Francisco, Cal.  
MEYER, J. D., Oak Lawn, Ill., accepts call to Dalton, Ia.  
MOESSNER, C., Lambun, ne ps call to Princeton, Neb.  
ZIMMERMAN, H., inst. October 21st, Hays City, Kan.

### METHODIST.

GORDON, WILLIAM, Michigan City, Ind., died October 23d, aged 57.  
LEA, M. M., JOSEPH, Franklinton, N. Y., died October 10th.  
PLANK, GEORGE W., Barnes Corners, N. Y., died October 16th.  
POTTER, A. J., Lockhart, Tex., died October 22d.  
RAYBURN, H., Kokomo, Ind., died October 23d, aged 84.  
UPHAM, FRANCIS W., New York, N. Y., died October 7th.

### PREBYTERIAN.

FENNELL, ANDREW J., Glens Falls, N. Y., died October 18th, aged 90.  
GRAHAM, RAUF X., Kane, called to Chestnut Hill, Penn.  
LEE, E. T., Pueblo, Col., accepts call to Gladwin, I. O.  
MILLIGAN, O. B., Bradford, Penn., called to Canton, O.  
ROCKEFELLER, DEWITT G., resigns his pastorate to engage in evangelistic work.  
RUSSELL, A. S., inst. October 24th, Philadelphia, Penn.

### PROTESTANT EPISCOPAL.

CROSS, WILLIAM R., Geneva, accepts call to New York City, N. Y.  
DINZIEY, JOSEPH, Wood's Hill, Mass., resigns.  
LANSIGTON, WILLIAM C., Providence, B. I., died recently, aged 34.  
MILLET, JAMES, New York City, died October 19th, aged 86.  
TRAPER, RICHARD S., Highlands, N. C., died October 24th, aged 85.

## Literature.

The principal mention in our list of "Books of the Week" will be considered by us as an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.

### MUNICIPAL GOVERNMENT AND REFORM.\*

It is to an American anything but an inspiring reflection that while municipal government has been making such strides in Great Britain it has been on the retrograde here.

Indications abound that the low-water mark has been reached, and we are now prepared to face with less shame the record made by other people. It is indeed remarkable to what an extent the banner of reform has passed from us to the hands of other people. Great Britain, for example, has been distinctly in the lead on every one of the great lines of reform. It is an old story how many years she led us in the abolition of slavery. In reform of the ballot we are hat just catching up with slow, halting and uncertain steps; while as to the matter of general municipal reform, Great Britain, which began the century loaded with so many abuses and privileges that it seemed she could never throw them off, and much less overtake her freer and lighter encumbered sisters in the West, has now gone so far ahead of us as to leave us wondering by what fabulous policy we have lost our birthright, and by what miracles of good government we may regain them.

There is, however, something to be said for us, and that something Dr. Shaw says in the volume before us. Municipal government in this country never stood on any really independent basis of its own. It never grew out of anything like a municipal history, as our political institutions grew out of our political history. There never was a time when we were not called on for far higher degrees of skill and craft in municipal administration than we possessed, or when the demand for municipal administration was not distinctly ahead of our experience.

It is, however, a question whether, apart from the simple matter of honest administration, any amount of previous wisdom on the subject would have counted for much in view of the enormous changes that the last fifty years have made in the development of municipal life. A revolution has been coming over the modern citizen which has rendered him more than ever averse to life in rural communities. Dr. Shaw dwells on this as one of the general features of the age. It can be traced all through Europe and Great Britain, and hardly less distinctly here.

How the continental countries of Europe compare with Great Britain in their promptness to accept the new conditions Dr. Shaw has not yet told us. That topic is reserved for another volume on the municipal institutions of Continental Europe. Meantime, as far as Great Britain is concerned, nothing more thorough or altogether satisfactory can be had.

The subject is placed before the reader in exactly the right light in the opening chapter on the growth and problems of modern cities, while the following chapters on the rise of British towns, the Reform Acts and the Municipal Code indicate for the reader the precise point at which the great and significant movement of modern municipal reform began.

Dr. Shaw has taken for special study Glasgow, Manchester, Birmingham and London, while in addition to these he has given us studies of the British municipal system in operation, of the social activities of the towns, and of metropolitan tasks and problems in general.

These studies are exceedingly thorough. The subject is presented as far and as fully as possible in detail. For example, Dr. Shaw explains the entire tramway scheme as adopted in Glasgow, and shows how under it the citizens of that happy town have saved all their franchises from ruin, and provided themselves with a system of surface transportation for one cent a short haul, and two cents a long haul, achieving this result, moreover, under a system which has paid the proprietors ten per cent, on the investment.

In the same town the cost of the new Queen's Park was more than paid for by the betterments and sales on the new and attractive sites. Great and important results in sanitation have been achieved by health inspection, in part carried on by women, and by the disinfesting of the harbors and the scientific sewage of the city.

The great point in Dr. Shaw's book is, however, not so much the particular results reached, as the sound municipal system which has made these results possible.

\* MUNICIPAL GOVERNMENT IN GREAT BRITAIN. By ALBERT SHAW. The Century Co. 8vo, pp. 283, \$2.00, 1895.

THE MUNICIPAL HOME RULE. A STUDY IN ADMINISTRATION. By FRANK J. GOODNOW, A.M., LL.B., Professor of Administration Law in Columbia College, Macmillan & Co. 8mo, pp. 288, \$1.50, 1895.

GOVERNMENT AND LAW. AN EXAMINATION OF THE TENDENCIES OF PRIVILEGE IN THE UNITED STATES. By HORATIO W. SEYMOUR, Chicago: A. C. McClurg & Company, 16mo, pp. 148, 75 cents, 1893.

SHORT STUDIES IN PARTY POLITICS. By NOAH BROOKS. Illustrated. Charles Scribner's Sons. 8mo, pp. 201, \$1.50, 1895.

HOW THE REPUBLIC IS GOVERNED. By NOAH BROOKS. Charles Scribner's Sons. 2mo, pp. 163, 75 cents, 1894.

MUNICIPAL REFORM MOVEMENTS IN THE UNITED STATES. By WILLIAM HOWE TOMLIN, Secretary of the City Vigilance League, New York, with an Introduction by Dr. J. H. PARKINSON, D.D., President of the City Vigilance League, New York: Fleming H. Revell Company, 8mo, pp. 245, \$1.00, 1895.

His exposition of this system, in the typical examples selected by him, is the great service for which we stand indebted to him. Its points are entirely simple. The permanence of the municipal service, as compared with ours, the dignity and importance of it, its non-political character, or, at least, the exemption of the municipalities from imperial politics, the strict honesty of the service, and the superiority of the police to suspicion, are points which have often been made, and with which intelligent Americans are familiar, tho possibly they have never seen them made as well or as fully as by Dr. Shaw.

Two points presented by him deserve more attention; one is the tendency in British towns to municipal ownership and administration of the great franchises on which the comfort of the citizens depend, such as the surface and underground railways, gas and electric lighting, water and steam heating. Dr. Shaw asserts that in matters of this kind the Briton has taken a leap in the direction of social ownership far beyond anything thought of in Paris. There is no talk in his book of socialism, nor of socialistic tendencies; but he does not hesitate to say that the municipality has created an emergency in municipal life which is calling more and more for these forms of socialized activity.

Among the many important points culled from his volume we note one more—the very important one that, in the enormous aggregations of property represented in the modern municipality, owners may be represented in the suffrage, tho they reside away at considerable distances from the municipality itself. This goes on the recognition of the municipality as being an enormous aggregation of property, in the management of which no one is better entitled to his word than the owner. The same principle has been recognized in the German burghs, and, so far as we have observed, with a very sane and sound effect on their administration.

Professor Goodnow's volume on *Municipal Home Rule* is the complement of his previous publication on "Comparative Administrative Law."

The definite point proposed in the present volume is to make a contribution to the definition of the sphere of municipal home rule, to show what it is or should be under our institutions, how it has been confused by legislative interference on the one hand, and by municipal disturbance on the other. One of the author's strongest points meets us on the threshold when he shows not only that the Legislatures have failed to set apart a defined municipal sphere, but the unfortunate reaction of that failure on the municipalities.

Professor Goodnow shows that the constitutional limitations of the power of legislation over municipal affairs are, and what means we possess of defining or delimiting the sphere of municipal corporate right according to American law. This question is looked at from several interesting and instructive points of view, as, for example, an attempt is made to define municipal affairs from the liability of these corporations for torts, from their liability for the management of their property from considering what municipal property is subject to alienation, and what is the sphere of private municipal action recognized by the American law, and what property is protected by the constitutional provisions protecting private property, as, for example, land, cemeteries, parks. Professor Goodnow's points are supported by full citations from important cases in the courts. The table of cases cited covers some nine pages and extends over the whole country.

These remarks will show the point and character of this striking volume. It is one of those hold, strong and judicious books which can be relied on to go to the bottom of the matter, and in every point it touches find the strongest ground to rest on.

The other publications named below, tho interesting and useful, do not require prolonged notice.

Mr. Horatio W. Seymour's volume is an examination of the tendencies of privilege in the United States. The subject is treated with needless exaggeration, and on the assumption that "In its best possible phase protection is the most pronounced form of socialism that America has ever known." We take this to be the point of the book to which everything leads up by slow steps. The argument is certainly ingenious, and the subject is grave enough to make it regrettable that it was not treated without exaggeration. It does, however, call attention to the danger which besets a protective system of building up odious monopolies and privileges under it.

Mr. Noah Brooks's volume of *Short Studies in Party Politics* is a capital introduction to the political history of the country, and is designed, apparently, for young readers. It is illustrated with twenty-seven portraits of the great men of the Republic. It presents a vivid picture of the bitterness of Federal politics even in Washington's time, traces the fall of the Whigs, the ceasing of slavery to be a living issue, and gives some illustrations of the party platforms of sixty years ago.

Mr. Brooks's second volume, *How the Republic is Governed*, is a brief manual, intended to show what the Federal Government is, and for what it provides in the great functions of government.

Dr. Tolman's volume on *Municipal Reform Movements in the United States* is designed to be the text book of the new movement. Dr. Parkinson gives the manual a vigorous introduction, and Dr. Tolman shows himself easily

master of the subject in all its details. His object is to provide a handbook of directions and suggestions, to point out what can be done and the best ways of doing it. In the more important part the manual consists of a complete descriptive catalog of (a) Municipal Reform Movements of all names whether called Good Government Clubs, City Improvement or by any other names; (b) of Movements for Civic Betterment; (c) Women's Work in Municipal Reform; (d) the City Vigilance League, its Origin, Growth, Object, Administration Policy and Methods.

We venture to promise our readers, even those who have given the subject some attention, a genuine surprise when they open this manual and find to what this movement for good government has grown. It is no longer an infant; no longer a stripling. It is the most promising sign on the political horizon.

### ANTI-CRITICISM IN GERMANY.

WHILE Germany is headquarters for modern biblical criticism, it is a mistake to think that in the land of Luther old-fashioned views as to the origin of the sacred books, and their inspiration and inerrancy, no longer have any defenders. True it is that the methods and manners of the critical school prevail at all the Protestant universities to a greater or less degree, and that since the death of Bachmann, of Rostock, half a dozen years ago, there is no university professor in Germany who accepts the Mosaic authorship of the Pentateuch, the integrity of the whole book of Isaiah, and the like. Yet just within the last few years the older orthodox views have found determined defenders in the ranks of the ministry; and these efforts, while loftily ignored as "unscientific" by the representatives of current views, are powerful factors in molding the opinion in the rank and file of the ministry and educated laity in Germany. Without doubt the holdest and ablest of these defenders of old truths is Dr. Adolf Zahn, pastor of the Reformed Church in Stuttgart, also well known to the American theological world through his contributions in the *Presbyterian and Reformed Review*. Within the last few months we have had no less than two volumes from Zahn's pen on the burning, critical question. The first, entitled *Erneute Blicke in den Wahr der modernen Kritik des Alten Testaments* (Güterslohe: Bertelsmann, 1895; pp. vii, 208, price \$1.00), was called forth by the publication of the new translation of the Old Testament edited by Professor Kautzsch, of Halle, in which the results of critical research are presented to the general Bible reader for acceptance. Zahn attacks the critical school along the whole line, including not only the advanced men of the type of Wellhausen, but also the moderate and positive scholars who accept in a measure only the literary results of recent research, such as Strack, Zöckler, Orelli, Oetli, and the like. A leading authority quoted by Zahn is Professor Green, of Princeton; and in general the writer shows a better acquaintance with the work of American conservative scholars than is generally the case in Germany. Zahn's arguments at times may seem rather personal and even cutting; but he does not depend upon innuendo for support of his position. We draw attention, as an illustration, to his analysis of the catalog of stations of Israel's journey through the desert, which he uses to great advantage against the critics, maintaining that neither Kasper, nor Kuenen, nor Wellhausen nor Dillmann were able to do anything with this subject. Special stress is laid upon the results of the reconstruction theories in reference to the history of Israel as these appear in the writings of Edward Meyer and others; from which it appears that the latter writings in the Old Testament systematically misrepresent the primitive history of the people. Zahn's examination culminates in the claim that if the critical views are correct, then the Old Testament has ceased to be *Wahrheitsbuch*—a truthful book.

The other book of Zahn to which we refer is his examination of Wellhausen's new work on *Israelitische History*. It is entitled *Israelitische und Jüdische Geschichte*. (Güterslohe: 1895, Pp. 154. Price 65 cents.) The sub-title declares that it is the object of the writer to investigate the position of Wellhausen. Accordingly, a large portion of Zahn's book is devoted to a reproduction of the latter's views together with a partial investigation of the processes by which they are reached. Naturally the author's judgment of both processes and results ends in a sharp condemnation of both, and the positions of positive biblical research are, as a rule, well stated. A number of appendices, in which the latest phases of the problem are discussed, are added. Among these are included a sketch of the history of the Old Testament Canon; the Testimony of Isaiah on the Pentateuch, together with an analysis of the critical views of Köhler, of Erlangen, Nowack, of Strassburg, and Herzog in Tübingen. In this connection it may be of interest to add that Zahn is determined to deliver a course of lectures at Tübingen this semester, in which the conservative views on biblical subjects are defended. Altho he is a Doctor of Theology of Halle, the faculty at Tübingen refused him the *venia legendi*. He will deliver his lectures in a rented hall. In this way the students of at least one German university will be able to hear the old views defended and that by their ablest literary protagonist.

The other name that stands out prominently as a conservative of conservatives in Bible questions is Pastor Ed. Rupprecht, whose work on "Inspiration" is next to that of Külling, *Theopneustie*, issued in 1891, the ablest defense of the verbal inspiration theory published in Germany for many years. Rupprecht has undertaken to point out what the position of a believing Christian must be over against the teachings of the critical school. His volume is entitled *Des Rathsels Lösung; oder, Beiträge zur Richtigen Lösung des Pentateuchproblems*. (Güterslohe, 1895. Pp. viii, 278, \$1.20.) It is chiefly directed against the modern conservatives, who have shown an inclination to make

concessions to the critical school, and among them especially König, Köhler and Meinhold. In substance the work is an appeal to the testimony of Christ and the Apostles in reference to the Old Testament Scriptures over against the decrees of the newer criticism. The theme is thus not a new one, but the treatment certainly is in many respects. The work is one of the best in modern apologetic criticism, and is based rather upon a conception of the whole Scriptures as such, after the ideas of Hengstenberg and von Hofmann than upon a detailed examination of the pros and cons of recent innovations in this department. The author is modest, excusing his venture on the ground that more noble men than he have not taken up the pen in defense of old truths. His book aims to answer the questions: (1) What does Christ teach concerning the Pentateuch? (2) What do the Apostles teach concerning it? In answering the second question he appeals to the Acts, Romans, 1 Corinthians, Galatians, 2 Peter and Hebrews. The result of his investigations is given in the proposition that "the Pentateuch dates back to the Mosaic period of divine revelation, and that its author is Moses himself, the greatest prophet in Israel." A second volume is to follow, completing the scientific proof for this proposition. This work promises to be one of the ablest of modern scholarship defending the Mosaic authorship of the Pentateuch.

Killing, too, has, incidentally at least, returned to a defense of old conservative Bible views. This is done in his new work on *Pneumatologie oder die Lehre von der Person des Heiligen Geistes*. (Güterslohe, 1895. Pp. xxiv, 368. Price, \$2.35.) In this work the inspiration question is discussed in detail.

*A Study of Death.* By Henry Mills Alden. (Harper & Brothers. \$1.50.) On the whole, this book strikes us as stronger than "God in His World," by the same author. It yields more to systematic thought, but is haunted by the same illusion and enigma in the material of which it is woven. The general course of the author's thought is easily enough traced, the how much power and patience it might require to follow all its rivulets, affluents and analogs, we are not able to compute. In its main features and points the story of the book is soon told. It is not so much a study of death as a philosophy of life worked up not in systematic development, but by the risky process of rhapsodic analog. The novelty of the ideas presented lies in the marvelous reconstruction and decoration of fragments rather than in original wholes, thought out from beginning to end. The book has the illusive beauty of some picturesque driftwood tangle which, having been anchored in tropical luxuriance, is forthwith glorified with all the bewildering bigness of the southern sun—a great place for dreaming, but not much good for systematic progress on well-ordered lines of travel. Mr. Alden returns for his first step to the ancient conception of life as motion, not straight on and out into space, or aimless, endless destination, but in cycles of cosmic order and rationality. In such a movement death has a place as much as life, and performs its function in the cosmic order. Death is neither accident nor harm. Living movement is completed only through death. Life is perpetually released for a new initiation. Tho in this mortal habit the whole world should slip away, it would be for the resurgence of a new world. Stability itself is kinetic. Diabolism, which in the old dualism, was inherent in matter, is excoriated. What we call evil will remain as darkness in alternation with light. This doctrine is developed in a method which approaches expository rhapsody of the Swedenborgian type. For historic basis Mr. Alden starts with a study of primitive examples which strike us as projections of his own imagination. The chapter on "The Divided Living" which follows is the longest in the book and would seem to be intended to present in a series of analogs the author's scheme or philosophy of life. Such a book as this should not be taken too seriously, certainly not if we are to interpret the author by his own intentions. His book is written in faith, the parts of it may seem to contradict all the conventional ideas; and at least one influential reviewer has rather effusively welcomed him to the camp of the unbeliever. Any one or all of some half dozen different philosophies might be developed out of any chapter in the book, and yet by the last page they would all be ground to powder by the diamond dust of brilliant self-contradiction. Mr. Alden believes in supernaturalism in a sense. What the sense is we are not over-sure; it may bear some relation to the late Dr. Bushnell's. As for science or scientific method there never was less in a book that proposed so much. Even the ingenious resort to Weismann (spelled wrong) is unlucky. The most serious blemish we note adhering to all books which take, vaguely or definitely, anything like the same general direction, is a very unsatisfactory doctrine of moral evil. We are more disposed to hold Mr. Alden to account for his cloudy talk on this point than on any other. His theory of evil ignores moral evil, he seems to flinch from the consequences of his own dreams. Such grave evil as *abnormal* perverseness, *inordinate* selfishness and *arbitrary* caprice are, we are told, to disappear. But is not all perverseness *abnormal*, and all selfishness *inordinate*, and who ever knew of caprice that was not *arbitrary*? But if these are to disappear what meaning remains to the assertion that life is to retain "its normal pathology—its pain and frailty and repentance?"

*College Sermons.* By the late Benjamin Jowett, Master of Balliol College. Edited by the Very Rev. the Hon. W. H. Freemantle, Dean of Ripon. (Macmillan & Co. \$2.00.) These sermons are marked by that ease of achievement which distinguishes everything done by the great Master of Balliol. They are so quiet in style that he might be preaching before his hearers are distinctly aware that he has begun; and it is only when one really wakes up to recognize it that he perceives the extraordinary character of the sermons. Once having made the discovery he will never lose it.

They will remain landmarks in his spiritual life. They are rich in sympathy with young men and with young life, as, for example, the sermon on "The Joys and Aspirations of Youth," or those on "The Husbanding and Use of Money," or "Grounds of Hopefulness," or on "God's Judgment of Us and our Day." We do not wonder that Jowett's pupils petitioned for the publication of these sermons, and that they were published in answer to this request.—*Sermons on the International Sunday-School Lessons for 1896.* By the Monday Club. (Congregational Sunday-School and Publishing Society, Boston and Chicago. \$1.25.) This is the twenty-first series of these sermons on the International Lessons by the Monday Club. They have long since taken their established place among the recognized lesson helps, and they grow more and more useful every year.—*The Spirit of the Age, and Other Sermons.* By David James Burrell, D.D. (Wilbur F. Ketcham, New York. \$1.50.) There is a great deal of heart, path and point in these sermons. Nothing is expounded in them: they are brief versions taken down from the pastor's report of his own sermons. They steer very wide of philosophy, and refinements of all kinds. Dr. Burrell does not care much for speculative theology. He takes his theology in the strongest form he can find, and preaches it with grace, homely force, and a deal of ingenious and graceful illustration and application.—*Light Unto My Path. Being Divine Directions for Daily Walk.* Chosen and applied by John Hall, D.D., LL.D., Minister Fifth Avenue Presbyterian Church, New York. (Brentano's, New York. \$1.50.) The Scripture passages and brief examples of sacred verse which fill rather more than half of each page in this manual of daily food for believers, have been compiled by Dr. Hall. The brief application or practical meditations at the bottom of each page are, with very few exceptions, composed by himself and well done. It is an exceedingly difficult kind of writing to succeed in, one which depends more on the man and the spiritual riches of his inner nature than on the pen he wields or the pains applied to the work. They show a mind familiar with the spiritual needs of Christians and with their experiences under the operation of divine truth.—In connection with the "Christian's Handbook of Daily Food," just named above, we mention *Daily Cheer for All the Year.* Selected and arranged by Virginia Reed. (George W. Jacobs & Co., Philadelphia. \$1.00.) It is constructed on much the same principle as Dr. John Hall's. Each day has its entire page, and each page begins with a verse of Scripture and is followed by a selection of sacred verse and some prose meditation. Dr. Hall composed his own meditations and reflections. Miss Reed has selected her gems from English literature at large.—*Jesus my Saviour, Being Brought Nigh by His Blood.* Is a practical treatise on the work of Christ, by the Rev. John Thompson, D.D. (Fleming H. Revell Co., 60 cents.) It is designed to present in a strong and impressive way the view of Christ's work as a work of redemption for sinners, to be accepted by them in faith and submission. Dr. Thompson has published several other books of the same class: "Lamb in the Field," "Christ the Teacher," and "The Preaching of the Cross."—*The Spirit of Judaism.* By Josephine Lazarus. (Dodd, Mead & Co. \$1.25.)—Thomas Y. Crowell & Co. (New York, \$1.25) bring out in ornamental white, gold and pale green an edition of *Dr. Miller's Year Book. A Year's Daily Readings.* By J. R. Miller, D.D. In addition to the daily portion of Scripture which caps each page these selections are generally from Dr. Miller's writings, which are rich in such detachable passages. The selections are illustrated with occasional examples of sacred verse.

*The Men of the Moss-Hags.* Being a History of Adventure taken from the Papers of William Gordon, of Earsbourn, in Galloway, and Told over Again by S. R. Crockett. (Macmillan & Co. \$1.50.) What Sir Walter Scott did for the Jacobins and Cavaliers, Mr. Crockett does in *The Men of the Moss-Hags* for the Scotch Covenanters, and with no less effect. No one can say that in his hands the tale of these hardy confessors of the North lacks anything in romantic interest as compared with Scott's Jacobins and Cavaliers. It was high time for some writer of romance to arise able to portray the romantic side of Calvinism in the most rigorous type. For that side exists, as was hardly doubtful before. In "Adam Bede," George Eliot gave herself to the delineation of the gentler types of Methodism, while in her "Savonarola," she showed what she could do with a Puritan type of character which in different conditions might have rivaled the Scotch Covenanters. Mr. Crockett takes the Covenanters for his hero, and his life and confession for his heroism, and he finds no difficulty in carrying his readers with him, wholly away from the Cavaliers. Perhaps for the first time, unless with the exception of "Lights and Shadows of Scottish Life," he has achieved in English literature, what it would seem should have been no task of supreme difficulty, and carried the sympathy of the people to the people's side of the great Revolution. He writes with great, good Scotch humor and downright simplicity, plentifully besprinkling his pages with rare, picturesque words which smack of the life they are employed to describe, and have besides a certain educative value to freshen and broaden a reader's vocabulary. Scott himself does not rise more distinctly to the plane of dramatic romance than Mr. Crockett's in his best passages. No one who has read it will easily forget the death of Richard Cameron in battle at Ayrsmoss. Those who have not will thank us for giving them at least a part (p. 167):

"Then when Richard Cameron saw that he could do no more, and that all the men were down that had followed him, his brother Michael also dying at his feet, he swept his sword every way about him to clear a space for a moment. Then he swung the brand over his head, high in the air, casting it from him into the sky, till it seemed to enter into the dark cloud where the thunder brooded and the snake of powder hung.

"God of battles, receive my sinful soul!" he cried, and with that he joined his hands, like a man that dives for swimming; and un wounded, un hurt, yet fighting to the last, Richard Cam-

eron sprang upon a hundred sword-points. Thundred the bravest man in broad Scotland, whom men called, and called well, the Lion of the Covenant. And even as he passed, the heavens opened, and the whole firmament seemed but one lightning-flash, so that all stood aglazed at the marvelous brightness, which occasioned the saying that God sent a chariot of fire with horses of whiteness to bring home to Rim the soul of Richard Cameron. Whereof some men bear testimony that they saw; but indeed I saw nothing but a wondrous lightning-flash over the whole heavens. Then a moment after, the thunder crashed like the breaking up of the world, and there was an end."

Those who wish to know how deep into human paths the Scotch dialect may carry him, should look up and read the wonderful passage which describes how King Charles's minions made war on a company of some thirty little children, and how he fared in his work (p. 55). We take the book to be historical in the same sense that the Waverley Novels were intended to be.

*An Atlas of the Fertilization and Karyokinesis of the Ovum.* By Edmond B. Wilson, Ph.D., Professor of Invertebrate Zoology in Columbia College, with the cooperation of Edward Leaming, M.D., F.R.P.S., Instructor in Photography at the College of Physicians and Surgeons, Columbia College. (Published for the Columbia University Press by Macmillan & Co. \$4.00.) It is not often that one is permitted to examine a piece of work which is done, in all respects, on an ideal standard, as this is. The two points covered by the investigation are 1st, the fertilization, and 2d, the division of the ovum in fertilization. These processes are traced in the following summary: I. Fertilization. The union of the two germ-cells, a spermatozoon and an ovum, derived from the two respective sexes. (a) Entrance of the spermatozoon into the ovum. (b) Union or close association of the spermatozoon into the ovum. (c) Transformation of the chromatic substance of each nucleus into a definite number of chromosomes, equal in the two sexes. (2) Origin of a centrosome from the middle-piece of the spermatozoon; formation about it of a spindle. (3) Fission of the sperm-aster and development of a spindle between the two halves to form an amphaster. Grouping of the chromosomes about the equator of the spindle. The karyokinetic figure formed. II. Cleavage. Progressive division or cleavage of the egg. Distribution of the chromatin to the cells of the body. (a) Longitudinal splitting of the chromosomes, and separation of the halves. (b) Divergence of the daughter chromosomes to opposite poles of the spindle. (c) Reconstruction of the two daughter nuclei from the two groups of daughter-chromosomes and fission of the entire egg. (f) Fission of the aster in each daughter-cell, and formation of a karyokinetic figure in each cell precisely as before. (g) Repetition of cell division until a multicellular body is formed. Differentiation of the tissues. Origin of the germ-cells, or their immediate predecessors in the reproductive organs. III. Maturation. Reduction of the normal number of chromosomes to one-half. IV. Fertilization. The cycle completed. For general readers the descriptive part of the volume will be the most attractive. It describes in terms which are easily intelligible the whole process of the fertilization and division of the ovum, and illustrates it with a series of photographs which require for their elaboration the most delicate application of photomicrometry. It is safe to say that the whole area engaged in the fertilization and division of the ovum has never been shown or the forces traced with such precision before.

*Recollections of Lincoln, 1846-1865.* is an entertaining, discursive bundle of personal reminiscences by Mr. Ward H. Lamon, who was, both as a friend, law partner and in his secretaryship to the President, closely associated with Lincoln during many years. The volume is put together unpretentiously. It is not of political complexion. It is largely the estimate and day-by-day impressions of a discriminating and confidential friend. Much of the Lincolniana offered by it is unvarnished in full and the small fry of reminiscence. But it is all of interest and much of it novelty. It makes more real the real Lincoln. Indeed, in the case of Lincoln, it is hard to say what American reader will be willing to have it consigned to oblivion. Its illustrations are in the way of autograph matter, and a fine half-tone of the striking portrait of the President painted by Healy, in 1858. (Chicago: A. C. McClurg & Co. \$1.50.)

From the Lothrop Publishing Co., of Boston comes a book by an author familiar to all readers of THE INDEPENDENT—Mr. Maurice Thompson. *The Gentle Boy* is a story in which we detect no savour of the adventures of Sarah Grand. Mr. Thompson relates the adventures of two bright Northern lads in the little city of Deal, an attractive winter resort in a romantic section of Florida. There are two mysteries which, of course, are not unraveled till the last chapter, a practical joke and a good story or two. One's interest does not flag, and there is a happy flavor of good spirits from beginning to end. It is not necessary to recommend Mr. Thompson to our readers. (\$1.00.)

A reprint of *Ritchie's*, one of the best of the historical novels of G. P. R. James was deserved. In spite of the English romancer's bewildering prolixity—he wrote in excess of a hundred fictions—and with all allowance for mannerisms that amuse, he was an effective, instructive and often highly entertaining author. His historical element is usually quite accurate, and he was able to improve on his model, Walter Scott, in the technicalities of his craft. *Ritchie's* was one of his first and best novels, and along with "Mary of Burgundy," "Arabella Stuart" and "Darnley" merit survival. The present reprint in two volumes is convenient and handsome. (New York: G. P. Putnam's Sons. \$2.50.)

*Empress Leaders Among Women* is another of Mrs. Sarah K. Bolton's instructive and useful volumes for young people. Its contents can be divided from its title. Nine biographies of women notable in letters, art, philanthropy or in royal life are agreeably prepared. It is a useful addition to the schoolgirl's library. (New York: Thomas Y. Crowell & Co. \$1.50.)

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Essentials of New Testament Greek. By John H. Huddleston, A.B. (Harv.)... \$1.50

LITERARY NOTES.

W. A. WILDE & Co., of Boston, are issuing a new journal for Sunday-school use, entitled "Superintendent and Teacher," a copy of which will be sent free on application.

"The History of Punch" and its times by M. H. Spielmann, with about 120 illustrations, portraits and facsimiles, is just announced by the Cassell Publishing Co., New York.

"Current Literature," for November, contains a collection of sixteen "Sonnets on the Sonnet," selected by Fauny Mack Lothrop, which illustrates the fact not merely that other poets besides Wordsworth find it

"pastime to be found within the sonnet's scanty plot of ground," but that they, also, boast of the solace to be found there.

"Little's Living Age," which curls with judgment and taste from British current magazines, its weekly issues, reports a reduction in price from eight to six dollars, to take effect at the opening of the new year. New subscribers will receive the remaining numbers of this year free of charge.

An entirely new edition of "Lord Byron" is announced by Macmillan & Co. It will be edited by Mr. W. E. Henley, and will contain, in ten volumes, public and private letters of Lord Byron's, besides his complete poetical works.

"The Century Magazine" celebrated, last week, its twenty-fifth birthday. From 1870 until 1891 it was known as Scribner's Monthly; then it became The Century Magazine, published by the Century Company, whose offices for the past fourteen years have been at No. 33 East Seventeenth Street. Among other interesting objects shown at this anniversary reception were posters of the magazine issued in connection with some of its more important work and the collection of African curiosities made by the late Mr. Glave.

The death of Eugene Field, of Chicago, is a loss to American letters. Pure fun without a sting, humor as truly American as Mark Twain's, but more refined and with a literary quality added, were but a small part of Mr. Field's endowments. He was a lover of books, of music, and of all beautiful things; and his good taste made him a collector in spite of himself. He says—at least in his earlier years—with a remarkably sympathetic quality in his harmonic voice, a quality that made those who heard him look for the pathos rather than for the fun of his humor which he became known to them as a writer; but it is as a singer of child's verse that he has touched the hearts of fathers and mothers all over our land.

Some new books just published or to be published by G. P. Putnam's Sons are "Cretan Pictographs and Pre-Heliodian Script," with illustrations, by Arthur J. Evans, Keeper of the Ashmolean Museum, Oxford; "Sketches from Coccard and Apeldoorn," by Frank P. Stearns; "The History of the Foreign Policy of Great Britain," by Montague Burrows; "The Evolution of Horticulture in New England," by Dr. Daniel D. Slade, and "The Gold Diggings of Cape Horn: A Study of Life in Tierra del Fuego and Patagonia," by John R. Spears. The new catalog of G. P. Putnam's Sons' publications contains a goodly number of portraits of authors, proofs of which on Japan paper can be obtained for 25 cents each. One of the most interesting of these is that of R. D. Blackmore, an equally good picture of whom has heretofore been sought but never found by the publishers. He looks, in this portrait, like a kindly country farmer.

BOOKS OF THE WEEK.

- Eighth Annual Report of the Commissioner of Labor... \$1.50
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Financial.

KAFFIR SHARES AND BANKING.

A WEEK ago we gave a condensed account of the gold fields of South Africa in the country of the Kaffirs, with a description of the development of the gold-mining industry and the great business which had resulted, both to commerce and mining and to the stock exchanges.

In fact, the speculation in African mining and financing companies has been enormous. Starting in London the fever spread to the capitals of Europe until Rand matters have become common talk in Paris, Berlin, Vienna (where people seem always ready to run to extremes in financial affairs), not to speak of the smaller cities throughout the Continent of Europe. There have been a number of reasons for this great increase in Kaffir speculation. First, there was and is undoubted substance behind the new industry. Gold was there, and continues to be found there in quantities which yield handsome profits for the mining. The supply of gold in sight is enormous, and there is no reason to anticipate any setback to legitimate mining.

When a new and large business is thus forced upon the public notice, there always follows a wild speculation which will continue in this instance in all probability until the exact conditions of future successful mining are definitely known, when prices will adjust themselves on that known basis of values. It was so in the United States during the development of our railways after the Civil War, and it may be so again in the future when any boom in any large line of enterprises may arise. Furthermore, capital had been accumulating in London and other centers, whose owners had become tired of holding the same uninvested. In short, the time was ripe for a huge speculation if there could be found the slightest foundation on which to base it. The Kaffir gold fields supplied this foundation and the rest followed naturally.

It is not to be wondered at or regretted that this speculation has received a check; and even tho some speculating persons and houses may fail, it is the best opinion that the shares of the solid gold companies will be only temporarily, if at all, affected by the setback. As indicating the course of finance abroad, the story of the check is interesting. The craze for buying speculative Kaffir shares had reached Paris and had spread through all classes of French investors. It is a well known fact that the French people (of the lower classes especially) are very economical and saving of their money, so that the large wealth of France in the shape of floating capital, is available mostly in the small sums of those individuals who have saved a little money. These French small investors are very cautious; but their knowledge of African affairs had become widened by their national ventures in Africa, and so these Kaffir shares became favorites.

Aside from investments (which drew money from the banks) French speculators also bought heavily, borrowing the money to carry their purchases. These various demands on the French banks caused a large increase in the discounts. It should be remembered that (with exceptions) the deposit system in banking has not become on the Continent the important thing it is in English banking, and that, consequently, loans based on deposits do not in France Germany or Italy supply the money market so fully as in London. Moreover, London being the money center of the world, all surplus funds find their way thither. For these reasons the Continental bankers always rely on London to supply them with any excess of capital which they may require; so these gentlemen proceeded to lend money on Kaffir shares at a good rate of interest and to draw on London at three months at a low rate of interest, these bills being in many cases made payable at the branch of the European banks in London. Meanwhile, owing to the excitement and the rapidly advancing prices, the London bankers had been declining to lend their money directly on African gold

shares, except to persons otherwise fully responsible, and then only on 30 or 40 points margin. It is a disputed matter whether London was dealing fairly with the financial public by this course, the London Statist contending that the bankers should have loaned freely on the really solid shares—in brief, should have discriminated. These bankers, with this policy fixed at home, found themselves taking up foreign paper which represented really the same shares they were directly refusing. Accommodation or "finance" bills at once fell into disrepute, with the result that Paris bankers, not having the London market to draw funds from, had to curtail their loans to meet their bills. It is stated that as large a sum as \$20,000,000 was called in at one time for this reason in Paris. The result was a sort of forced liquidation in Paris on the part of the more venturesome speculators, with a consequent disturbance to business in that capital and in the financial relations with London. Indeed, a rather bitter feeling for a time prevailed in Parisian financial circles against London, because of this withdrawal of available funds from which the French bankers were making a handsome profit.

The result, generally speaking, has been a more cautious dealing with Kaffir stocks on the Continent of Europe and in London, caution which might easily run into panic if the whole thing were a mere bubble—but that, as we have said, is very improvable. The episode again illustrates the interdependence of all money markets, and shows how our own prices for shares and bonds are affected by what is going on in London, Paris and Berlin.

MONETARY AFFAIRS.

THERE is a growing disposition toward conservatism in the business world. Following the extreme depression of last winter there has been a rebound, which led to more or less overdoing and unwise speculation. Such is the view taken by those whose operations have to be guided by a prudent estimate of the future; in the consequence being a strong inclination in financial, commercial and industrial circles to await future developments. Generally speaking, buyers and sellers are apart, the latter showing the greater confidence. Current events, however, favor quietness. The rush of the fall season is over; elections caused a temporary interruption; and there is a great deal of interest, not to say anxiety, as to what the incoming Congress will do with the currency question. Last month the Treasury showed another deficit; and while there is yet a fair chance of receipts soon balancing expenditures, still the uncertainty on this point at a time when the Government stands exposed to a renewal of gold exports, prevents a full restoration of confidence. Add to these factors the unsettled state of European politics and its effect on the foreign financial markets, together with the threatened Kaffir collapse, which cannot escape reflection here, and the wonder is that the improvement of the last few months has been preserved so well. But back of all these considerations is the vastly better condition of our agricultural and industrial population, which insures a larger distribution and consumption of all the necessaries and luxuries of life. If these wants have been over-supplied, a temporary period of inactivity may follow; but it cannot last long, and practically nothing stands in the way of continuous revival except an unsound currency and the rather poor prospects of early reform. Europe, being at a disadvantage by reason of distance, naturally feels greater distrust than do we ourselves upon this subject. We know our abilities and possess the remedy. Europe does not, hence she sends us the wares which our prosperity demands, but takes only our cotton, wheat, gold, etc., rather than our securities, unless the latter happen to be "gilt edge." When, however, the convertibility of our currency is beyond doubt, then London, Amsterdam and Berlin will take our stocks and bonds with little question, war or no war.

Stock Exchange values steadily declined. London was a persistent seller of stocks, and the absence of local buying power left the market without any support whatever, except purchases to cover short sales. The facts that values have already receded 5 to 10 points on the active shares; that railroad earnings are showing better results than at any time since the panic, and that business conditions are generally favorable, failed to stop the decline. The uneasiness in London over the Kaffir situation and the threatening position of European politics had something to do with the returning of our investments; but the weak position of the Treasury and expectation of renewed currency agitation this winter were more important factors. Local traders were chiefly influenced by the unfavorable strength of sterling exchange. Ordinarily at this season we import gold; now exchange is approaching the gold shipping point at a time when we are likely to be most sensitive about losing the precious metal. Present conditions are certainly more favorable to an outgo rather than an influx of gold; but there are still sanguine bankers who anticipate that a better supply of grain and cotton bills will be soon forthcoming in sufficient volume to at least prevent any important gold shipments. In this connection that portion of the President's message which deals with the currency and Treasury situation will be awaited with the keenest interest. Another cause of weakness was the sharp decline in Reading accompanying unfavorable reorganization rumors. At this writing nothing is officially made known about that plan, but common rumor is that about \$20,000,000 to \$25,000,000 will be raised, chiefly at the expense of stockholders; the rumor also states that some of the junior security holders must share the burden. The position of Northern Pacific and Union Pacific also excites distrust and fear of additional weakness on the part of security holders. Much of the water injected into these properties years ago is being very effectively eliminated; but the waste of capital thus caused is not only discouraging to investors, but it withdraws money from other and more profitable fields. The Industrials were generally weak, and indications were not wanting of a panic being encouraged by insiders anxious to make a turn. These shares continue to be the favorites among speculators, and for that reason are usually shunned by careful buyers who prefer safety to profit. The money market is quiet and easy. Currency is going to the interior of the States, and the scarcity of funds in the Northwest is likely to cause a demand from that quarter for some time to come. Call loans ruled 2 1/2%. Time money is in ample supply but light demand at 2 1/2% for three months. There is only a moderate supply of commercial paper and the same is as good for security holders. Sixty to ninety days indorsed bills receivable are quoted at 4 1/2%. Four months commission house paper is quoted at 4 1/2%.

The following is a comparison of the averages of the New York banks for the last two weeks:

Table with 4 columns: No., Oct. 26, Oct. 30, Reserve. Rows include Loans, Stocks, Legal tenders, Deposits, and Current.

The following shows the relation between the reserve and the liabilities:

Table with 2 columns: Reserve required, Excess. Rows include Total reserve, Reserve required, and Excess.

The condition of the legal reserve of the Associated Banks at this date of each of the last five years was as follows:

Table with 2 columns: Nov. 30, 1894-Surplus, 1895-Surplus. Rows include Nov. 30, 1894-Surplus, Nov. 30, 1895-Surplus, and Nov. 30, 1896-Surplus.

Table with 2 columns: Bid, Asked. Rows include 29, Registered, 48, Registered, 55, Registered, etc.

Table with 2 columns: Bid, Asked. Rows include 29, Registered, 48, Registered, 55, Registered, etc.

FOREIGN EXCHANGE. Messrs. Brown Bros. quote actual rates as follows:

Table with 2 columns: Rate, Date. Rows include Silver days, Gold, Commercial, etc.

CITY BANK STOCKS. The following table gives the current quotations of city bank stocks, together with their latest sales:

Large table with 4 columns: Name, Sales, Bid, Asked. Lists various banks like American Exchange, Continental, etc.

INDUSTRIAL SECURITIES. Reported by C. I. Hudson & Co., No. 30 Wall Street:

Table with 4 columns: Name of Co., Div., When pay., Bid, Asked. Lists various industrial companies.

FINANCIAL ITEMS. The Bank of the State of New York, of which B. C. Duer is Cashier, has declared a dividend of 3% payable November 11th.

It is officially reported that the plan for the reorganization of the Philadelphia and Reading Railroad will shortly be announced. It is understood that from \$22,000,000 to \$25,000,000 will be needed to rehabilitate the property.

The Phoenix Silk Manufacturing Company, of Paterson, N. J., sold at auction, last week, 7,000 pieces of dress silks, of the value of about \$50,000, mostly of staples lines of black silks. The bidding was spirited, and the prices realized were on an average about 20% of regular selling prices, and the sale was entirely satisfactory to the sellers. A large number of buyers from this city and all parts of the country were represented.

President Roberts, of the Pennsylvania Railroad Company, stated recently that the outlook for business for his road was excellent, and to provide increased facilities for handling the great quantities of freight, which he could see in the near

future, the road had ordered 6,000 freight cars. This is one of the best evidences we have seen in the opinion of one of the most sagacious railroad managers of the country for the business outlook.

- The following securities were sold at auction: 1 share New York Law Institute, 300 11 shares Easton Elec. Co. pref., 40 cents share, Receipt of Atlantic Trust Co. for two 3000 debenture bonds of the American Investment Co., \$3,000 Kings Co. Elev. Ry. Co. first mort. 5% gold bonds, due 1895, series A., 100 2,000 Fulton Elev. Ry. Co. first mort. 5% gold bonds, due 1895, 100 \$2,000 Secomp. Ry. Rd. Co. 5% gen. cons. mort. bonds, due 1900, 100 \$2,000 West Side Co. of Milwaukee 5% gold bonds, due 1900, 100 \$2,000 Milwaukee City Ry. Co. first mort. 5 1/2% bonds, due 1900, 100 \$2,000 Metropolitan Ferry Co. first mort. 5 1/2% year gold bonds, due 1897, 100 5 shares F. Lorillard Co. pref., 100 50 shares American Bell Nuzzle Co., 100 100 shares Trinidad Asphalt Co., 100 15 shares E. S. and Trust Co. cons. mort. bonds, due 1900, 100 20 shares Cleveland and Pitts. Rd. Co. 5 1/2% by Penn. Rd. Co., 100 10 shares Lyons Valley Rd. and Coal Co., 100 \$1,000 Coney Island and Bklyn. Rd. Co. 5% cert. of indebtedness, due 1903, 100

DIVIDEND. The directors of the Lincoln National Bank have declared a quarterly dividend of 2 1/2% payable November 1st.

SELECTED SECURITIES UNITED STATES BONDS A SPECIALTY HARVEY FISK & SONS, 24 Nassau St., New York.

Vermilye & Co., BANKERS, Pine and Nassau Streets, NEW YORK CITY.

Dealers in Investment Securities. R. L. DAY & CO., BANKERS, INVESTMENT BONDS. 7 NASSAU ST., NEW YORK. 40 WATER ST., BOSTON. If you wish to invest in CHICAGO PROPERTY, where 6 per cent. interest is guaranteed, and you share the net profit, address B. F. JACOBS & CO., 99 Washington St., Chicago, Ill.

A Solid 7% Investment We offer our 6% gold bonds for a short time at 90. You may easily satisfy yourself as to their unquestionable safety by writing us for full particulars, references, etc.

Roseland Improvement Co., 178 Devonshire Street, - BOSTON. CLARK J. BROWN, Treas.

Hit-or-Miss Campell Investment Co., 624 New Street, Exchange, Chicago.

W. N. COLER & CO. Bankers. MUNICIPAL BONDS. No. 34 Nassau St., New York.

**THE MIDDLESEX**

**1875 BANKING COMPANY 1895**  
MIDDLETOWN, CONN.  
**Paid-Up Capital - \$678,000.**  
Surplus.....\$150,000  
Offers 6 per cent. Debentures, secured by deposit of 1st mortgages with the Security Company of Hartford Conn., under Supervision Banking Departments of Conn., New York, Mass. & Mich. Amount of issue limited by Law, CONNECTICUT TRUSTEES, EXECUTORS, ETC., ARE PERMITTED BY LAW TO INTEREST IN THESE BONDS.

**New York Guaranty & Indemnity Co.,**

65 CEDAR STREET, NEW YORK.  
Mutual Life Building.  
**CAPITAL, - - \$2,000,000**  
**SURPLUS, - - \$1,500,000**  
IS A TRUST COMPANY UNDER THE BANKING ACT AND TRANSACTS ALL TRUST COMPANY BUSINESS.  
Is a legal depository of trust funds.  
Acts as Trustee, Transfer Agent or Registrar for Corporations.  
Acts as Executor, Administrator, Guardian, or Trustee of Estates.

**ALLOWS INTEREST ON DEPOSITS**  
subject to check.  
WALTER G. OAKMAN, President.  
ADRIAN SELIN, Jr., Vice President.  
GEORGE B. THURGOOD, 2d Vice President.  
HENRY A. MURRAY, Treas. and Sec.  
J. NELSON BURLAND, Assist. Treas. and Sec.  
**DIRECTORS.**  
Samuel D. Babcock, Adrian Selin, Jr.,  
George F. Baker, Augustus B. Fullard,  
G. S. Bowdoin, James N. Jarvis,  
Frederic Cromwell, Richard A. McClary,  
Walter E. Gilchrist, Walter G. Oakman,  
Robert Goslet, Alexander E. Orr,  
George Greenwood Haven, Henry H. Rogers,  
Oliver Harriman, Henry W. Smith,  
E. Somers Hayes, H. Nick Twombly,  
Charles K. Hennerson, Frederick W. Vanderbilt,  
William C. Walney.

**High-Grade CITY, COUNTY AND STATE BONDS,**

Paying High Rates of Interest.  
We make a specialty of High Class Securities, suitable for permanent investment.  
Descriptive list on application.  
**SPRAG, DICKINSON & CO., Bankers,**  
10 WALL ST., New York.

**SECURITY, CONVENIENCE, PRIVACY.**

**The Safe-Deposit Vaults OF THE National Park Bank,**

214 Broadway,  
**OFFER**  
exceptional facilities for the safe-keeping of securities. Boxes of all sizes and prices.

Large, light, and airy rooms for the use and convenience of customers.  
Entrance only through the Bank.

**Iowa Loan & Trust Co.,**  
DES MOINES, IOWA.

Capital - - - \$500,000 00  
Surplus and Undivided  
Earnings - - - 307,235 96  
Total Assets - - - 4,894,735 22  
The Company offers its 5% Debentures. Write for description.

**LETTERS OF INVESTMENT OF CREDIT. SECURITIES.**

**BROWN BROTHERS & CO.,**  
BANKERS 59 & 60 WALL STREET N. Y.

**DIVIDENDS.**

**LINCOLN NATIONAL BANK.**  
30-42 EAST FORTY-SECOND STREET, NEW YORK, October 3<sup>rd</sup> 1895.  
**DIVIDEND.**—The Board of Directors has this day declared a quarterly dividend of FIVE (5) PER CENT. upon the capital stock of ONE HUNDRED (100) PER CENT. of the Capital Stock of this bank, payable November 1st, to the stockholders of record at the closing of the transfer books on Oct. 15, 1895.  
W. T. CORNELL, Cashier.

**NEW YORK SECURITY AND TRUST COMPANY.**

No. 46 WALL ST., NEW YORK.  
**THE BOARD OF TRUSTEES OF THIS COMPANY** has this day declared a semi-annual dividend of FIVE (5) PER CENT. upon the capital stock of the Company, payable Nov. 1, 1895, to the stockholders of record at the closing of the transfer books on Oct. 15, 1895.  
ADAM M. HYATT, Secretary.

**COMMERCIAL.**

**CLEARING HOUSE** returns at leading cities last week were only 1 1/4 greater than last year. This is a smaller rate of increase than seen for several weeks and confirms the reports of quieter trade. There is less doing generally at first hands, and in many instances prices show a slight yielding tendency from the maximum figures of a few weeks ago. Cotton advanced to 9c, in spite of apparently ample supplies for the coming year; but the crop is being held back and receipts are small. The week's exports were less than 200,000 bales against 260,000 the same week of 1894. The total receipts since September 1st, have been 1,620,000 compared with 2,263,000 bales same time last year. Speculation on the New York Cotton Exchange is less active, the sales for the week being 1,584,000 bales against 2,742,000 the previous week. The grain markets declined under continued liquidation. Wheat dropped nearly 2c, in spite of unfavorable reports concerning winter wheat, the chief reason being an unsatisfactory export demand, and liberal receipts at the interior. Corn was depressed about 2c, simply by the heavy crop and large receipts. Provisions are generally neglected. There is also much dullness in the wholesale grocery trade, sugars being 1 1/2c. lower, and coffee very quiet. Dry goods are meeting with a good distribution at retail, but at first hands cotton goods are dull as usual at this season, and prices steady owing to the high price of cotton. Fur woolsens the demand is strictly moderate, and several failures have occurred in the cloak trade. Here and there in the dry goods trade are scattered a few concerns that should have wound up their affairs last winter; but the better prospects then promising induced some to continue and take extra risks in the hope of pulling through. The present crop of failures is partly curtail production. There is still considerable speculation in wool, but the mills are not ready buyers at present quotations.

**READING NOTICES.**

**DON'T COUGH!** You won't need to if you use Eyer's Catarrh Remedy. They cure coughs, Hoarseness and Sorethroat, prevent Contagious Disease, and purify the breath. 25c. and 50c.—44c.

The old, conservative house of Peck, Stow & Wilcox Co., whose seldom advertise, appreciating the commanding position of THE INDEPENDENT, and its large circulation among the mercantile classes, are asking our columns to show the Little Giant Meat Cutter. This is a machine of superlative excellence, and should have a place in every household. The firm are reliable in every way, and their commendation is a guaranty of the quality of the article. The sale of these goods, like the name, is wonderful.

**Arnold Constable & Co.**  
**Ladies' Cloths.**

*Plain Dress Cloths, new colorings. Plain and Illuminated Serges, Whipcords, Homespuus, Meltons, Tweeds.*  
**Bicycle and Golf Suitings.**  
*Heavy Double Faced Scotch Plaid.*

**Ladies' and Children's Cloakings.**  
**Men's Wear.**

*English, Scotch and Irish Suitings and Trouserings.*  
**OVERCOATINGS.**  
*Beavers, Meltons, Covert Cloths, Kerseys.*  
**Broadway & 19th st.**  
**NEW YORK.**

**The Fasso Corset.**



*None genuine unless stamped with the above trade-mark.*  
Is adaptable to all figures, excels in fit and finish, giving absolute ease and comfort to the wearer, and adds grace and symmetry to the form.

**IMPORTED SOLELY BY**  
**B. Altman & Co.,**  
18th St., 19th St. and 6th Ave.,  
**NEW YORK.**

**NEW YORK DAY AT THE EXPOSITION.**

For the New York Day at the Cotton States and International Exposition 10-day excursion tickets will be sold by Pennsylvania Railroad Company, on November 10th and 21st, from New York and Brooklyn to Atlanta, Ga., and return for \$23.50.—42c

**Mail-Order Department.**

**JOURNEY AND BURNHAM, DRY GOODS.**

23 to 36 Flatbush Avenue,  
315 to 321 Livingston Street,  
**Brooklyn, N. Y.**

**READ THIS CAREFULLY:**  
ALL GOODS DELIVERED FREE OF CHARGE TO ANY ADDRESS IN THE FOLLOWING NAMED STATES: New York, New Jersey, Connecticut, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Pennsylvania, Delaware, Maryland; also in Washington, D.C.; and when the amount purchased is \$10.00 or over, we prepay express charges for Illinois, Indiana, Kentucky, North Carolina, South Carolina, Ohio, Tennessee, West Virginia, Virginia, Wisconsin, Michigan and Iowa.  
We do not issue a catalogue, but will at all times cheerfully furnish samples or price of our goods.  
**JOURNEY & BURNHAM.**

**LEADING LINES Winter Dress Goods.**

We have arranged for large sales of Fancy French Dress Goods this week. Twenty leading lines at special prices:  
One line of Pashmina and Himalaya Novelties.  
One line of extra curly Boucle.  
One line of curly Calcutta Chevlots.  
One line of silk-threaded Matelasse.  
One line of rough Caniche Cloth.  
One line of Highland Kiltings and silk and wool waist plaids.  
Fourteen lines of the best selected Woolens, that could possibly be produced.  
These are all Novelties; no repetitions of familiar styles, and the prices are most reasonable.  
Attention is called to our new section for lower-priced Dress Goods, near the Broadway entrance.

**James McCreery & Co.,**  
Broadway and Eleventh Street,  
New York.

**BLUE KERSEY OVERCOATS**  
—for Boys between 7 and 19 years old—  
**at \$5.50.**  
Expressed Prepaid.  
The color is absolutely fast and the workmanship is excellent. The coats have a deep velvet collar, are warm and dressy, and worth much more than the price—\$5.50. Every coat is guaranteed as to fit and color.  
Should anything be unsatisfactory we will promptly refund the money.  
List of Illustrated Catalogues just issued: **Furs, Women's Coats and Caps, Men's and Boys' Clothing, Mackintoshes, Gloves, Shirts, Cutlery.**  
**STRAWBRIDGE & CLOTHIER, PHILADELPHIA.**

**Made Like a Hat**

**An Alfred Dolge Felt Seamless Slipper**  
Made just as a felt hat is. Soft and easy.  
All sizes, \$1. Delivered to you.

We are ready to give you foot-comfort in all sorts of weather this winter, indoors and out. Send for Revised Edition of "On a Felt Footing." Free, of course.

**Alfred Dolges Felt Slippers & SHOES**  
TRADE-MARK.

**DANIEL GREEN & CO.**  
44 East Fourteenth Street (Union Square), New York



**A BOON TO EMBROIDERERS.**  
 The Brainerd & Armstrong Silk Co., New London, Conn., has again demonstrated its originality by the recent publication of a "Doyley and Centrepiece Book," which has chapters on Embroidery, Stitches, Contraptions, Doyley's, Floral Hoplite, Luncheon and Tea Cloths, Cut Work and Table Services in Detail. It contains over seventy engraved illustrations of patterns, and full information as to where they can be obtained, and the proper stitches and threads to be used in working each individual part. In a word, the book deals so comprehensively with the subject that every lady who embroiders cannot fail to find it useful.

The advertisement of Journey & Burnham will appeal directly to thousands of the lady readers of THE INDEPENDENT. Journey & Burnham's is a representative dry-goods house, in their immense establishment being situated in Brooklyn, N. Y. There are few firms in the dry-goods business in the United States better or more widely known than Journey & Burnham. They have attained a reputation during their thirty-five years in business second to no other house; and it will be well worth the while of any reader of THE INDEPENDENT who desires any goods in their line—which embraces nearly everything—to correspond with them. They deliver goods free of charge in a large number of the States, and in every way they will be found to be an excellent base to deal with.

BROADWAY  
 9th & 10th Sts.  
 FOURTH AVE.

**Hilton, Hughes & Co.**  
 SUCCESSORS TO A.T. STEWART & Co.

BROADWAY  
 9th & 10th Sts.  
 FOURTH AVE.

**OVER 13 ACRES OF FLOOR SPACE.**

*Better lighted, better fitted than any other large store in America—almost better fitted. Such store-keeping is a revelation to New Yorkers; it would be a revelation almost anywhere in this country. Take no one's say so. Look for yourself.*

COMPARE QUALITIES  
 COMPARE VARIETIES

COMPARE PRICES  
 COMPARE METHODS

*The more you know of merchandise the more you'll wonder at the great gathering of goods we have made, and at the little money needed to give you the pick of them.*

*Let a glimpse of one stock tell the story of a storeful.*

**WOMEN'S WRAPS**

A baker's dozen. Ten times as many items would all point the same moral. Genuine French coney Capes, 30 in. long, 100 in. sweep, \$7.50, \$10, \$12. French coney Animal Scarfs, a limited quantity, 50c.; you'd pay \$1 elsewhere. Black thibet fur Boas, a yard and a half long \$3.50, \$5, \$7.50. Plain cloth Capes, handsomely braided and braid trimmed, suitable for middle-aged women, \$12, \$13.50, up to \$60. Fine imported velour Capes, headed, storm collar, silk lined, \$12.50, from \$18. Very fine velour Capes, handsomely embroidered with jet, trimmed with ostrich and ribbon, \$18; were \$27.50. Velour Capes, handsomely headed, Alaska sable collar, 20 in., \$25, from \$37.50. Very handsome velvet Capes, handsomely embroidered in panel style, finished at neck with fine ostrich hair, lined with figured taffeta silk, \$60.

Very fine velour Capes, handsomely appliqued with braid and cut beads, with Angora collar, also down front and around bottom, \$60; originally \$85. Handsome velour Capes, beautifully embroidered with cut beads, very elaborate designs, finished with the finest quality of thibet, \$75; originally \$115. Full sweep velour Capes, alternate panels of broad satin and embroidery edge, with ostrich trimming, finished at neck with ostrich tips, \$50; from \$115. High novelty in combination Capes of astrakhan, hand embroidery on cloth, finished at neck with satin ribbon, \$100; originally \$150. Very handsome velour Capes, 30 in. long, yoke of very fine beading and hand embroidery, double cape effect, trimmed with sable fur around neck, yoke and double cape, \$90; originally \$150.

Ruth and Naomi—  
 The DeLONG  
 Patent Hook  
 and Eye.

See that

hump?



Richardson  
 & DeLong Bros.,  
 Philadelphia.

**O'NEILL'S,**  
 6th Ave., 20th to 21st St., New York.  
**THE BIG STORE.**

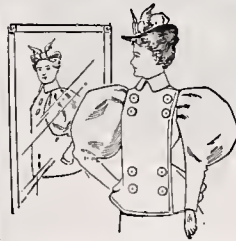
**AN INTERESTING STORY** of unrivaled merchandise selling is briefly told here. These values constitute but an index of "The Big Store's" wealth of low priced, yet seasonable goods, and it is such offerings as these that have made this white palace the center of shopping interest to the women of New York.

**Ladies' Jackets**

The following items are striking examples of the value to be obtained in our great Cloak Department this week:

LADIES' REEFER JACKETS of Persian cloth, or ripple backs, full drape sleeves, worth 15.50

**SPECIAL 9.98.**



Ladies' Karacul Cloth Jackets, reefer or shield front, lined with silk, and worth 17.50,

**Special 11.98.**

Ladies' Persian Cloth Jackets, large curl, shield fronts, lined with satin Mer-veilleux, and worth 20.00.

**Special 14.98.**

**Ladies' Suits**

At the Following Special Prices:

LADIES' REEFER SUITS, four-button box fronts, in Cheviot Mixtures and Solid Colors, Silk Lined Jackets, usual price 25.00,

**SPECIAL \$14.98.**



Ladies' Reefer Suits of Black and Blue Cheviot, guaranteed all wool, wide skirts, reefer Jackets; worth 15.50.

**Special 9.98.**

Ladies' Rough Cheviot Reefer Suits, shield and box shapes, silk lined Jackets; regular price 30.00.

**Special 17.98.**

**Trimmed Millinery.**



Elegant Variety of Imported Trimmed Bonnets & Hats

At Moderate Prices. CHOICE DESIGNS IN Street and Dress Hats (from our own workrooms, from **5.48** up.

IMMENSE VARIETY UNTRIMMED HATS. Large Assortment Fine Fur Felt Hats, All Popular Shapes and Colors, and worth 1.25, at **48c.** each.

SILKS. 5,000 YARDS Fancy Striped Taffetas, for evening wear; worth 1.25, at **69c.** and **78c.** Black Satin Brocades, just received from Lyons, France, **1.50**, Elegant quality; worth 2.00.

**Furniture. Special Bargains.**



ROCKERS.—Tapestry Spring Seat Rockers, highly polished, very handsome, same as above cut, **5.25.**

DINING CHAIRS of polished antique oak, French leg, box seat; regular price, 3.00, **1.98.**

RATTAN ROCKERS, large and easy, exceptional value at **3.69.**

WARDROBE COUCHES, in Deum or fancy ticking, best of upholstery, **9.98.**

Curtains and Portieres. PORTIERES.—385 pairs fine Portieres, choice designs; regular price 9.75, on sale at **5.98** Pair.

CURTAINS.—185 pairs fine Silk Brocade Curtains, reduced from 21.00 to **13.98** Pair.

ORIENTAL RUGS. LARGE ASSORTMENT SHIRVAN AND DAGHESTAN RUGS, Regular price 9.50 and 11.75; on sale at **4.82** and **6.93** Each.



AMERICAN Hair Cloth Company, BANTUCKER, R. I. CHARLES E. FERVEAR, Agent.

9 DESIRABLE STYLES, in Grey, Black, White

**Hair Cloth Crinoline**

5 Styles for Skirts, ASK FOR 10/4, 14/4, 20/4, 10/5, 98/3  
 4 Styles for Sleeves, ASK FOR 84/3, 146/3, 170/3, 200/4

**THE Argument**  
 In favor of Hair Cloth as the proper interlining is found in a dress that is constructed on a hair cloth basis—the puffs of the sleeves and the flare of the skirts are permanent features. The satisfaction derived more than over-balances the slight difference in cost of the substitutes, which are heavy, compact and crush into a shapeless mass. Your dealer should have ours—ask to see the colors and weights. We do not sell at retail.

MAIL ORDERS PROMPTLY FILLED.

TIFFANY GLASS & DECORATING COMPANY  
 FURNISHERS OF GLASS WORKERS DOMESTIC & ECCLESIASTICAL  
 DECORATIONS G.D. MEMORIALS  
 333 TO 341 FORTY AVENUE NEW YORK



CUTTING TIFFANY FAVRILE GLASS.  
**SPECIAL NOTICE.**

OUR WINDOWS ARE MADE OF TIFFANY FAVRILE GLASS.

TIFFANY FAVRILE GLASS IS MADE BY US AT OUR OWN FURNACE, AND CANNOT BE USED BY ANY OTHER MAKERS OF WINDOWS.

EACH PIECE OF GLASS FOR A WINDOW IS SELECTED BY THE ARTISAN, WHO MAY BE MAN OR WOMAN, ACCORDING TO THEIR FITNESS FOR THE SPECIAL WORK, WITH INFINITE CARE TO PRODUCE THE DESIRED EFFECT IN TEXTURE AND IN COLOR.

WE WILL BE GLAD TO FURNISH FULL INFORMATION, TOGETHER WITH PRICES AND DESIGNS, WHEN REQUIRED.



**Featherbone**  
 For Waists, Sleeves and Skirts  
 Call at our Pattern Room  
 82 Broadway, New York  
 120 Wabash Avenue, Chicago  
 40 West St., Boston  
 112 Chestnut St., Philadelphia  
 Send 6c. for 12-card sample Skirt Bone. Warren Featherbone Co.,  
 Three Oaks, Mich.

**HOUSEKEEPERS**

Use the Bleached Muslin Quilted Mattress Protectors and keep your beds in perfect sanitary condition.

The only article for the purpose that is washable. Sold by all Dry-Goods Stores.

EXCELSIOR QUILTING CO., New York.

2 POUNDS PER MINUTE. WHAT!



Raw or Cooked Meat, Fat or Lean, Tongue or Pickling. We do not break up or butter. The Wonderful Little Meat Cutter will save your Peas, Time and Temper. It cuts slices, mince, and makes all meat juicy and palatable. A necessity in every house. Call for it for Sausage, Hash Mince, Meat, Hamburg Steak, Salads, Fish, Croquettes, Saus, Trip, Head cheese, Veal or Beef Leaf, etc. The cutters are steel. Machines are cleaned, it is easy to clean. It cuts easier, faster, and better than any other machine made. No. 200, for families, Two Pounds per Minute, \$2.00. No. 300, larger, Three Pounds per Minute, \$3.00. Our Remarkable Offer: Open all the year, and for preparatory and optional. Yearly commences Sept. 11, 1895. Apply to Miss Iva A. Allen, 27, Union St., New York.

THE PECK, STOWE & WILCOX CO., 27 Chambers Street, New York.

**EDUCATION.**

**BRADFORD ACADEMY.** For the higher education of young women. Buildings unsurpassed for comfort and health. Frequent new arrivals in every class for boarding and preparatory. Classical and general course of study; also, preparatory and optional. Yearly commences Sept. 11, 1895. Apply to Miss Iva A. Allen, 27, Union St., New York.



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**Insurance.**  
 A FINE ESSAY.

A FEW months ago, we noted the call by *Thrifty*, an assessment journal, for a prize essay on how to present the attractions of Natural Premium insurance. What is apparently the essay has now been printed in that journal, although it is of about twice the length proposed. Having selected the man to be solicited, the agent is first instructed to show him that national or flexible premium companies are a natural product of evolution, and that the plan embodies all that is good in all other plans—"it is life insurance simplified and perfected." This is evidently an excellent thing to do, for any man who is convinced of it is necessarily won over forthwith; but it is an example of what logicians call hegging the question. The question, in this case, is *how* to show people all this, and the task proposed to the essayist was to show the callow solicitor how to do it; he will not be helped, therefore, by being told that the advantage of this natural system is that it is the best.

The callow solicitor, coming down to particulars, is to show his man that the old fashioned plan, "with all its good features, has many which are inequitable, unjust, delusive, and burdensome." Furthermore, "it is based upon theories which the experience of half a century has proved fallacious"; this is rather contrary to what most of us hold—for the half century seems to have shown the foundation "theories" to be among the most enduring things there are—and we think the student of this essay will have a hard time in enforcing its assertions. The very next sentence, however, takes the reader into what the lunacy doctors call "an excited condition," for it declares that the hundreds of millions of legal reserve money "stands as a liability, not an asset, to the companies." We are accustomed to being told that reserve is a source of great danger, and so are not troubled to read, in this same sentence, that it "offers no protection to the companies as against insolvency"; but it is a little hard to realize that funds which the companies admittedly have in hand are not an asset. Solicitors on the "flexible premium" plan, if they follow with acumen the wise opening sentence of this essay to "carefully select your man or men," will naturally select those not remarkable for an intelligence above the average; and yet we fancy they may find difficulty, even with such men, in making this proposition acceptable. John Chalmers, with a direct grasp of the possibilities, met his creditor with a "if I have how can"; but it would be just as plain to John that "if I have how can't," and anybody who can be made to see that reserves are liability but not asset, is ripe for plucking by the flexible solicitor, for he will believe anything.

Such a person will not strain at the story the solicitor is next advised by the essayist to "incidentally call attention to," namely: "that the Presidents of these companies get \$50,000 more than the President of the United States receives." In the preceding sentence the essayist remarks that "in some cases" the figure is \$100,000 a year, and no sooner had he said it than he grew bolder and generalized the statement. We have heard about this awful salary business before, for it is a stock topic with the advocates of the flexible plan of being financially strong by not having any strength; but it is an advance on the old story to read "that large hordes of managers, directors, secretaries, actuaries, and physicians of these companies are paid on the same ratio with the President, and that these excessively large salaries are collected from the confiding policy holder." By ordinary rules of construction "the President" here referred to is, just now, Grover Cleveland; but we suppose the essayist means the president of the company, and therefore all these people are receiving \$100,000 a year each, not \$50,000. It is very startling, and we did not know it before. No wonder that dividends are less than they were twenty years ago. We suppose there must be a

great many physicians especially, for every confiding policy holder thus loaded must need one to keep up his confidence and strength.

There is a good deal more of the essay, and about as far from the truth as the needle of a pocket compass on board an iron ship; but it is not so interesting as the foregoing, and we will not quote any more. It is among the oldest unwritten rules in forensic practice that if one has a bad case, the best thing is to abuse the other side; and, on the other hand, if one has a good and strong case it is quite safe to present it and say nothing about the opposition. It is not necessary for an advocate of life insurance to be an uncompromising advocate of the companies, or to deny that there are any blemishes upon their management, or even to insist that the rates could not be lowered. At present, upon these points—and especially upon the latter—we neither deny nor admit, and we must not be cited as making a confession; we maintain the sufficiency of the rates, and say nothing further now. The defects of the level premium, whatever they may be, are utterly irrelevant to the merits of the "flexible," whatever those may be; and if the latter had substantial value and if its friends really had faith in it they would be satisfied to offer it without barking at life insurance companies. Nobody would pay more for insurance than is necessary. Show that the "flexible" charges enough, and it will be needless to argue that the level premium is too much. Show that the experience of American companies proves \$11 a year enough to meet mortality claims, and not another word need he said. Show this to be true—as true as arithmetic—and the rate tables of to-day could not stand another year. It is asserted in this essay by inference, and it has been a stock plea of the assessment societies all along; but in the sense intended—the only important sense—it is not true.

Commenting upon the offer for this prize essay, we proposed to hoil the 1,000 words to a single one—Lie. The 2,000 or more words used obey the single one.

**THEIR REASONS.**

To make the record more complete, the reasons given for their refusal, by the few companies that refused to join the recent anti-rebate compact, ought to be added to the article announcing and commenting upon that compact. President Greene, of the Connecticut Mutual, rethinks his old position that the company has never done any rebating and, therefore, cannot properly join an agreement not to rebate. It has suffered from the excessive competition and swollen expenditures which produced rebate; it has heretofore earnestly but without much success tried to combat the evil, and now that the offending companies, after having induced "the Legislatures to pass anti-rebate laws instead of requiring the companies to do their own house-cleaning," have combined, he does not think his company ought to help pay the cost of enforcing these laws against others, or even that the State of Massachusetts should ask companies already heavily taxed by it to help it enforce its own laws.

President Batterson said that the Travelers is in favor of the law, but he believes it is very bad policy to undertake to enforce a public statute by a private organization and at private expense. President Bulkeley, of the *Æna*, thinks there is already State machinery enough, with about forty States undertaking to regulate insurance and about half of those having penal statutes against rebating. Mr. Merrill, he said, had explained to him that in Massachusetts the trouble was that the State had not provided any money for enforcing the law, and he had said to Mr. Merrill that he ought then to recommend the Legislature to supply the omission. Mr. Bulkeley also thinks "the same information required by the proposed reform to report an agent for discharge would secure his conviction under the State law." This brings up again the fact that the difficulty in the evidence will be one trouble of the new compact, as it has been under the statutes, and yet the re-

mark is obviously incorrect, because a conviction in a criminal court cannot be had except under the rules as to legal evidence, whereas the referee, under the agreement, is expressly empowered to do as he pleases. He can convict without evidence—he has only to be satisfied or to believe. And in this very freedom accorded him trouble may arise; for somebody is pretty sure to be not satisfied with his satisfaction and to object to his findings.

INSURANCE.

1851. 1895.

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Massachusetts laws protect the policy holder.

AGENTS WANTED.

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WASHINGTON LIFE INSURANCE COMPANY OF NEW YORK.

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—From Hon. JAMES F. FIERCE, Supt. Ins. Dept., N. Y.

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LAST YEAR.

In 1894 the Metropolitan Life Insurance Company, of New York, wrote more new insurance than any other life insurance company in the country. The company is a deservedly popular one with insurers; prompt and progressive; low rates; liberal provisions. Write the company for its literature.

New England Mutual LIFE INSURANCE CO.

Post Office Square, Boston, Mass.

ASSETS, Dec. 31, 1894, \$24,202,828 71 LIABILITIES, 22,215,522 94

Life rate endowment policies are issued at the old life rate premium. Annual Cash distributions are paid upon all policies. Every policy has endorsed thereon the cash surrender and withdrawal values to which the insured is entitled by the Massachusetts Statute. Pamphlets, rates and values for any age sent on application to the Company's office.

BENJ. F. STEVENS, President. ALFRED D. FOSTER, Vice Pres. S. F. TRIM, Secretary. WM. B. THIRNER, Asst.

1876. THE FIDELITY AND CASUALTY CO., OF NEW YORK. Casualty Insurance Specialties, BONDS OF SURETYSHIP. PERSONAL ACCIDENT, PLATE GLASS, STEAM BOILER, ELEVATOR, Employers' Liability and Burglary Policies. LOSSES PAID SINCE ORGANIZATION, 85,480,525.02.

1861. 1895. Forty-Fourth Annual Statement OF THE PHOENIX Mutual Life Insurance Co., OF HARTFORD, CONN., January 1, 1895.

Table with columns for Assets and Liabilities. Assets include Loans on First Mortgages, Premium Notes and Loans on Policies, Loans on Collateral, etc. Total Assets: \$9,919,261 54.

Table with columns for Liabilities. Includes Reserve on Policies in force at 4 per cent. interest, Claims by death outstanding, etc. Total Liabilities: \$9,662,980 43.

Table with columns for Surplus at 4 per cent. Includes Surplus Issued, Insurance written, Net Premiums received, etc. Total Surplus: \$3,074,194 07.

Table with columns for 1892, 1893, 1894. Includes Insurance written, Net Premiums received, Total Premiums received, Paid policy holders, etc.

This Company has paid since organization for DEATH LOSSES, UNPAID BENEFITS, DIVIDENDS TO POLICY HOLDERS AND SURRENDERED POLICIES, more than \$35,000,000.00.

JONATHAN B. BUNCE, President. JOHN M. HOLCOMBE, Vice President. GEORGE H. LAWRENCE, Secretary. ARCHIBALD A. WELCH, Actuary. A. F. DARROWS, M.D., Medical Director. GEORGE S. MILLER, Supt. of Agencies.

Continental INSURANCE COMPANY, OF NEW YORK CITY.

Table with columns for Cash Capital, Reserves for Insurance in force, Net Surplus, Policy-holders' Surplus, Gross Assets. Total Assets: \$7,734,098 72.

SAFETY FUND POLICIES ISSUED.

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HENRY EVANS, Vice President. EDWARD LANNING, Secretaries. WM. A. HOLMAN, Secretaries. CYRUS PECK, Treasurer. R. J. TAYLOR, Mgr'r. Loss Dept.

C. E. HUTCHER, Secretary Brooklyn Dept., S. W. Cor. Court and Montague Streets, Brooklyn, N. Y. J. J. McDONALD, Dem'l. Manager, DEW. E. KLINE, Asst. to General Manager, Western Department, Rialto Building, Chicago, Ill.

W. B. HUVAL, General Manager, F. C. GARKMAN, Assistant to General Manager, Pacific Coast Department, 311 Pine Street, San Francisco, Cal.

RESPONSIBLE AGENTS WANTED

STATE MUTUAL LIFE ASSURANCE COMPANY, OF WORCESTER, MASS.

A. G. BULLOCK, President. January 1st, 1895.

Table with columns for Assets, Liabilities, Surplus (Mass. Standard). Total Assets: \$9,893,072 19. Total Liabilities: \$7,422,753 00. Surplus: \$2,470,319 19.

Cash surrender values stated in every policy, and guaranteed by the Massachusetts Non-Fortuitous law.

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BETTER THAN BANKING.

In addition to the all important protective feature, life insurance provides for its possessors many of the advantageous elements of henking without its risks. The premiums paid to the company on a life or endowment policy are, as soon as practicable, invested directly in loans on houses and lands, or in stocks and bonds, and thus the funds of the premium-paying policy holder are at once placed in a position to increase materially through the accumulative power of compound interest as realized by the company on all its funds. It may not, it is true, produce as large a percentage of returns as might result from speculations, if they proved fortunate; and the ratio of gain that ensue from the expert and daring capitalist's method of using funds might be greater for the time being; but this advantage is offset by the larger capital of the company, giving it the ability to hold its investments and await the rolling hy of financial clouds. In life insurance the entire absence of speculation gives that security which is the first and most important consideration in a pecuniary enterprise, and this security is augmented by prudent investments, so that almost every chance of loss is safely averted. So long as the policy is kept in force there is a certainty of ultimate gain. The payment of premiums year after year on an endowment policy serves a higher purpose even than merely saving money. Such a policy at maturity represents an earned and securely invested capital; or in case its holder dies before the maturity of the endowment, the entire sum sought to be saved becomes at once available to its designated beneficiaries. It is secured beyond errors in judgment, fluctuations in trade, failure of commercial credits, or defalcation of embezzlement by weak end unscrupulous executors or administrators. By these contracts children and children's children can be lifted above the possibility of want or poverty, and estates can thus be perpetuated in families instead of being frittered away by incompetent or possibly dishonest guardians.

While we have numerous American life insurance companies in which, as Americans, we can justly take pride, we have specifically had in mind the plans and methods of The Mutual Life of New York, which we regard as a perfect type of the marvelous results of American energy, enterprise, intelligence, and executive ability. It is not only the oldest and largest of our home companies, but it is the largest life company in the world.—Baltimore Underwriter.

AMERICAN FIRE INSURANCE COMPANY, Philadelphia.

ELDRITCH-FIFTH ANNUAL STATEMENT. Cash Capital, \$50,000 00. Reserve for reinsurance and all other claims, 1,167,130 41. Surplus over all liabilities, 178,526 70. TOTAL ASSETS, Jan. 1st, 1895, \$2,395,406 22. THOMAS H. MONTGOMERY, President.

OFFICE OF THE ATLANTIC Mutual Insurance Company

New York, Jan. 22, 1895. United States and City of New York. The Trustees, in conformity with the charter of the company, submit the following statement of its affairs on the 31st of December, 1894:

Table with columns for Premiums on marine risks, Premiums on policies not marked off, Total marine premiums, Premiums marked off from 1st January, 1894, to 31st December, 1894, Losses paid during the same period, Returns of Premiums and Expenses.

The Company has the following Assets, viz. United States and City of New York Stock, City Banks and other Stocks, Loans secured by Stocks and other securities, Real Estate and Claims due the Company.

Table with columns for Estimated at, Premiums Notes and Bills Receivable, Cash in Bank, Amount.

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives on and after Tuesday, the 5th of February next. Fifty per cent. of the outstanding certificates of the issue of 1894 will be redeemed and paid to the holders thereof or their legal representatives, on and after Tuesday, the 5th of February next, which date interest on the amount, so redeemable, will cease. The certificates to be produced at the time of payment, and canceled to the extent paid. A dividend of forty per cent. is declared on the net earned premiums of the company for the year ending 31st December, 1894, for which certificates will be issued on and after Tuesday, the seventh of May next. By order of the Board, J. H. CHAPMAN, Secretary.

TRUSTEES: W. H. MOORE, CHAS. H. MARSHALL, A. A. RAYEN, CHAS. D. LEVERICH, JAMES H. CHAPMAN, JAMES H. WELCH, JAMES LOW, GEORGE H. MA Y, J. W. FOSTER, GEORGE H. MA Y, WILLIAM DEBROU, WALTER P. BROWN, WILLIAM H. WEBB, ANSON W. HAID, HORACE H. WELCH, GEORGE H. MA Y, CHARLES P. BULLOCK, JOSEPH A. GOSTINE, HENRY PRINCE, WILLIAM H. LOVELL, WILLIAM E. DODGE, CHRISTOPHER THOMSEN, JOHN W. WELCH, GEORGE H. MA Y, JOHN L. RIKER, EMMETT FRAZER, C. A. BANY, WILLIAM H. BULLOCK, JOHN F. WELCH, GEORGE H. MA Y, GUYAN ARNICK, PAUL L. THORPARD, N. DUDMAN SMITH, GEORGE H. MA Y, GEORGE COPPELL, W. H. MOORE, President. A. A. RAYEN, Vice President. F. A. PARSONS, 2d Vice Pres't.

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IN THE CITY OF NEW YORK. This eminent reliable company now has the experience of forty-five years of practical life insurance, which has brought it that fine and sure success in the adoption of good plans of insurance, and the pursuit of a liberal policy towards both the insured and the beneficiary. These elements of success, in an eminent degree, but judiciously tempered by that conservatism which is the best possible safeguard of the policy-holder's interests, have been maintained after two years. They are non-forfeiting, providing generally for swift judgment policy or extended insurance, at the option of the policy-holder. It gives ten days of grace in payment of all premiums. Its course during the past forty-five years abundantly demonstrates its absolute security.

Active and successful Agents, willing to represent this Company, may communicate with the President, at the Home Office, 201 Broadway, New York.

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## Old and Young.

## THE ORIGIN OF THE LAUREL TREE.

BY CARLOTTA PERRY.

APOLLO had slain the serpent, Python, you understand, That lurked in the caves of Parnassus and terrorized all the land; Had slain him with simple arrows, the weapon whose perfect aim Had hitherto brought down only the weakest and bluntest game; The hare, the wild goat and such like, and over the victory, Not strangely the heart of Apollo beat very triumphantly.

Just like the merest mortal he was rather too much elated, And again, like a very mortal, his prowess he overrated; And, meeting one day with Cupid, it much his conceit did narrow, To see the saucy infant at play with a bow and arrow, He said: "What are you doing with these weapons of dire design? Leave them to abler hands, for instance, such hands as mine. With an arrow I slew the serpent, that monster of cruel strength, That stretched over plain and meadow its hideous, poisonous length. Be content with your torch and kindle your flames wherever you will, But do not presume to meddle with weapons that smite and kill."

Like the son of a mortal mother in this or in any age, Venus's boy made answer in something like spite and rage, He said: "O great Apollo, your arrows are sure and swift, But I also am said for shooting to have a decided gift."

So saying he took two arrows of different workmanship Out of his quiver; golden was one at its pointed tip; The other was blunt and leaden; the first, so the legends tell it, Would wound the tenderest passion, the other as quickly repel it. With the leaden one he struck Daphne, Peneus's fairest daughter,— Many and fond the lovers that all in vain had sought her; While the golden shaft sped quickly, with swift and certain art, And struck the proud Apollo straight in his hoastful heart.

Then Apollo, of course, loved Daphne for good and sufficient cause, And Daphne did not return it—you easily see how it was. The leaden shaft had hit her, as Cupid had meant, and tins Had made her to love's advances entirely impervious; Abhorrent the thought of loving, and the more Apollo wooed, Coaxed, desired, entreated, flattered, admired, pursued, The more did Daphne flee him; and the more she fled, they say, The more Apollo followed, quite as men do to-day.

Her bright hair suared his fancy as it hung on her snowy neck, On the reefs of her coral lips his feelings were brought to wreck, Her white arms lured and led him, keeping him still afar, Each of her eyes had the softness and glow of the evening star.

Swift as the wind he followed, while swift as the wind she fled; "Daphne, stay but a moment," again and again he said.

"Tis for love that I seek you, Daphne, believe me, fair maid, I am Not a hawk to tear the dove, not a wolf to harm the lamb.

"Tis for love alone that I follow, for love that is fond and true. Go you a little slower and listen, now Daphne, do; I am no clown nor peasant, Jupiter is my sire; I am the god, dear Daphne, of song and the lute and lyre; I am the lord of Delphos, whose oracles I inspire. My arrows are sure and swift, but an arrow more keen," he said, "Has found my heart and pierced it, the arrow that love has sped. I am the god of healing, all illness I can avert, But I am ill, fair maiden, of a deadly and cruel hurt.

Nor plant nor herb can cure me, such anguish do I endure, My maled, dearest Daphne, none but your self can cure."

Fleet and strong is fear, but love is flecter ad stronger; Her courage is falling fast, she can see her way no longer, Ready to sink she cries to her father, the river-god: "Help me, O Peneus! open the sweet, green sod, And hide me from sight forever, or change this face and form That have brought me into peril and wrought me this fearful harm!"

Behold and behold the marvel; scarce was the wild wish spoken, Ere there came of its speedy granting visible sign and token. Stiffness has seized her body, her bosom no longer heaves, With soft green bark 'tis covered, her tresses have turned to leaves; Her long white arms are branches covered with tender shoots, Her feet that flew so swiftly are fast in the ground like roots. Into a waving tree-top turned her lovely, lovelied face, In the wonderful change retaining sweetly peculiar grace.

Apollo was much disturbed, in fact, he was quite distressed; On stem and leaf and branches kisses he fondly pressed. Under the tender bark he felt the sweet flesh tremble, For even in this disguise Daphne could not dissemble.

Then he said: "Since it is plain my wife you can never be, I still shall not lose you wholly, my beautiful, beautiful tree, To beauty and art and honor for evermore consecrate,

With my lute and harp and quiver your branches I decorate. As youth eternal is mine you shall share in my endless day; I'll twine you around my forehead, your leaf shall not know decay; And they of the world henceforward whom fame with its weed endows, As sign of immortal honor shall wear you upon their brows. O wonderful transformation, I name you the Laurel tree, Henceforth of fame forever the symbol and sign to be."

Then Daphne—I mean the Laurel—in grateful acknowledgment Of the honor bestowed upon her bowed her head in sweet content.

You who read these lines, I pray, When you see the wreath of bay (Bay is laurel's synonym), Round the sculptured brow of him Who a noble deed hath done, And a deathless fame hath won; Who to life hath given treasure, Such as time can never measure, Think of why the laurel stands, Sign of honor in all lauds.

Think of Daphne and 'twill follow You will not forget Apollo; Think of Daphne, who denying Love, crowned love with fame undying; Of Apollo, who love's frown Turned into a fadeless crown.

And if you, with fancy fine, In the story can divine More than on the surface lies, I shall think that you are wise.

CHICAGO, ILL.

## DICK FLETCHER'S DOUBLOONS.

BY S. G. W. BENJAMIN.

DICK FLETCHER was as likely a young man of his years as lived on the coast of Maine. All who knew him said he was smart as lightning, and bound to be master of a ship before long, altho not yet twenty-one, for he was quite as good at a trade as in seamanship. This was important in days when sea captains had to manage the sale or purchase of a cargo no less than the navigation of a ship. Dick was mate of the brig "Guiding Star," bound to the Spanish main. He had laid in a private stock of knick knacks and notions, intending to make a good profit bartering with the natives. He hoped to

clear enough, perhaps, to enable him, with what he had already laid by, to purchase a share in a vessel and become her captain. Then Susan Bartlett was to become his wife.

The day when the lovers must say farewell came at last. How long they would be separated or when he would return was far more uncertain than that it would be in our day. The occasion was, therefore, not without anxiety and sadness. Moved by a sudden impulse or presentiment, Susan, enatched from the mantel a valued box, which her aunt had bequeathed her, and gave it to Dick with the request that, whatever happened, he would cherish it as a remembrance of her love.

Dick was deeply touched in his uncouth way by this quaint little gift, for he was well aware how greatly Susan prized it; and yet he knew not what to do with it. However, he at last decided to use it for a "ditty-box," in which to keep the needle, thread and scissors every sailor needs at sea. As such Susan's box served a good purpose, altho resembling a family Bible, which, indeed, it was intended to represent. The box had been made by one of Susan's ancestors, who had been lost at sea, and it had long been kept as an heirloom in Susan's family.

The voyage out proved lucky, so far as Dick was concerned. He traded off his wares to very good account, and salted down a snug sum, which, for convenience, he put into doubloons, noble gold coins, worth from eight to ten dollars apiece. Inspired by a happy thought, Dick packed the coins in the box Susan gave him. They just filled it, and few would be likely to search for money in an innocent-looking case resembling a book.

All went well after the brig turned her head toward home, until one afternoon in the neighborhood of Cuba, when a suspicious looking sail hove in sight. Pirates were not as thick as they had been in those waters, having been thinned out by cruisers. Still the danger was not quite over; a few piratical craft yet lurked among the islands, and all on the brig, therefore, anxiously scanned the stranger. It did not take long to make her out to be a genuine pirate bent on mischief. She soon showed her intentions by giving chase to the "Guiding Star," which in turn spread every stitch of her canvas, skysails, studding sails, ringtails, and, in fact, everything that would draw. The handsome trader presented a beautiful sight gliding over the blue waters under the pressure of her white wings, and yet a terrible spectacle when one considered what a fate she was trying to escape; for all her efforts were useless, as the schooner soon drew within cannon shot, and the hulls from her how chasers came whistling over the water.

The trader carried two small brass pieces and a few pistols and cutlasses. But of what avail were they or the small crew of eleven men against an enemy whose decks were black with whiskered cutthroats, and whose red portholes bristled with guns?

The brig could indeed make but a feeble resistance, only sufficient to infuriate but not to heat off the incarnate fiends who soon laid their rakish schooner alongside and swarmed on board the trader armed to the teeth, an overwhelming, tumultuous throng of howling devils. In the short but desperate fight that ensued the heroic defenders, foremost among them Dick Fletcher, succeeded in killing a number of their assailants. But they were soon overpowered, and not one of them was left alive, as was supposed, to repeat the tale of that bloody day.

But Dick, more fortunate than his shipmates, escaped death almost miraculously. He received a terrible blow on the head from the butt of a musket. His thick cap must have broken the force of the stroke, which, altho it felled and stunned him, did not crush his skull. In the onward rush of the foe he was left for dead near the companion way, and under the corpse of a man he had shot down at the instant he himself fell to the deck. In the meantime, having disposed of the crew of the brig, the pirates proceeded to pillage the prize.

When Dick came to himself he had the presence of mind to remain perfectly still,

altho suffering intense pain from his wound. The blood which had run down his face increased his ghastly appearance and served to deepen the impression that he was actually dead.

He could hear the pirates rummaging all over the ship. So far as he could judge, they had nearly finished their search for treasure and were preparing to scuttle the prize, preferring that means of destruction to burning her, as less likely to attract the attention of cruisers. All on a sudden they were thrown into a wild panic, and furious oaths and confused orders rang over both vessels. Dick understood Spanish enough to gather from the clamor that an English frigate, attracted by the roar of the guns, was now coming down fast toward the scene of action. There was not a moment to be lost, and the shrill orders of the captain and officers of the pirate were heard commanding their men to hasten aboard the schooner and make sail.

This unexpected turn of affairs led Dick to hope almost against hope that his treasure might have been undiscovered by the ruffians. Its safety meant much to him; perhaps his entire future depended upon it. To his horror, at that very moment he heard one of several men who were still in the cabin exclaim: "Hollo! what's that lying on the shelf in the bunk? We haven't examined that yet."

"Oh, come along," said another, impatiently; "we haven't a moment to lose, and then don't you see, you fool, that its only a book? *Sancta Maria!* what we want is not hooks but doubloons."

"Tumble out of there, or I'll how your heads off!" yelled the second lieutenant of the corsair just then, putting his head down the companion way. Without another word the men sprang on deck and skipped aboard the schooner, which immediately sheered off and strained every effort to escape the frigate.

Struggling to his feet, Dick staggered below, and was enraptured to find his precious store of gold just as he had left it in his bunk. It had not been touched. He soon ascertained, also, that he was the only living person left on board. The bodies of his shipmates and of the dead pirates strewed the deck, as well as goods dragged from the hatches. The hull and rigging were also torn by the broadsides of the enemy.

But his attention was soon called to the rapid firing, which showed that the frigate was closing with the schooner. The combat was fierce but short. The pirates were greatly overmatched, and, finding further resistance useless, lowered their black flag. The frigate sent an officer and boat's crew to take possession. Scarcely had they reached the schooner when her captain touched a match to the magazine. The vessel blew up with an appalling explosion that hurled scores of souls into eternity.

After picking up the few survivors the cruiser squared away for the brig, and sent off a boat to render such assistance as might be required. Finding her leaking and otherwise badly damaged, the British captain ordered her to be set on fire.

Dick was taken to the frigate with his sea chest, in which he had already carefully stowed his Bible box and its treasure. Two days after these stirring events an American vessel was sighted bearing northward. Dick was transferred to her and in due time sailed into Boston harbor. There he took passage on a schooner bound to Maine.

The consternation of the people when he reached home and told his story may well be imagined, for the captain and most of the crew of the "Guiding Star" hailed from that neighborhood. Susan was one of the few who met Dick with rejoicing.

"Well, I suppose you lost everything," she said to her lover, after the first greeting was over.

"I guess I lost some dunnage; but I managed to save the box you gave me," he answered, with a wrinkle in his eye. "I'll bring it around and show you how well I kept it."

Susan was so gratified by such a touch-

ing evidence of Dick's affection that she had to give him another kiss.

The next time he called to see his Susan Dick took the box with him; but when she reached out her hand to take it she was surprised to find how heavy it had grown.

"For the land sake, Dick, what in the world have you got in it?" she exclaimed. "Jest let me show you. Put it square on your knee; there, that's right; now let me open it," he said.

When she saw the pile of yellow, shining doubloons, glittering like the sunlight of the tropics, Susan almost fell back in a faint. She had never seen so much gold before in all her life. To her it seemed a large fortune.

"Yes, Susie darling, that's all ours. Them's the profits I made on my venture. Them pirates didn't see it, or leastways, they didn't suspicion what was in that ere Bible, lying so innocent like in my bunk. It all belongs to you, sweetheart; for if it hadn't been for that ere box you gave me our hopes would have gone by the board. All you've got to do now is to name the day and we'll get married. Next v'yge I'm going master of the new schooner that's to be launched to-morrow. We are going to name her the 'Gentle Susan,' and you shall be my mate."

NEW YORK CITY.

## QUESTION.

BY ROBERT CLARKSON TONGUE.

WHY is the king so sad, Father, why is the king so sad?

More than his sire the king is blessed,  
The times are fair and the land at rest;  
With the little prince on the queen's fair breast.

Why is the king so sad?  
He put the woman he loved aside,  
He stole his heart when his true love cried,  
And took a princess to be his bride;  
And so the king is sad.

Why is the rich man sad, Father, why is the rich man sad?

Fair on the hills his turrets glow,  
Broad is the manor spread below,  
Garners and wine-vats overflow;

Now, why is he so sad?  
His truth for a lordly price he sold,  
He gave his honor for yellow gold;  
It's oh for the peace he knew of old!  
And therefore he is sad.

Why is the poor man sad, Father, why is the poor man sad?

Health and freedom and love has he,  
A vine-clad cottage beyond the sea  
Where children clamber about his knee;  
Yet why is he so sad?

He thought of the rich man's wealth and fame,

He looked on his humble lot with shame;  
Into his life black envy came,  
And therefore he is sad.

Why is the priest so sad, Father, why is the priest so sad?

Little he knows of worldly care,  
His place is found in the house of prayer,  
And honor and peace attend him there;

Why is the priest so sad?  
He marks how the proud ones spoil the meek;  
His heart is hot, but his spirit weak,  
And the words that he would he dare not speak;  
And so the priest is sad.

Why is the world so sad, Father, why is the world so sad?

Every day is a glory sent,  
Sunshine, beauty and music hie,  
Fresh from the gracious firmament;

Then why is the world so sad?  
Alas for the evil ever done!  
Alas for the good deed not begun!  
Alas for our blindness every one!  
By this the world is sad.

MIDDLETOWN, CONN.

## ZEB.

BY JULIA K. HILDRETH.

No, not handsome, but gentle, affectionate and intelligent. Any one could tell that at a glance. See him now, with his long arms about my neck and his little wrinkled face pressed against my cheek, Sometimes when he looks like that, I wonder if he is thinking of his native land and the friends of his youth. How did I come by him? Well, then I have told the story many times, I don't mind repeating it if you care to listen.

My brother Milton was a civil engineer; that is, he built bridges, telegraph lines and railroads. You might think it an easy job to throw a stone arch over a roaring torrent; but you have not seen, as I have, my brother figuring and drawing on great sheets of paper, and measuring and calculating with mathematics that would dazzle your eyes and make your head ache just to look at. But Milton could do anything. And when he had taken a contract to run a telegraph line through one of the wildest sections of Brazil, a territory almost uninhabited, or inhabited only by such savages as we never see nor ever hear about up North here, I knew that he would accomplish his task; the many older men who came to see him to consult about the work, shook their heads, and advised him to give it up. But he persisted, and so did I, too. For I was determined to go with him. He grew angry and spoke harshly to me; but I kept cool, and said: "I will go with you, Milton; there is no use in talking. If you don't take me I will follow somehow, for I will go, I tell you."

Then he looked at me and smiled, and said: "Well my lad, you shall go. You are a determined little chap, and I believe you will come out all right in the end, and be of use to me as well."

So I went with him, firmly resolved to show him that he could not get along without me. If I could not draw his mysterious mathematical lines and figures, and manage his curious instruments and levels, and so on, I could look out that no one annoyed or troubled him.

I found it hard to sleep soundly upon the ground, or in a hammock, in the open air, so that the slightest stir awakened me. One night I had fallen into a fitful slumber, and was dreaming of gigantic boas and jaguars, when I suddenly found myself broad awake, sitting up and listening to some noise that had disturbed me.

A cool breeze was blowing, the stars shone brilliantly, and a faint moon was sinking behind a distant mountain peak. Milton, with his blankets drawn over his ears, lay breathing heavily near me. The tired line-men, huddled up in various grotesque attitudes, snored in concert, and the mules, picketed hard by, munched steadily; but none of these sounds had disturbed my slumbers. Without raising my head I looked in the other direction and counted Ijurra's gang. Ijurra was a native, whom my brother had hired to help clear the way and guide us through the wilderness. He had fifteen men under him. I was numbering them again, to make sure they were all there, when the moon went down, leaving everything in deep gloom.

But there was surely something moving somewhere about, so I leaned on my elbow to listen. One of those strange, singing crickets, so common in Brazil, had crept close to my head; and his loud, monotonous song quite deafened me. A few glowing embers still smoldered among the ashes, but they gave no light. Gradually sleep overcame my doubts and fears; my head sank back, and I pulled the blanket closer about my shoulders, with my eyes still fixed on the Indians. Just as my eyelids were dropping I distinctly saw Ijurra himself arise to his feet. I knew him at once, for he was a head taller than any of his men. As he slipped out of sight one of the natives followed, then another and another, until, fully awake now, I counted fifteen. I remained perfectly quiet for some moments, thinking what I ought to do. Presently I arose, went to the fire, and cautiously raked out a few live coals and lighted a handful of dry sticks. By this uncertain light I saw what looked to be the Indians still lying in a semicircle together, tho I could not believe my own eyes; for had I not seen them leave the camp? Walking up to the first blanket, I lifted it and looked underneath. It covered nothing but a patch of dried grass. It was the same with all the rest. Mystified and worried, I went back and lay down again to try to decide what I ought to do. While I was arguing with myself I fell asleep. I was awakened at daybreak by the snapping of a dried stick, and, raising my head, saw Ijurra and his men steal softly back to their resting places,

draw their blankets over them, and in a few moments they were all snoring like persons without a thought of evil upon their minds.

Milton had contracted to finish the work within a limited time, and everything went on smoothly until one morning, on returning to the spot where the men had left off the night before, we found the wires torn from the poles and snarled and broken in many places, and the insulators carried away. It took the entire day to repair the mischief. No one knew what to think, or whom to blame. Some of the men suggested lightning, others an earthquake; but the night had been still and cloudless.

Ijurra was the only Indian who could speak English, and he assured me earnestly that we had disturbed some wood demon, who took this way to revenge himself. He was really very intelligent for a savage, and I liked him; so I did not let him see me laugh at his barbarous fancy.

Milton was very careful of his men, and as long as the route of the line lay through low ground or a forest, as it did now, he would look out for an elevated place and camp there.

The night after the wires were destroyed several of the line-men offered to guard the telegraph; but my brother would not hear of it.

"You work hard enough during the day," he said. "I think we shall have no more of this."

But the next morning the wires were found more tangled and snarled than before. Then it was that the natives began to be suspected of treachery, tho why they should have done such a thing we could not imagine. They were paid well and treated kindly, and seemed docile, tho rather stupid.

Of course I, too, suspected Ijurra and his men, and came to the conclusion that as they were hired by the day, they took this way to prolong the work; for I could see no other motive. I may have done wrong, but I said nothing, even to Milton, of what I had seen. He was worried enough already and spent most of the day persuading the men to work. The place was so dark and dismal, and the destruction of the wires so mysterious, that a kind of superstitious feeling had crept in among them.

Ijurra was, or pretended to be, greatly distressed over the occurrence. Three or four times that day he begged Milton to rest until the demon was appeased, assuring him confidently this would happen shortly.

That night I managed to get possession of a rifle, and a well-filled ammunition belt, and ensconced myself in the shadow of a tall bush. Then, as soon as the place was quiet, I raised my head and fixed my eyes on the Indians, who always slept in a group by themselves, a little removed from the others. I had not long to wait before they arose, one by one, and slipped away. I counted sixteen, then I crawled after them. I had no hope or intention of keeping the savages in sight; but I knew where the last telegraph pole was planted and I made for that.

It was a long walk and the night was gloomy, and, if the stories I had heard of the wild beasts were true, I ran a great risk of being eaten. The trees on either side of the line had been felled; this made a broad pathway through the dense thicket. When I came in sight of this avenue I moved forward cautiously until I reached a thick, spiny plant; then I crouched down and peered around. The moment I became quiet such a frightful hubbub burst out from the forest that I was tempted to take to my heels. Howls, yells, chattering and screams, besides the deafening and continual chirping and buzzing of insects. After a few moments I became somewhat accustomed to the various sounds, and tried to make my eyes do duty for my ears.

Above my head the wires still hung taut and smooth. They had not been tampered with yet, and I determined to save them, if possible. After waiting some moments, I caught a glimpse of shadowy forms flitting along at the far end of the avenue, and drew back quickly,

In a little while I ventured to look again. Nothing was to be seen. But the foliage of many of the trees began to shake in a very singular manner; then one long branch quite close to me bent away. I could make out a dark figure clinging among the leaves. Presently it flung itself through the air, outward and upward. Such a jump I had never seen even the most daring acrobat give!

As he clung to the line, turning his head from side to side, the moon came from behind a cloud, and I thought I recognized one of the Indian workmen, and ran forward.

The trees on either side quivered and trembled; but the moon disappeared again, and I could only make out that a number of dark objects sprang from the branches and clung to the wires, which rattled and snapped loudly. The wicked creatures were so intent upon their mischief that no one of them was aware of my presence. Presently a wire came swinging down about my shoulders. This angered me so that I quite forgot that each native doubtlessly carried his sump-tan, or blow-gun, and string of poison arrows, and that I should scold completely at their mercy. I snout-ed fiercely:

"Snop that, or I will fire! Let those wires alone, or I'll put a shot into some of you."

For one instant they remained quiet, the next they were pelting me with bits of broken wire and pieces of glass.

I hrougat my rifle to my shoulder. "Look out!" I cried, wterly beaude myself now, and pulled the trigger. Something came to the ground with a sickening thud, which made me shudder and jump back. Instantly the place became so still that I could hear the thumping of my own heart. Even the insects ceased their chirping. But the echo of the shot had scarcely died away, when far off in the direction of our camp I heard the clatter of mules' feet.

Presently Milton's voice rang out, loud and clear:

"Bruce! Bruce! where are you?"

I dared not answer, with Ijurra and his men waiting among the green leaves above me to revenge the death of their comrade. But tho I made no sign, it was not long before my brother discovered my whereabouts, for the moon sailed out again.

Milton threw himself from his mule, and, seizing my arm, looked at me closely.

"Are you hurt?" he asked, anxiously. I shook my head.

"Who fired that shot? Where are Ijurra and the others?" he demanded.

As the men who had accompanied Milton crowded around me, one of them stumbled over the fallen wire.

"Hullo!" he cried. "They have been at it again!"

"Yes, they were snapping the lines and breaking the insulators, and I couldn't help it;—I shot 'em," I answered with a shudder.

"D-d you kill him?" asked Milton, in a low, horrified voice.

I pointed to the place where I could see the poor creature huddled up in a heap. My brother darted forward, and bent down for a moment.

"Why Bruce!" he cried, laughing, "I really thought you were speaking of Ijurra and his party."

At this, I and the others joined him quickly, and there, in the moonlight, I saw a poor, little, swerving monkey with a bullet hole in the fleshy part of his leg.

"I knew the forest was full of these fellows," said Milton, "for I have seen many twice the size of this one. But I never thought to lay the destruction of our work to them."

Perhaps I should have owned up then and there to my mistake; but at that moment the sound of singing, or chanting, came from the thicket and presently Ijurra, followed by the other natives, trotted out into the open space. He showed no surprise at meeting us, but told Milton that the wood demon was now appeased, and that we should be disturbed no more.

From this we gathered that he and his companions had been performing some kind of savage ceremony; but Milton did not question him, for, for my part, was so

ashamed of my suspicions that I let every one suppose that I had come down to the forest only to satisfy my curiosity, and listened to the lecture Milton gave me without a word of defense.

The work went on splendidly after that night. Ijrra, of course, thought that the change was occasioned by the success of his charm, or spell, altho he helped to cut away many of the overhanging branches, and saw Milton adjust to each telegraph pole the clever little device he had invented to keep the monkeys from reaching the lines.

Before we returned to camp that night, I picked up the wounded monkey. I carried him to the camp, extracted the bullet, and nursed him back to health; and now you have Zeb's story.

NEW YORK CITY.

## A FAIRY STORY—THAT IS TRUE.

BY E. IRENEUS STEVENSON.

ONCE upon a time there lived a good Fairy. You know that there are good and bad fairies. This was a particularly good Fairy. She had a gentle and low voice, and a pair of grave and beautiful dark eyes. It was said that the reason that the look in those eyes was so clear and deep was because she was wont to look about her for the tears in the other eyes in the world, and then to set to work to wipe away as many of the tears as she could find. Nothing will make the expression in the eyes of either a fairy or a mortal so bright as just that habit, I am told. Well, the father of this Fairy had been a powerful King, and so her mother had been a Queen, of course; that fact made her a Fairy Princess, you see. A most kind and wonderful father had she found him. But it seems that even Fairy Kings cannot always stay as long among their children and subjects as these could wish. So it happened that the Fairy Princess's father was called away from her to another domain from which he could not return to his dear young daughter. The world seemed often sad to the little Princess after her royal father had left her thus. The Queen, her mother, too, had gone from her. She was much alone. In her sadness she did what was her habit—she busied herself with the griefs and cares of others about her; and in that kind of work she sometimes forgot her own.

Now, among the Fairy Princess's realms—for she was Princess over many wondrous lands and estates in Fairyland—there was one so preferred that you might say that she cared more for it than for any of the others. It was not a grand and splendid city, like some in which she spent most of her time. It was only a little, lonely, peaceful, country region, quite shut in by very high and green mountains, the tops of which touched the clouds. It was most beautiful, however. Nowhere else in her wide territories did the sun seem to the Fairy Princess to shine quite so clearly. Nowhere else did the little brooks appear to sparkle so brightly. Nowhere else—so she used to declare—was the air so limpid and the sky so blue and the trees so green, as up and away off in that high and still little valley. And the name of that small bit of country was the Valley of Tranquil Days.

It was far apart, this Valley of Tranquil Days, from the gay and fashionable regions of Fairyland, where her brothers and sisters cared to dwell. The noisy Court was ten hundred thousand leagues off, with all its hustle. Its stir never could come so far up and over that great wall of granite hills, protecting it from the Valley of Tranquil Days. Yet in the Valley, lo and behold the Fairy Princess had a whole family of other relatives, most delightful fairy-folk to know. So she could not have been lonely there, even if she had wished to be. It was altogether a charming place in that Kingdom of the Tranquil Days!

It was said that there were three good and special reasons why the Princess so loved there to abide every now and then. First, it was a beautiful spot. Second, the Princess somehow felt always when there that she was among those who liked to know her and to be with her because she was just herself—not merely because she happened to be a great Princess in Fairy-

land. But the third reason why the Princess so inclined to this little, removed part of her Kingdom, and so liked to steal away to it from all the splendors and stir of the fairy capitals was because this very land had been the special home of her father, the King, in his younger years of life. When she looked about its fields the Princess often fancied that she saw him looking about them too. When she felt the winds gently stirring over the treetops she could almost think that she heard his voice speaking kindly to her again. And in order that all her kin and subjects of the Land of the Tranquil Days might know in what honor she held him, and also might bear company with her in kindly remembering him often, the Princess built a fair and costly building, a building of a kind that she chanced to know her father would have been glad to find in the Valley of Tranquil Days. So she made a royal sort of monument to him. All the dwellers in it knew that this was done by her in his honor. They even called it, as did the Princess, "The House of the Father"; and the name had a double and beautiful meaning withal. Great was the joy of the Princess that it was so fair a memorial to them, as to her.

Now one fine summer day, the Fairy Princess decided that she would do a most charming thing. So she summoned her chamberlains and counselors. After that, what did she do but send away over the wall of the mountains that compassed the Kingdom of the Tranquil Days and invite a whole company of guests to visit her. But they were not fairy people at all, these lucky guests of the Princess. The Princess this time invited only mortals. "I have good friends among the mortals!" she declared, "why should I nothring them for a while into Fairyland, and far up out of the mortal world, into the Valley of the Tranquil Days? Why should they not know that Fairyland is real, and get to know and like my fairy kinsfolk here, and see the fields and woods of my royal father?" So the mortal guests were bidden come. Could anything be more delightful! But how could they, poor mortals that they were, ever get up there, over all that mighty wall of mountain that shut in the Kingdom of Tranquil Days? Ah, to a Fairy Princess many things are easy that appear hard to us. She waved her jeweled wand once, and lo, chariots of steel with cushions of eiderdown came whirling over the mountain wall to each of the mortals asked, and—presto! they went riding the air, over and up into the Valley of Tranquil Days. Safe and sound they stepped out of the chariots after such a flight. She waved her wand twice, and houses and pavilions sprung right out of the ground, to lodge them. She waved it yet again, and tables with food, beds to sleep on, servants to look after their wants were there, in readiness for them. Was not that a Princess who did not spare herself trouble when she proposed to carry out a kindly plan? Now already privately all the trees in the Valley had been washed their greenest as to every leaf. Many thousands of new birds were sent for, to sing in the forest. Even the great heights of the mountain wall about the Valley of the Tranquil Days had never before been tinted to look so lofty and deep in color, nor had there been so many hillocks of silver and amethyst-hued clouds hung everywhere in the sky. It was all arranged by the Princess in grace of her mortal guests—all! "They shall see my little kingdom at its best," said she, smiling. And so they arrived in it; and they staid about them by the hour. They were in Fairyland.

But never before, in Fairyland or elsewhere, did a handful of mortals enjoy such an enchanting visit. Not one thing spoiled an hour of it. If it threatened to be a rainy day, the Princess again waved that ready wand of hers—and out popped the sun. They walked about the fairy countryside. They rode in magic curricles. They feasted on new and curious dishes. They laughed and talked and frolicked. They were wise or foolish, just as their mood inclined them. And on all the Fairy Princess smiled alike. One special day what did she do but whisk

them away to a most lovely spot called the Cascade of the Melted Pearls, which foams down a deep dell, with trees of solid emeralds about it and cliffs of copper and carnelian. There, too, did she serve them with a fairy hanquet, which all at once came up from the floor of her pavilion.

Often, also, while they were in the Valley did they take note of all the beauty of that sumptuous building which she had set up there to the honor of her father; right pleased in her pleasure that it was so noble, and sure that neither fairy nor mortal could do a better action. So passed that time. Each day seemed fairer than the other.

But great was the amazement of those simple mortals, thus brought into the Fairy World, when they learned that what seemed to them only a few days, was, by earthly time, a twelve-month. Back to the realms of mortal time and life must they hasten! That shows the difference between time over there, and duller time here. Too much lingering in Fairyland is not a good thing for those not born in it—well might they return. And, moreover, the Princess had divers great concerns of State that needed her care, out in the world of Fairyland and beyond the wall of mountains. She, too, must turn away for a time from the simple peace and quiet of the Valley of Tranquil Days. So once more came along those enchanted chariots, and many goodbyes were spoken, and hands waved, and down the Valley were borne the mortal guests of the Princess. It was felt by every one of them that never had they spent a season so much to their minds, or with such delightful folk. They likewise much hoped that some part of the same idea was in the thought of the Princess, even if it were a bit no bigger than that which you might squeeze into the hour-hand of your watch.

As many of them knew each other well in mortal life, they talked often and long of their visit to the Valley. But they agreed that no words yet found could describe their pleasure while there.

But a most surprising thing befell the Princess herself after they had all gone away and she was about to go upon her own business that I spoke of. As she looked over the fields and meadows in the evening after their going—while she walked through them to hid them her own farewell for a time—it seemed to her that never had she beheld the Valley of Tranquil Days so full of flowers. It had ever been like a garden for flowers—all kinds and all perfect ones blooming in the soft earth. But now there appeared to be ten flowers where before had been only one—more than that, her eye caught, every now and then, a certain new and fair little flower which she was sure she had never before beheld anywhere. She bent low over one of these small strangers wonderingly.

Then she heard a tiny, most pleasant voice in her ear.

"For a long time, Princess, whenever you have said a kindly thing of any one, a flower instantly has sprung up in this little valley of ours. You did not know this, but so it has been. So will it ever be. Now, many have been your thoughts and words and acts of kindness since these guests of yours came hither; well may these fields show the fact to your eye. Look about you in content, therefore, And as for us new flowers (such as I who speak to you), why, each one of our blossoms, whenever you catch sight of one growing, is a wish for your welfare in the hearts of these same mortals who have but just now gone to their own lands. We are very many, already. We shall be very many more."

With that the little flower became as still as any common buttercup or dandelion that you may see. The Princess could not get another word out of it. So, amazed, smiling and content, she went homeward.

"Truly," said to himself one of those mortal visitors of the Princess, "that Valley should be called not only that of Tranquil Days but of the Peaceful Heart."

And that kind of flower now is to be found growing in places here and there all over this country; for the Valley of Tranquil Days could not hold all that

have come into the world, so good and kindly every day are the acts and words of the Princess. So look at all the flowers you see, and try to make this or that one talk with you (of course, by moonlight only), and you may discover the sort that know of a real Fairy Princess. You may know, however, that this account of the whole matter, written by one of the Princess's guests in the Valley, is from a mortal who never lies except when Tuesday comes on Friday, or the blue moon melts the looking glasses and your grandfather's spectacles if it happens to shine on them. Consequently, that is as much as to say that you may believe every word of it, and I advise you so to do.

NEW YORK CITY.

## PEBBLES.

SHE Wasn't.—Younger Sister: "What does spirituelle mean?" Elder Sister (contemptuously): "Thin."—Puck.

.... "A glance at this picture carries me back home." "It must be a good substitute for carfare."—Yale Record.

.... "Miss Octave is a beautiful player." "You mean she plays beautifully." "No; that's exactly what I don't mean!"—Chicago Record.

.... A Maine editor has sent little Marion Cleveland a poodle. Most of the editors have been giving her father politeness.—Galveston News.

.... Jack Ash: "Did you have an exciting time with the trolley party?" Ethel Knox: "Very; we ran across ever so many people I knew."—Exchange.

.... Nell: "Did you object to any of your surroundings this summer?" Sue: "Yes, to Mr. Quick's arm. But it didn't do any good."—Yale Record.

.... Is Honesty the Best Policy?—Business Man: "Are you a good whistler, my boy?" Applicant: "Yes; daisy." Business Man: "Get!"—Boston Courier.

.... Fond Mother: "My darling, it is bedtime. All the little chickens have gone to bed." Little Philosopher: "Yes, Mamma, and so has the old hen."—Philadelphia Call.

.... It is said that "brains will tell." Sometimes they will and sometimes they will not. Sometimes the more brains a man has the less he tells. It doesn't always answer for brains to tell.—Texas Siftings.

.... Jones is in an awful fix for a nervous man." Jags: "How so?" Bags: "The only way to keep his baby quiet is to ring the dining-room bell, and the house dog howls whenever he hears it."—Brooklyn Life.

.... What makes them lynch people?" asked the boy who thirsts for knowledge. "To show others that the law must be obeyed." "But isn't lynching against the law?" "Why-er-of course—oh, run along to bed, child."—Washington Star.

Parker: "What do you think of that proposed amendment to the State Constitution?" Barker: "Which one?" Parker: "It provides that every law enacted hereafter must state distinctly whether it is intended to be enforced or not."—Judge.

.... An engineer saying the life of a locomotive was only thirty years, a passenger remarked that such a tough-looking thing ought to live longer than that. "Well," responded the engineer, "perhaps it would if it did not smoke so much."—Exchange.

.... Mrs. De Crisscross (who has come to talk about an unsatisfactory gown): "Is Mme. Froufrou Voladzovous in?" Modiste's Assistant: "No; Madame is ill with apoplexy." Mrs. De Crisscross: "Indeed! Then she has a fit at last."—New York World.

.... As some visitors were going through a county jail, under the escort of the chief warden, they came to a room in which three women were sewing. "Dear me!" one of the visitors whispered, "what vicious-looking creatures! Pray, what are they here for?" "Because they have no other home; this is our sitting room, and they are my wife and two daughters," blandly responded the chief warden.—Woman.

## A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gall Burden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

...A Kentucky Doubt.—Mr. Scoryous: "What will be your son's life work when he leaves the university, Colonel?"

...Mrs. Goodhart: "Now, my man, if you will wash your face, neck and hands well, I will give you something to eat."

...Cholly: "Me good fellow, would you kindly arrest and fine me for shooting deer out of season?"

ODD KNOTS.

[These knots are intended for the recreation of the young reader of nine to ninety. Original automatic oddities of a really novel and interesting kind are always desired, and will be welcomed if sent to THE INDEPENDENT.]

420.—PALINDROMIC ADIEUX.

I da, a charming British maid, Sojourned in Rome six months or more, And caught the fancy, I'm afraid,

In Spain, alas! 'twas just the same; The maid's fair curls and cheeks of rose Soon touched the ardent hearts of fame

421.—WORD INTERSECTION.

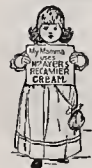
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Across: 1, formed into shape; 2, a common article of food; 3, persists; 4, one whose occupation is to clean, repair, extract or replace teeth; 5, august; 6, remainders unpaired; 7, makes lifeless.

Central: Sent out.
Right diagonal: Rulers.
Left diagonal: An arrant coward.

422.—ANAGRAM.

He said she was a niece, no less, Of her great namesake, famed Maud S. I took his word; as you may guess,



NOT A COSMETIC.

MY DEAR MRS. AYER:—As one of the "Corps of Physicians" employed by the New York Evening World for sick babies, the past summer, I have had occasion to use your Reclamier Cream for the terrible skin diseases so prevalent among little children, particularly those suffering from want of proper care.

HARRIET HUBBARD AYER, 131 West 31st St., N. Y.

Reclamier Cream.

Not every crude soul, such as mine, On horse's points can draw the line; To me, our Maud appears as fine

423.—HIDDEN POEMS.

[In this story are hidden the subjects of a certain number of Tennyson's poems. To the reader forwarding the largest number of these titles will be given a handsomely bound edition of the poetical works of this author, neatness of the lists of answers to count in case of a tie.

Maud and the sailor boy were lovers. To-day they had the first quarrel, and she was forlorn, and he the victim of sadness. To-morrow he must make the voyage far, far away to the islet, and crossing the bar was dangerous.

To learn the sequel of the lovers' tale ask the bridesmaid, or the talking oak.

424.—ENIGMA.

I'm deep, I'm strong, I'm short, I'm long, But not exactly—well, high toned; And those who know and love me best Have never seen me, it is owned.



is what you ask for—not advice. Tell the salesman so the next time he says that some other binding is "just as good as the "S. H. & M."

If your dealer will not supply you we will.

Send for samples, showing labels and materials, to the S.H. & M. Co., P. O. Box 699, New York City

YOU NEED LAMPS

We make and call "THE MILLER." It is made the best, has more up-to-date improvements (our patents) than any other lamp. We ask you to act and judge for yourself.

Established 1844; EDWARD MILLER & CO., 25 and 26 West Broadway, and 60 Park Place, New York. For coal reader buy a "Miller" oil heater.



GLENWOOD RANGES AND HEATERS FINEST IN THE WORLD, TWO GOLD MEDALS.

I'm often bought for heavy snms, Yet I am cheap, know by this token,— While sometimes I'm preserved with care, Much oft'ner I am rudely broken!

MABEL P.

ANSWERS TO ODD KNOTS, Oct. 31st.

- 413.—The Hessian fly.
414.—Cart-ridge.
415.—1, Cut-throat; 2, throat latch; 3, latch-key; 4, key-note; 5, note-hook; 6, hook worm; 7, worm-wood; 8, wood-chuck.
416.—Ethereal.
417.—
My thoughts come back like wanderers, Outwearied by my breast

419.—Before you cross over the bridge into the meadow, be sure to use your glass and see if we are in sight.

Catarrh

Is just as surely a disease of the blood as Scrofula. So says the best authorities. How foolish then to expect a cure from snuffs, inhalants, etc. The sensible course is to purify your blood by taking

Hood's Sarsaparilla. Hood's Pills cure biliousness, indigestion, sick headache, constipation. Easy to buy, easy to take, always effective.

Advertisement for POND'S EXTRACT featuring an illustration of a man and a woman, and text: 'USE GENUINE POND'S EXTRACT ONLY. POND'S EXTRACT CO., 76 Fifth Ave., N. Y.'

Advertisement for HITCHCOCK LAMP CO. and XMAS DIALOGUES. Text: 'The Hitchcock Lamp that Requires No Oil. No Odor. No Gases to Clean or Break. Gives a better light than gas at cost of one candle with half the trouble. Sold only in the U.S.A. by HITCHCOCK LAMP CO., 11 Factory St., Send for our complete Catalogue.'

Large advertisement for Harper's Round Table featuring a decorative border and text: 'Harper's Round Table. Is not a Subscription to this Largest and Best Periodical of its kind just the thing to give as that Holiday Present? PUBLISHED WEEKLY. Has hundreds of STORIES, and the following Exclusive Advantages: Stamp Department, Camera Club, Bicycling Road Maps, Intercollegiate Sport, Hints on Athletic Training, The Padding Stick, Helps for Girls.'

Advertisement for HARPER'S ROUND TABLE featuring a puzzle and a special offer. Text: 'A FIFTY-DOLLAR PRIZE PUZZLE. HARPER'S ROUND TABLE has NEW puzzles for there are styles in puzzles as there are in fashions. These are twenty-seven questions in the following. \$25 in money will be divided among the ten, all under 21 years, who send the best solutions. Correctness, spelling, and neatness count. Give answers by numbers. Put your own name and address at the top of every sheet. Mail solutions not later than December 31, 1895. Correct answers with names of prize-winners will be given in HARPER'S ROUND TABLE for January 25, 1896. "Everything right to those who try." Address the publishers, and get "Round Table" in lower left-hand corner of your envelope.'

Weekly Market Review.

WHOLESALE QUOTATIONS TO COUNTRY MERCHANTS.

[For the week ending Thursday, Oct. 31st, 1895.]
TEAS.—The auction sales yesterday of teas showed very irregular prices; but with most grades about steady.

SUGAR.—The market for refined sugar is practically unchanged, with quotations at 45c. for granulated A, 42c. for B, 39c. for cut loaf and crushed, and 45c. for powdered.

COFFEE.—The market is steadier for Brazil coffee, and mild grades are generally firm, with fair demand. Java is 26 1/2c. for Marabou, 17c. for C, Laguayra, 16 1/2c. for C, Mocha, 24 1/2c. and Brazil, 15c. for 179c.

COTTON.—Trading in cotton is chiefly local, and while the market is quite active prices are somewhat irregular. In the cotton ginning uplands is quoted at 8 1/2c., and middling Gulf, 9 1/2c.

WOOL.—The transactions in domestic wool for the week were about 30,000 lb., and in foreign wools over 2,000,000. The activity in the market has not stimulated prices, however, and from now until December, when the demand for heavy wools comes in, prices are likely to be weaker.

FLOUR AND MEAL.—The demand for flour is rather slow, and exporters to Europe for the most part are large. Holders are confident and refuse to make concessions.

MEATS AND STOCKS.—Country dressed mutton is steady at 3 1/2c. per lb., and dressed lambs slow at 5 1/2c. City dressed veals are firm at 7 1/2c., and country dressed, 7c.

PROVISIONS.—There is a little better tone to the provision market. Lard closes firmer at 10 1/2c. per 100 lb. Mess pork is steady at 9 1/2c. to 10c. per 100 lb.; long and short ribs, 11c. to 11 1/2c. Beef is steady at 50c. to 55c. per 100 lb. for packet; 50c. to 55c. for 100 lb. for extra India mess; Beef hams are slow at 84c. to 85c.

GRAINS AND HAY.—Receipts of cash wheat in the Northwest continue to run heavy and depress the market. Spot wheat here, however, is moderately active at lower prices, but with large export demand, sufficient freight room being hard to secure.

BUTTER AND CHEESE.—The market for butter is fairly steady with the demand less than the supplies, which are rather ample on most grades. Exporters have taken a fair lot for the week, and are still buying good June butter.

POULTRY AND EGGS.—Live poultry has been very low, dull and depressed this week, but the market shows a little improvement at the close. Fowls are 8 1/2c. per lb.; chickens, 7 1/2c. to 8c.; old roosters, 6c.; turkeys, 7 1/2c. to 8c.; ducks, 6c. per pair, and geese, 10c. to 11c. per pair.

FRESH FRUITS.—Apples for export are steady, and also choice ones for local trade. Pears are steady; quinces firm; peaches dull; cranberries firmer; and table grapes steady. Jonathan apples are 8 1/2c. per bushel; Snow, 8 1/2c. to 9c.; King, 8 1/2c. to 9c.; Baldwin and Greenings, 8 1/2c. to 9c. Seckel pears are 8 1/2c. per bushel; Bosc, 8 1/2c. to 9c.; quinces, 4 1/2c.; peaches, 6c. to 8 1/2c. per crate. State Concord and Catawba grapes are 10c. to 11c. per bushel, and 17c. to 18c. for large basket; runner, gilt crates, 6c. to 8c. and wine grapes, 15c. to 20c. per bushel. Cranberries are 8 1/2c. to 9c. per bushel; Cape Cod, and 11c. to 12c. per crate for Jersey.

HOTELS, RESORTS, ETC.
Atlanta Exposition.
ATLANTA UNIVERSITY will entertain visitors. Leaving 50 and 75 cents. Meals 35 cents. Conveyance to electric and steam cars to Exposition Grounds. Write for circular to President HORACE BUMSTEAD, Atlanta, Ga.

THE RISING SUN STOVE POLISH AND SUN PASTE. For durability and for economy this preparation is truly unrivalled. 3000 TONS SOLD YEARLY. SUN PASTE FOR A QUICK AFTER-DINNER SHINE. APPLIED AND POLISHED WITH A CLOTH. MORSE BROS. PROPRIETORS, CANTON, MASS., U.S.A.

OVINGTON BROTHERS, FINE CHINA AND GLASS. 38 and 40 Flatbush Avenue, Brooklyn, 330 Fifth Avenue, New York.

BENEDICT'S TIME Diamonds and Watches A SPECIALTY. No Increase in the Price of Our Diamonds. IMPORTERS AND MANUFACTURERS. Watches, Diamonds, Chains, Rich Jewelry and Silverware.

THE BENEDICT. Only perfect cut, sleeve and collar buttons made in one piece. Goes on like a wedge and flies around across the buttonhole. Size, shape, etc. can be adjusted with perfect ease. No wear or tear. This patent can be put on any sleeve button. BENEDICT BROTHERS, KEEPERS OF THE CITY TIME. Benedict Building, 171 Broadway, cor. Courtland St., NEW YORK. ESTABLISHED 1821.

HOUSEFURNISHING COOKING UTENSILS, CUTLERY, CHINA, AND GLASS. EDDY'S REFRIGERATORS LEWIS & CONGER, 130 and 132 West 42d St. NEW YORK.

Randel, Baremore & Billings, Importers and Cutters of DIAMONDS And Manufacturers of Diamond Jewelry, 58 Nassau Street and 29 Maiden Lane, NEW YORK.

PATENT Paneled Metal CEILING. See diagram of room, showing size and shape of use for c. e. m. A. NORTROP & CO. Pittsburg, Pa.

W. M. B. RYAN'S DYSPEPSIA FLOUR. Also Special Dietetic Food, Barley Crisp and Patent Biscuits, Cocoa and Praline Flour. Unrivalled in Quality and Pure. Pamphlets on Baking Sold Free. Write Farwell & Raines, Waterbury, N. Y., U.S.A.

WE GUARANTEE OUR ROSES Will yield a fine crop of flowers next June if planted this fall according to our instructions. If you wish full spring to plant them you will not have nearly so many or so fine flowers the first year. Price, \$3.50 a dozen. By mail, prepaid. One plants are not small azaleas grown in pots such as are usually sent through the mails. A strong field grown bush, 4 years old. In other words, our plants grown in nursery two years, 1, 2, 3, 4, 5, 6 varieties according to wish of purchaser. W. S. LITTLE & CO., Rochester, N. Y.

The soft glow of the tea rose is acquired by ladies who use POZZONI'S COMPLEXION POWDER. Try it.

this Experiment Station of six cows showed that, even by weighing the milk of each cow once in two weeks or once a month, the total production of a cow through the whole period of lactation could be calculated very easily and quite accurately. Compared with daily weighings the amount found was over 95 per cent. of the exact total as obtained by the daily weighing of milk.

There are very few markets, however, that will buy milk regardless of its quality and simply pay for it by the pound or quart. Many creameries have abandoned the system of pooling milk and now pay on the test plan, paying each patron according to the quality of the milk he supplies. If he wants to haul water to the creamery he has that privilege, but he gets no pay for it. The idea of paying for milk and not water, and the better the milk the more the money, is not entirely confined to creameries. Every one who buys wants good milk, the best is none too good. Since this is the demand the trade will go to those who supply this demand.

CITY MILK INSPECTION. The large cities pass laws regulating the milk supply, and adopt a certain standard of quality which all milk sold in the city must come up to. The system of milk inspection is so guarded and perfected in some European cities that a lot of poor milk can be traced to the exact farm and cows which produced it, regardless of the fact that the milk was shipped by rail, a long distance from where it was produced.

The most common standard of quality in milk adopted by States and cities is 87.5 per cent. water, 12.50 per cent. solids, and 3 per cent. butter fat.

Now it is a fact that some cows, and they are not very uncommon, give milk that falls below this standard. Their natural, unadulterated milk is too thin to comply with the law. What is a cow owner to do in a case like this? He can't tell by looking at the milk how rich it is, neither will tasting it give him an exact knowledge of its composition.

A sample of very yellow, rich-looking milk was brought to me from one of the restaurants at the World's Fair. One would judge from its appearance that it was of fine quality. A test of the milk, however, showed that it was very thin and below any standard of composition that I have ever heard of. It had evidently been freely watered, and colored with some patent butter color.

CREAM TUBE TEST OF MILK. Can we weed out our poor cows by setting the milk of each one in a glass tube and measuring the inches of cream that will rise? Such a method of judging of the quality of milk is a little better than tasting of the milk, but not much.

The depth of cream that will rise on milk varies not entirely according to the richness of the milk, because several glass tubes filled with the same milk may be set at different temperatures and show a difference in the thickness of the cream, also they are all the same milk. The cause of this is the variation in the amount of fat and water in cream. The thickness of cream is influenced by the temperature at which milk is set and the length of time it is allowed to rise. There are also two other causes that influence the thickness of cream obtained by gravity processes. They are the amount of fibrin in milk and the size of the fat globules. The great trouble in testing milk by cream tubes is the lack of uniformity in cream. It varies in thickness and richness almost as much if not more than milk.

CHURN TEST OF MILK. Another way of testing the milk of each cow would be to cream and churn the milk of each one separately, and then weigh the butter. The objection to this method, outside of the amount of work it requires, is the fact that butter is something like cream. Butter is not of uniform composition. The amount of water in different lots of butter is variable. It does not go to so great extremes as the water in cream, but it may vary from 5 to 20 per cent, without one's being able to detect it by sight. Now there is one particular ingredient in milk which we have been trying to estimate in both the cream test and the butter test of milk that we have been discussing. Our effort is concentrated on determining one thing in milk in order to judge of its quality. It is the butter fat. The most variable solid constituent of milk is the fat. The per cent. of butter fat in milk indicates how rich or thin milk may be. The other solid constituents, casein, milk sugar and ash, nearly always follow the fat in amount. A milk containing a high per cent. of fat almost always has a high per cent. of solids, not fat, and vice versa. Consequently,

A Novel Article A CAPSULE - A NEW FORM FOR CUDAHY'S REX BRAND EXTRACT OF BEEF. Note.—A Capsule in a cup of hot water quickly makes a most delicious cup of strengthening bouillon. Refreshing to Tired Folks Reviving to Sick Folks Always insist on Cudahy's Rex Brand. A pretty booklet, "From the Ranch to the Table," and a package of Capsules mailed for two-cent stamp. The Cudahy Pharmaceutical Co., South Omaha, Neb.

"The consumer should be as careful in the selection of Cod Liver Oil as he is in choice of food for his table."

Möller's Cod Liver Oil. as being scientifically prepared, pure, sweet, digestible, and free from disagreeable taste or odor. Put up only in flat, oval bottles, each bottle bearing an perforated letter's date of season in which the Oil was produced. Schieffelin & Co., New York, Sole Agents.

HARTSHORN'S SELF-ACTING SHADE ROLLERS. NOTICE NAME THIS LABEL ON THE GENUINE HARTSHORN. PISO'S CURE FOR COUGHS WHERE ALL ELSE FAILS. Best Cough Syrup, Tastes Good. Use in time. Sold by druggists. CONSUMPTION.

Farm and Garden. The Agricultural Editor will be glad to receive any practical hints, suggestions or information that will make this department more valuable to those of our subscribers who feel especially interested.

PROFITABLE COWS. BY E. H. FARRINGTON. A PERSON feeding cows for the milk they produce should keep some record of each cow's performance. If the market you supply simply offers a given price for so much milk, and that milk is not examined except by weight or measure, you may be satisfied by weighing each cow's milk at every milking. This small amount of trouble will well repay the cow owner, even if he can sell the milk by the pound or quart regardless of its quality. It is surprising how much interest such a record has to the cow owner after he has once tried it. It awakens a deeper interest in some cows and a determination to sell others to the butcher. Such a record gives figures as a basis for an opinion of a cow.

Weighting a cow's milk once a week is better than nothing. Some records kept at



the butter fat in milk is a good measure of its food value.

As has already been mentioned, testing milk by taste, creaming or churning, cannot be very exact. A chemical analysis of milk will show its composition, but it is too expensive and delicate an operation for practical use on the farm.

The Babcock milk test was given to the public in July, 1890. It shows the per cent. of fat in milk, no matter else. We have said that the fat in milk is a good measure of its food value.

There are a great many milk cows that don't pay their board bills. There are others which do pay for their feed and a profit besides. Cows are not machines, they vary in their capacity as much as men and women.

WORLD'S FAIR COWS.

The World's Fair Dairy Test gives such a complete record of so many cows that some of the results obtained there are worthy of mention to illustrate the difference in cows' capacity. In that test there was no guesswork. Exact records were kept of the feed and milk of every cow.

There were twenty-six cows that went through the whole of three tests covering a period of 135 days. They were all measured by the same standard. Feed, milk and increase in live weight were all valued at the same prices for each cow.

The cow that gave the most milk, 41 pounds daily for five months, made a net profit of fifty-three cents per day. Her milk contained about 1.4 pounds butter fat daily.

These cows, like all the others, were in about the same part of their milking period. They were all nearly "fresh" cows, and every one of them fed up to her full capacity by men who thoroughly understood feeding them, and were making the cows do their best to win an award.

It is an interesting fact that among all these cows, which were tested so carefully and for such a long time, the one making the greatest net profit or the largest margin between cost of feed and value of product was the cow which gave the richest milk.

This may not be universally true of all cows; but in this test the cows were judged on their butter yield; and it either so happens or is an illustration of a cow law, that the cow giving the richest milk during the whole period of 135 days was the most profitable butter cow of the twenty six which went through these tests.

These World's Fair cows are only mentioned to illustrate the fact that there is a

great difference in the excess of milk and butter produced by different cows over what is necessary to pay for their feed. Some cows' product is not sufficient to pay their board, others may be enough to pay for that of the man who takes care of them as well as their own.

AGRICULTURAL EXPERIMENT STATION, OMAHA, ILL.

SHORT POULTRY CHATS.

BY JOHN W. CADGHEY.

FALL weather brings much to attend to before winter weather comes. Your surplus stock should be marketed and the proceeds laid away for necessities that come before spring arrives.

There are many who are unable to distinguish between the male and female duck. You can invariably tell which is which by observing this rule: The drake has a fine voice, while the duck has a heavy one. It is the duck that says "Quack! quack!" Besides this the drake has a curled feather in its tail, which the duck does not have.

Since Armour and other meat packers have taken hold of poultry, macking it as they do meat, the demand for broilers has steadily increased; but prices have been low, owing to the close margin of profit which must prevail on packed meats sold in large consignment, and because few caponize their stock before marketing.

Fowls afflicted with scaly legs should be removed from the rest of your flock and promptly treated, as one case is apt to spread the disease among the entire flock. Fowls troubled in this way can be cured by soaking the feet in hot water and scrubbing with pure castile soap; after that rub the legs with turpentine. It is caused by a microbe under the skin on the legs, and if you can kill them the scales will drop off and new skin replace it.

For fine roasting fowls the cross of Langshan Plymouth is considered among the best. As for broilers at the age of twelve weeks it is fully as satisfactory as either the Langshan or Plymouth Rock in their purity. But for roasting fowls, size and quality considered, it has no superior, being a bright, golden skin when dressed and very attractive for crossing-bred poultry is always useful for marketing.

Light Brahmas are always considered one of the most useful fowls that we have. Some good breeds are considered about the equal of the Leghorn as layers, and they lay a much larger egg. At from eight to ten weeks old they are superior as broilers and eagerly sought by market people, because they dress large and look nice when ready for the pan. You cannot make any mistake in selecting this noble breed.

The existence of a comparatively new and important poultry disease, technically known as nodular tuberculosis in fowls, a type

The Sunlight Almanac. A Good Almanac is one of the best books to have in the house for reference. The Sunlight Almanac for 1896 contains 480 pages, bound in crimson leatherette and stamped in gold (worth \$6c). Given Free to users of Sunlight Soap. Commencing Nov., 1895, and until all are given out, purchasers of Sunlight Soap will receive one FREE from their grocer. Contents. A Complete Almanac, Tables, Directions for House Management, Language of Flowers, Gardening, Games and Amusements, Dress-making and Fashions, Recipes, Dreams and their significance (page 529).

Sunlight Soap. Lower Bros., Ltd., Hudson & Harrison Bldg., N. Y.

worm malady resembling tuberculosis, is announced in an agricultural department bulletin. Agricultural experts attach much importance to the malady, a somewhat analogous one having led to the deliberate destruction of many animals, the owners believing that thereby tuberculosis was being eliminated from their flocks.

CLEVELAND, O.

PREVENTING BURDOCKS FROM SEEDING.

The only a biennial, the burdock is a bed weed from its innumerable seeds, which are distributed by every person or animal that comes in contact with the ripened plant. Cutting the burdock down when it begins to form blossoms will usually kill it, as at this stage of growth the root has but little vigor left.

A lamp with wrong chimney stinks if it does not smoke. Get the "Index to Chimneys."

Write to Geo A Macbeth Co, Pittsburgh, Pa, for it. Pearl glass, pearl top, tough glass.

Liebig COMPANY'S Extract of Beef. There are many imitators but only one genuine. You can know it by the fishy nature, in fact, on every jar. Sold in bottles at \$1.00, 50 cts., and for trial, 25 cts., by all Druggists.

HALL'S BALSAM CURES Coughs and Colds

DR. WM. HALL'S BALSAM, for the Lungs is a wonderful family medicine; it has been used for many years, and it cures Coughs, Colds, Grip, Sore Throat, and Consumption, too. If taken in the early stages of it it dissolves it sooths and relieves the patient when cure is hopeless.

Try it, Try it!

HAVE YOU FIVE OR MORE COWS?

THE DE LAVAL SEPARATOR CO., ELGIN, ILL. 74 CORTLANDT ST., NEW YORK. It is so a "Baby" Cream Separator will earn its cost for you every year. Why continue an inferior system another year at so great a loss?

Saved My Life. I caught a severe cold, attended by a terrible cough. Doctors pronounced my case hopeless. Ayer's Cherry Pectoral relieved the cough, and I am now as well as ever. W. H. WARD, 8 Quincy ave., Lowell, Mass. Ayer's Cherry Pectoral Highest Awards at World's Fair.

THE DOCTOR'S COLUMN. A. E. H., St. Paul.—I seem to be losing what little hair I have; is it falling out in quantities, is very dry and brittle. What can I do for it? Use Serravallo's as directed, and twice a week cleanse the scalp with sage tea. M. A. G., Omaha.—Please give me a good remedy for eczema? Take three drops of Thyroline, extract of the Thyroid Gland, three times daily. Apply Eucalypti as directed. Twice a week, a teaspoonful of Natrolitic Salts in half tumbler hot water before breakfast.

DEAFNESS and Headaches relieved by using Wilson's Ear Drops. New scientific invention differing from all other drops. No pain, no noise, simple, comfortable and invisible. Write for particulars. MEDICAL SKILL FOLLOWS. WILSON'S EAR DROPS CO., OFFICE 120 West 41st St., Louisville, Ky. 1122 Broadway, New York.

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THE INDEPENDENT, 130 Fulton Street, New York City.

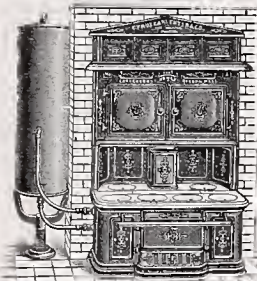
THE DE LAVAL SEPARATOR CO., ELGIN, ILL. 74 CORTLANDT ST., NEW YORK. It is so a "Baby" Cream Separator will earn its cost for you every year. Why continue an inferior system another year at so great a loss? Desiring to see the most profitable feature of Agriculture, properly conducted it always pays well, and must pay you. You need a Separator, and you need the BEST—the one that will last longest. Price, \$75 upward. Send for new 1895 Catalogue.

Highest of all in Leavening Strength.— Latest U. S. Gov't Report.

# Royal Baking Powder

ABSOLUTELY PURE

144 Kinds of Pens in one box.  
**ESTERBROOK'S**  
 Assortment F.  
 ESTERBROOK PEN CO., 26 John St., N. Y.



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# The Sunday School Times

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**Watching the Beginnings** To be a good Christian one needs to be a good watchman. The watchman's talent is a talent for discerning beginnings,—the scarcely visible beginnings of danger. Any dullard will know when the house is in a blaze; you want a watchman who will detect the faint odor of smoke half an hour before the blaze might burst forth. So any dullard in the Christian life will be able to tell when he has fallen into a wilful falsehood. What is needed is watchfulness to discern the silent working of the leaven of hypocrisy at the beginning. He that enters Christ's service does not undertake to keep from going to sleep; he undertakes to be on the watch while keeping wide awake.

**Walking by Sight and by Faith** Peace is rooted in the unseen. Walking by sight is possible in prosperity only. Walking by faith is possible in adversity, when sight is too affrighted to act. There is a farming which depends upon rains for moisture. Drought brings fear. Then, again, crops may be raised by irrigation. The unfailling artesian well supplies the moisture, and, though the source is hidden, from seeding until harvest not a shadow of fear crosses the farmer's brow. The spiritual life that depends upon occasional showers of blessing has its alternations of refreshing and parching. But the life of trust is the irrigated life. It is the "tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." The best things are the unseen things.

**God-Given Power to Love** Loving as we are loved is delightful and human. Loving whether we are loved or not is not easy, but it is God-like. In the full-heartedness of youth, our love goes out in return for kindness and love received. Loving those who love us seems as natural as breathing, and so, indeed, it is. But as we advance in life, the Master sets us harder lessons, and puts our loving power to fire-proof tests. It seems a hard doctrine that loving fillible and unlovely men should be put as the test of our love for a pure and holy and all-loving God. Yet any love worthy of the name, and the only one which will bear testing, is God-derived. Only when we look to him for power to love men do we gain that affection for and sympathy with our fellows which enables us to love others with no thought of their attitude toward us. And that is the love which our Lord shows toward us, and which he would have us show toward all men.

**Developing Better than Molding** Every individual has the first right to his individuality. Few persons would dispute this, and yet few act as though they believed it. They talk about molding the character of a child, which means to press him into some man-made form, and so force upon him a fictitious individuality,—a man-made counterfeit of the God-made real. But to give a child his first right is to aid him to develop, to grow. It is to put him in full possession of his own God-given powers. A Chinese lady's foot is a molded character. It is neither use-

ful to walk with, nor beautiful to look at. But the muscles of the barefoot boy are developing his feet, by their free use, into members that can do the sort of service that feet were made for. The difference between molding and developing is the difference between a live thing and a dead thing, between a car-wheel and a pair of legs, a machine and a man. This is a vital thing to have in mind when we talk of teaching and training. We must respect individuality.

## The Deeper Meaning of Easter

**E**ASTER means more than lilies and music. It is a great day in all Christendom. It is observed with gladness, with bursts of song and profusion of flowers. Even the world that knows not Christ joins in its festivities, finding it, if nothing more, at least a date in the calendar for the renewal of unrestricted pleasure after a period of more or less restraint. But not all who welcome the Easter-tide, and share even in the gladness of its religious observance, catch its deep meaning, or take from it the comfort which they might receive from it. They miss the spirit, while they share in the formal observance.

Easter ought to leave in every Christian heart new inspirations, a new uplift, new revelations of hope. It ought to be easier for us to live nobly and victoriously after we have enjoyed another Easter with its great lessons. A wave of comfort should roll over the world, as the day bears everywhere its news of resurrection. Death has been conquered. A grave is no longer a hopelessly sealed prison,—its doors have been broken. This is the message which Easter carries to every home of sorrow, to every lonely, bereft heart.

But that is not the whole meaning of the day. It tells of victory, not only over death, but over everything in which men seem to suffer defeat, over all grief, loss, pain, and trial. Jesus himself stated the great principle of the Easter victory when he said that "except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The dropping of the grain into the earth, to perish there, is not misfortune, not the losing, the perishing, of the grain; it is but the way by which it reaches its full development and comes to its normal fruitfulness.

The little parable had its first interpretation in the death of Christ himself. Dying would be no misfortune for him; it was but the way to the higher, larger life into which it would introduce him. He was standing then face to face with the problem of his cross. It certainly seemed a terrible waste of precious life that was demanded. Would it not be better for him to avoid the sacrifice and live on, seeking refuge, perhaps, in another land? Quickly came the answer. The grain of wheat might be withheld from the sowing, but it would be only one shining grain then, without increase, without any unfolding of its wondrous secret of life and fruitfulness. The only way for that blessed life to reach its full beauty, and for its mystery of good and glory to be wrought out, was for it to accept the cross. "If



**When to Let Things Alone** We are not put into the world merely to do no harm. We are here to help on the progress of God's kingdom. And so it is well to remember that "when a man has not a good reason for doing a thing, he has one good reason for letting it alone."

"it die, it beareth much fruit." It is easy to understand how this came true in Christ's life after he arose.

That is the real meaning of Easter. Death is not misfortune, not loss, much less it is the quenching or the extinction of life; it is but a phase in the development of life. Not to die thus would be the misfortune, the loss.

While this great law received its highest illustration in the death and resurrection of Jesus Christ, it is also the law of all spiritual life. Just after he had spoken his parable of the grain of wheat, the Master added, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." Thus the law is made to apply to all men and to all experiences. The way to fulness of life is through death. We may save ourselves from loss and cost and sacrifice, if we will; we may refuse to make the self-denials which love demands of us; we may indulge ourselves, and decline to do the things for others which we are called to do, and which would require toil and pain. It will seem that we are saving our life, but really we are losing it. The way to our best in character and in fruitfulness is through death. We must die to live; we must lose to gain.

This is the great Easter lesson. It is not one which applies only to death and the hope of immortality; it applies to all life's experiences. It does not come in merely once a year, with its brightness and its joy; it is a lesson for every day, and it has its inspiration for us in every phase of living. We are continually coming up to graves in which we must lay away some hope, some treasure, some joy, but from which the thing laid away rises again in newness of life and beauty.

Every call for self-denial is such a grave. We come to a point where the law of love demands that we give up a pleasure on which we had set our heart. If we are not ready for the sacrifice, if we cannot make it, the grain of wheat abides alone, with no increase, no fruit. But if we, in quiet love and faith, do the hard duty, accept the self-denial, render the costly service, the golden grain falls out of our hand into the earth, and dies. But it does not perish. It lives again, springing up from its burial in new and richer life. We lost our coveted ease, or our cherished possession, we gave up our pleasure and spent our strength in helping another, we forwent our evening's rest and went out into the storm to do good, but we have a spiritual blessing whose value to us far surpasses the little ease or comfort or enjoyment or rest which we gave up and buried away in our garden sepulcher.

This is the law of unselfish living. We are apt to pity those who are called to deny themselves for the sake of others, but every call to self-denial is a call to a new Easter. The lower is to be sacrificed for the sake of obtaining the higher. As in the grain of wheat is hidden a secret of value and growth which can be realized only through the dying of the grain in the earth; so in every fragment of human happiness and comfort there is covered up a secret of blessing and of good which can be brought out only through the losing of it, the giving it up.

Phillips Brooks has put this truth well in these words: "You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. But that is not the last of it. The small indulgence which would have made your bodily life easier for a day or two, or a year or two, undergoes some strange alteration in its burial, and comes out a spiritual quality that blesses and enriches your soul for ever and ever. You surrender some ambition that had exercised a proud power over you, in whose train and shadow you had hoped to live with something of its glory cast on you. You send that down into its grave, and that too will not rest there. . . . You surrender a dear

friend at the call of death, and out of his grave the real power of friendship rises stronger and more eternal into your life."

It seems worth while to bring the Easter lesson in this way to the common experiences of the common days. Life is always double. There is an outer form in which it presents itself to our senses, and there is an inner spirit which is the vital quality. But this inner, spiritual, immortal element can be found only through the dying of the outer and temporary form. The golden grain must be buried in service or sacrifice of love, that from its grave may rise that which is unseen and eternal.

"When bursts the rose of the spirit  
From its withering calyx sheath,  
And the bud has become a blossom  
Of heavenly color and breath,  
Life utters its true revelation  
Through the silence that we call death."

## NOTES ON OPEN LETTERS

This department has its purpose and its limitations. Its purpose is the giving and answering of such of the letters received by the Editor as, in his opinion, have, or ought to have, an interest to readers generally, and for which the space can conveniently be found. Its limitations are fixed by the requirements of other departments. There are times when ten letters which might have a place here are received, when only one can be printed. Letters are warmly welcomed, and they are cordially invited. Under no circumstances is an anonymous letter either answered or read by the Editor. The signature to every letter or postal card in an unfamiliar handwriting is first looked for. If that be lacking, the document is at once destroyed unread.

When and How Should the Sabbath be Observed? If continued interest in constantly recurring questions of fact or duty is a sign of life, the Sunday-schools of the land are not yet in a state of decay. The Sunday-school lesson of March 6 ("Jesus and the Sabbath") was the occasion of much discussion of the general theme of Sabbath observance. Several questions on this subject have come to the Editor, and although the points brought up have often before been treated in these columns, it may be well to emphasize again certain truths that underlie and help to make clear questions in this line that might otherwise be puzzling. A brief postal-card inquiry from a Canadian reader is as follows:

Would you kindly give the circumstances under which the Sabbath was changed from the seventh to the first day of the week?

A Nebraska Sunday-school superintendent would seem to be in doubt as to the continuance into the Christian era of the institution of the Sabbath.

Will you please tell us, in *The Sunday School Times*, whether there is a divinely appointed sabbath at the present time? I think not, but believe that the institution of the sabbath ended, together with the rest of "the law," with Christ (Gal. 3 and 4). As I read the New Testament, all our actions are to be regulated, not by rules and laws, but by the one principle of love, both toward God and man. The Christian observance of Sunday, the Lord's Day, therefore is, in my view, an outgrowth of man's love toward God for the wonderful things he has done for the children of men. In other words, Christians observe Sunday (or should do so) as the citizens of the United States observe the Fourth of July, not because of a law to that effect (which was the case with the Jewish sabbath), but out of hearts full of gratitude. It makes a great difference whether we observe a day because *required* to do so (as with the Jewish sabbath), or because we are *glad* to do so, as with our Lord's Day. If I am correct in the above, is it not wrong to quote the fourth commandment as applying to Sunday? These questions are involved, by implication at least, in the Sunday-school lesson for March 6.

A New England reader seeks light from the New Testament on Sunday observance, and on the name of the day, with these questions:

Has the Christian Church any warrant in the New Testament for keeping Sunday? I know St. John says, "I was in the Spirit on the Lord's day" (Rev. 1:10). Would it not be better to spell it Son's day, lest the heathen think we worship the sun?

And from the teacher of a large Bible class in Illinois there has come a letter that raises the question of what ought to be done on the Sabbath day, whenever that institution may be observed.

I anticipate that some very knotty points may be presented for solution upon that occasion [the study of the lesson for March 6].

—points, moreover, which must, according to my ideas, be decided by individual conscience rather than by the Word of God; which, in this matter at least, gives not so much specific directions as general principles; that is, the fourth commandment read in the greater light and liberty of the New Testament, from which we can infer our duty in special cases or under peculiar conditions. Let me explain. My conscience would not permit me to "securar" newspaper, travel by rail, boat, or street-car, or harvest my crop of hay or grain even in "catching" weather, on Sunday; but I would have no scruples in indulging in pleasant conversation with friends and neighbors (not forgetting Isaiah 58:13), using my horses to drive to church, or partaking of an extra dairy meal cooked on Sunday. Concerning this last, I am well aware that some tender consciences refuse all but the barest necessities on that day. I am also aware that many upon whom I cannot but look with profound respect as a credit to the Christian profession, use the post-office, and would travel on a Sunday. Now, where are we to draw the line? I have said that certain points may be decided by a person's own conscience, but it must be a thoroughly intelligent and enlightened conscience. An ignorant, a prejudiced, a bigoted, an over-sensitive, conscience (making a moral question of that which, speaking generally, has no moral significance), or a dull, stolid conscience, are all apt to lead astray. Hence I take leave to ask that upon the various debatable questions indicated you would kindly throw a little light, in your Notes on Open Letters column, which in times past has been so exceedingly helpful to myself and others, and to which we shall instinctively look in the future as a reliable guide when we come to a place where the road "forks."

Considering these letters in the order in which they are given,

1. Bible teachings and Christian history would seem to indicate that "the sabbath" was never a specific day of the week. The original institution of the sabbath, as a holy rest-day, looked to the guarding of the sacredness of one day in seven for holy rest, and not to the making holy of a particular week-day. The general observance of this sabbath institution does not seem to have been transferred by any formal apostolic action, from the seventh day of the week to the first, although many would infer, from the reference to the first day of the week in 1 Corinthians 16:2, that the transfer was already practically made in apostolic days.

2. What is to be gained by speculating whether one does right because he is *required* to do so, or because he is *glad* to do so? The popular but one-sided idea that Law is the basis of the Old Testament, and Love is the basis of the New Testament, was taken up editorially in *The Sunday School Times* of August 14, 1897, and again in this department in the issue of October 2, 1897. The Ten Commandments were a loving covenant between a loving God and his loving people. They are not the "Mosaic law." They were not originated by Moses, nor were they done away with when the Mosaic law was fulfilled and abrogated in Christ. They are the law of the promptings of love; an orderly statement of the principles that rule in a heart which is devoted to God. The fourth commandment is a statement of one of those loving covenants between God and his people. And so the observing of the sabbath, no matter on what day of the week, is indeed an "outgrowth [for an expression] of man's love toward God for the wonderful things he has done for the children of men."

3. The question whether the church to-day has any warrant in the New Testament for keeping Sunday" finds its answer in a recognition of the truths already expressed above. In neither Old nor New Testament is there a command to observe a certain day of the week as the sabbath. There is little gain in tracking this matter historically when one is convinced there never was a time when the duty of sabbath-keeping pivoted on the arrangement of the calendar week. If mere precedent in the New Testament records is desired, it may be found in the evident custom of the early Christians, as referred to in Acts 20:7 and 1 Corinthians 16:2. As to the spelling of "Sunday," it is a matter of plain history that the early Christians, when adopting that day as their day for worship, interpreted the word "sun" to refer to the "Sun of Righteousness," although the first day of the week was, in the Roman calendar, dedicated to the sun. In early modern English both words were spelled "sonne," and Sunday was spelled "sonday," hence the day was known as "Sun's day" and as "Son's day," both terms being deemed applicable to Jesus Christ, the Son of God and the Sun of Righteousness.

4. The Illinois teacher who asks where to "draw the line" between the things that should and should not be done on the sabbath day, himself recognizes the principle that ought to determine each man's answer to that ques-

tion. The Bible, looked at as stating "not so much specific directions as general principles," is the safe guide, when one interprets its guiding as God would have it interpreted. The conscience never tells one what is wrong; it tells one not to do that which he already knows or thinks to be wrong. If, because of ignorance, prejudice, bigotry, over-sensitiveness, or dull stolidity, one is lacking in his ability to interpret and apply the principles of the Bible, then one had better at once remove those obstacles to his best living. One thing is certain: if the Illinois reader or any one else thinks it is wrong for him on the sabbath day to use the post-office, read or write a business letter, read a secular newspaper, travel by rail, boat, or street-car, or harvest hay or grain even in "catching" weather, then he ought not to do any of those things on the sabbath day. If another one feels that none but the barest necessities should be eaten on the sabbath day, then it would be wrong for *that one* to partake of an "extra dainty meal" cooked on that day. Yet no one of the acts mentioned by the Illinois writer is in itself sinful, and therefore any of them might, at one time or another, or in certain emergencies, be rightfully performed on the sabbath day. Will the result of my doing this be to help or to hinder the progress of God's kingdom, or the best life of one of his children, or the growth of my own character? is a question that we might fairly ask ourselves before deciding what course of action God would have us follow in keeping holy his sabbath.

there. The story, as told with the usual variants, was substantially this.

A great many years ago, the village goatherd, whose business it was to collect from the houses of the villagers their goats and sheep, and, leading them out to the hills, there tend them all day, bringing them back again at night, noticed that a certain goat, the property of a poor widow, was thriving the best of all the flock. He spoke with the widow about how well her goat was looking, and asked her what extra food she was giving her at home. The widow replied that she was so poor that she had absolutely nothing to give her goat. But yet, for all that, the goat seemed not to need anything, for she kept on giving an abundance of delicious milk, which was almost the entire sustenance of her owner. The curiosity of the goatherd was thus thoroughly aroused, so he resolved to watch the animal closely, and discover, if possible, the source of its mysterious nutrition. He soon discovered that the goat had the habit of separating herself from the herd, and would always manage, at least once during the day, to visit a particular spot near the foot of a rocky cliff, and crop a few mouthfuls, at least, from a peculiar kind of lavender grass growing there, and which seemed to be mysteriously renewed after each day's cropping. He reported this discovery to the widow. This is the one detail of the story about which I have the most doubt, but such is the tradition. They repaired together to the spot, and, as was to be expected, they decided at once to dig in that spot in search of the buried secret.

Before commencing to dig, the goatherd, who was a Turk, and had an eye to business, said: "Now let us understand the bargain. Whatever gold or silver we may find is to be mine; all else shall be yours." With this understanding, they went on digging until they had made a large and deep hole, and their work was stopped by a large marble slab, which resisted all their efforts to raise it. What was to be done they did not know. The Turk at length suggested that they call the village priest, confide to him their secret, and ask his help. The poor woman quickly summoned the priest, and the good old man soon came, bringing with him his priestly vestments, book, cross, and candles. The candles were lighted, and held by the widow. The priest began reading, while the Turk, without compromising himself by any participation in the Christian rite, was down at the bottom of the hole, ready to lift on the stone at the proper moment.

The prayer was at length concluded, the widow joined in the "Amen," and the Turk lifted on the stone slab, and was greatly surprised that it came up as though it were no heavier than a pine board. Underneath the stone slab there was revealed a stone box lined with cloth, in which was lying a beautiful old book, bound in velvet-covered boards and embossed with heavy silver ornaments. The Turk with his knife quickly stripped off the silver ornaments, and deposited them safely in his girdle. The priest reverently wrapped the sacred volume in his mantle, and carried it to the church for safe keeping.

Tradition has occupied itself only with the history of the ancient relic, and so fails to gratify our curiosity concerning the fate of the poor widow and her goat after their mysterious supply of food was thus suddenly cut off. It is to be hoped that for the remainder of her days she was tenderly cared for as one of the "widows indeed" of the church thus enriched by her misfortune.

Years rolled by. Generation after generation came and passed on to "the land of no return," and the old volume still remained in the sacred coffer of the humble village church. No prying archeologist had cast his covetous eye upon it, or reported its existence and whereabouts to the scientific world. At length the bishop of the diocese happens to visit that village, and learns incidentally of the existence of the venerable relic. He spends some time in examining it privately, and becomes evidently much interested in it. He soon makes another visit, and spends the night in the house of one of the chief men of the village. In the evening he calls the priest, and orders him to bring to him the old Gospel, in order that he may use it in his private devotions. The book is brought and delivered into his hands. His reverence receives during the night some urgent message, rendering it necessary for him to start upon his journey very early in the morning. In the hurry of packing, the old volume is *accidentally* put into the pannier, and loaded upon the mule and carried off.

The priest discovers, to his horror, that the "talisman" of his church is gone. He hastily summons a half-dozen stalwart young fellows, armed with stout cudgels, and sends them in swift pursuit. They are lucky enough to intercept the episcopal caravan in a mountain pass, and, without great difficulty, they succeed in "persuading" the bishop to surrender the coveted prize.

This incident, together with the evidences of many leaves having been previously abstracted from the volume, aroused the leading men of the village to the necessity of greater caution in guarding their treasure. It was consequently kept with much greater strictness than before. At length two of the *epitropes*, or trustees, who had traveled as far as Stamboul, and seen something of the world, were incited with the desire of seeing something done for the education of the youth of the village, and the idea struck them that perhaps this old volume might be put to a practical use. In short, they ventured to think of selling it. They had to proceed, however, very cautiously, lest their ignorant townsmen should be aroused against their project, and might possibly use with them the same wooden arguments which they had used so effectively with the bishop. They secretly took out a sample leaf from the book, and, folding it twice, put it into an envelope, and sent it to one of their townsmen then in the capital on business.

It was in the summer of 1892 when this young man appeared before me, and mysteriously handed me the envelope containing the vellum leaf. I saw a leaf of the thinnest and finest kind of vellum almost like "gold-beaters' skin," of a dark reddish-purple color, the letters square, upright uncials, and in silver, while the sacred names of God, Christ, etc., abbreviated as usual, were in gold. I glanced hastily over both sides of the leaf; my hand trembled with excitement. I folded up the precious document, replaced it in the envelope, and gladly put it in my pocket, saying to the young man, "You see that I am very busy just now. Come to me at my house the day after to-morrow at noon, and we will then talk about this." The young man, whom I had never seen before, looked somewhat hesitant. I quietly said, "You know, of course, who I am, and you are not unwilling to trust me." "All right," said he, and politely took his leave. For two hours I was busied with pressing duties, so that I could not even glance at the precious leaf. Only the expert can understand how that envelope seemed to burn in my pocket. The thought of having actually in my pocket a sample leaf of a sixth-century manuscript of the Gospels was constantly uppermost in my mind.

At length my duties were ended, and I hurried home and seated myself at my table for the critical examination of the fragment. The size of the folio was thirty-two by twenty-six centimeters, text twenty-two by ten centimeters; two columns of sixteen lines each, space between the lines equal to height of the letters, or six millimeters. The added letters at the end of the line were small uncials of the same type as the other letters. There were no capital letters, but the initials were simply set out one space to the left.

I copied first with pen and afterwards photographed the two pages. The photograph, owing to the color and to the crumpled state of the original, was not quite satisfactory, but it sufficed to show the general character of the letters. The text contained in the two pages was Luke 18:14, beginning with *καταπαύθη* [*ταί' ὁ δὲ ταπεινὸς* and ending with verse 23, *περιβλήσας ἰένοντι*]. I made a note of the itacisms and the variants upon these two pages, and noted carefully the paleographic characteristics of the writing. I then consulted what authorities were at hand, and the conviction was forced upon my mind that the volume represented by this sample leaf could be no other than the original volume out of which have been stolen, and that many years ago, those four leaves in the British Museum, those two leaves in the Vienna Library, and those six in the Vatican, which, with thirty-three more found in Patmos and reported by Sakellion, in all forty-five leaves, were cataloged as one volume by Tischendorf under the designation Codex N Purpleus, and dating from the latter part of the sixth century. This opinion I expressed in a confidential note written that same evening to my friend Professor Gregory of Leipzig.

The appointed time arrived, and the young man made his appearance. He told me that he was not authorized to sell, but that he had been sent to me for my opinion of the book, and my estimate of its value; in short, to

## FROM CONTRIBUTORS

### Perhaps Those Selfsame Angels

By William Cleaver Wilkinson

WHAT angels brought Messiah cheer  
From his own native heaven,  
When, fasting in the desert drear,  
He had with Satan striven?

Which angel was it strengthened him  
When, in Gethsemane,  
Amid the olive shadows dim,  
He wrought for thee and me?

Perhaps those selfsame angels now  
Are sometimes earthward sent  
Where over-laden pilgrims bow  
Beneath their burdens bent.

Then up, my heart, be strong and brave!  
Think thou what angel may,  
Commissioned from the Lord to save,  
Beside thee walk this day!

University of Chicago.



### The Story of the Purple Codex

By Professor A. L. Long, D.D.

Vice-President of Robert College, Constantinople

IT IS a well-known fact in Oriental life that there is always a story of some kind ready to account for the origin of all objects of local interest. In cases where from any cause the continuity of local tradition has been interrupted, the resources of the Oriental mind are always adequate to supply the demand. In the vicinity of the ancient city of Cesarea, in Cappadocia, there is a village bearing the somewhat peculiar name of Sarum-sak (Garlic). Doubtless there is a story, though I have never heard it, which would satisfactorily account for this savory name, but it is with another story that I have to do at this time.

If this village there is a Greek church which from time immemorial until a short time ago was the fortunate possessor of a very ancient copy of the holy Gospels. Although it was not publicly read, the village priest not being able to read the ancient characters, yet it was ceremonially used on various occasions. It was solemnly held over the heads of the newly married couples during the nuptial benediction, and it was believed to add to that benediction a mysterious power. For many generations this holy volume had with reverential awe been regarded as the palladium of the village, and inseparably connected with its good fortune. Of course, there had to be a story to account for its being

ask how much I was willing to give for it. I realized at once the difficulty of the situation, and the necessity of secrecy in negotiation. My great desire being to secure for America this volume, I did not dare to announce the discovery. I thought it quite possible also that others were in possession of the same secret. I saw that the expectations of the holders of the treasure were very high, and, if a purchase were effected, it would only be with a good round sum. To raise the sum required without publicity was a difficult problem. In the meantime, I labored with the hope of getting the parties to name a definite price for the volume, and thus give me the refusal of its purchase. They were too wary to be caught.

The story of the bargaining is too long to be here given. One after another of my offers had been rejected, and I had paused to consider the question of ways and means. I unexpectedly received from Bishop Whitaker, who had been earnestly requested by my friend, Professor Hilprecht, to obtain the precious codex for the library of the Episcopal Seminary of Philadelphia, a check for six hundred pounds sterling, and a request that I secure the manuscript at once. Thus materially reinforced, I resumed bargaining with renewed hope. At length there came a time when the whole sum had been offered and refused, and my heart sank within me. My good friend Mr. J. S. Kennedy of New York, president of the board of trustees of Robert College, happened to be in Constantinople on a visit at the time, and I confided to him the story of the negotiations going on. He generously at once authorized me to go on, and, in fact, to spare no expense in securing the prize for America. It is but right for me to say that he added that he did not wish to take advantage of any one else, but, if successful, he would willingly give the Philadelphia friends the option of the purchase.

In the meantime, cholera quarantine and then the political disturbances cut off communication, and prevented my visiting the village in person. The bargaining, however, went on, and at length my offer of one thousand pounds was verbally accepted, and I was expecting each day a telegram directing the payment of the money. I had made the necessary arrangements with the bank to receive and bring safely to me the book. Suddenly the news came that a Russian archeologist, traveling in that region, had heard of the old book, and turned aside to have a look at it. My spirits sank below zero, for I knew who the parties were, and what they were after. Then came the word that a Russian consul had arrived, bearing an order from the Greek patriarch of Constantinople to deliver the volume for transmission to St. Petersburg, as it had been purchased by his Imperial Majesty the Tsar. The price was stated to be one thousand pounds and two hundred pounds' worth of vestments, etc., for the church.

When the codex arrived in Constantinople, Professor Uspensky, director of the Russian Archeological Institute, with great friendliness invited me to inspect the volume. The feelings with which I took in my hands the venerable volume of which until that time I had seen only a single crumpled leaf, and upon the paleographic evidence of that single leaf had offered so large a sum, and for three years had been working with the hope of securing it for some library in my own land, I will not attempt here to describe. I will only add that I had the very great satisfaction of sitting down with the professor, and incontestably demonstrating, to his great satisfaction also, the correctness of my opinion concerning the volume,—that is, that this old volume, now of one hundred and eighty-four folios of thin purple vellum, represents the source of the forty-five leaves which, scattered in four different places, are known as Codex N Purpureus, a manuscript of the sixth century, and by many critics counted as No. 4 in the order of critical importance. It is not necessary here to detail the evidence upon which this demonstration rested. I will only say that it was, first, the entire absence of all texts known to be in those fragments; and, second, several cases of correspondence where a verse or even a word is divided, and part is found in this volume, and the other part is found on one of those forty-five leaves (see my article in *The Independent*, April 23, 1896, and note in April 30).

When I remarked that, if the villagers had given me the chance to make a counter bid, they would have profited to the extent of several hundred pounds, since I would have gone up to fifteen hundred, the Professor smilingly replied, "His Majesty would have gone up to two thousand." So ends the story which I was asked

to write for this paper,—namely, my story of the Purple Codex.

Robert College, Constantinople.



## "What Page Is It On?"

A Suggestion for Supplemental Bible Study

By Josephine Pesinger

NOT very long ago, the writer attended a regular meeting of a Christian Endeavor Society, and was seated next to a married woman whose age was about four decades. The leader of the meeting requested all present to read responsively with him the thirteenth chapter of 1 Corinthians, and Bibles were opened to find the place. Not so, however, the one in the hands of my next neighbor; but, when the service was about to begin, she turned to the writer with evident complacency, and asked, "What page is it on?" Instead of replying to the inquiry in the manner expected, the open Bible was exchanged for the closed one, and the chapter found a second time.

In the fall of 1889, two of the teachers in the primary department of the Ross Street Presbyterian Sunday-school, Brooklyn, New York, while they were firm believers in the International series of lessons for the primary class as well as for the other departments of the school, still felt that considerable supplementary instruction was necessary for children and young people before they could thoroughly comprehend the Bible as a whole, as their idea of it, obtained through the International series, seemed very, disconnected and fragmentary.

But when should this special knowledge be imparted, and to whom? It was promptly decided that full justice to the work could not be done in the few minutes that only occasionally remained at the close of the regular lesson on Sunday, and the conclusion was also reached that the greatest benefit from this special training would be derived by children a little older than the members of the primary class, although children from that class who could sit moderately quiet for an hour would be welcome attendants. And so it came to pass that a society auxiliary to the Sunday-school, and called the Scripture Union, was organized by vote at a regular teachers'-meeting.

It was decided to hold weekly meetings on Friday afternoons, in the chapel, from four to five o'clock, and children and youth of both sexes, between the ages of five and fifteen years, were invited to attend. These meetings have been held during eight months of each year for more than eight years, with very gratifying results. She who served as its faithful leader for the first seven years has been called to her eternal reward, but the work continues. About fifty children of the desired age attend the class, with an average attendance of thirty-five,—as large a number as can be properly handled by one person whose aim is to teach the children, not just talk at them.

The Scripture Union Class, organized, as it was, before Junior Endeavor Societies became prominent, takes the place of this society, as the best features of the Junior Endeavor can be introduced into its meetings, but, unlike it, genuine Bible study is its fundamental object, instead of teaching the children to lead meetings. Will they not prove far more efficient leaders in a few years, as a result of this special Bible training?

The motto of the Scripture Union Class is Psalm 119:11: "Thy word have I hid in mine heart, that I might not sin against thee." If sin is the only thing displeasing to God, and if his word hid in the heart prevents the indwelling of sin, the obligation of studying it prayerfully, and of teaching it carefully to the young, should rest very heavy on the hearts and consciences of all parents and Sunday-school teachers.

The members are lovingly urged to read the Bible daily at home, and, to assist them in doing so, the Scripture Union Daily Bible Readings are recommended and supplied to them. These are published by the Children's Special Service Mission, London, and are arranged especially for young people, about a dozen verses being the prescribed portion for each day, and the reading of the entire Bible is completed every five years. Little monthly letters and magazines are issued in connection with the readings, and serve to illustrate and explain the more difficult passages. Then at home, too, the

members are asked to search the Scriptures for a passage containing some special word or thought, and to recite it from memory at the Friday meeting following.

At the class each year a new psalm is learned, verse by verse; also a chapter, or a part of one, from the New Testament, besides special verses used in the responsive service in opening the meetings.

Dividing the Bible into parts, and learning the names and the number of books in each part, also to locate them, is easily taught by the two methods,—the fingers of the hands and shelves of hooks drawn on the blackboard, with the initial of each book printed on it.

The sand map is used to teach the geography of the Bible land. The Sea of Galilee and the Dead Sea connected by the Jordan River is made of galvanized iron, and only needs to be laid on the table and the clay molded around it. The divisions of land, mountains, cities, etc., are easily taught and located.

It was found that the most attractive way to teach the Bible story from beginning to end was by using the sand map and an appropriate symbol to illustrate each lesson and to fix it in the memory. Only one symbol is used for each lesson. So interested do the members become in the Bible narrative that they occasionally "strike," and object to the closing of the meeting at the expiration of the hour. The Old Testament course, including the interval between it and the New Testament, has taken four years.

At a public meeting of the class, a review of the Old Testament was given, in which the history of the Jews was traced by the children from Abraham through the sojourn in Egypt, the journey and entrance into the Promised Land, the rule of the judges and kings, the history of the two kingdoms, the captivity and restoration, and through the four hundred years' interval represented by the Apocrypha, up to the time they were conquered by the Romans.

The class has also been studying the books of the Bible by characters, and one fact about each important personage mentioned in it. In Genesis, eighteen names are selected, and four in Exodus; for Leviticus the explanation is given that it "consists of laws and ceremonies for the Jews," and so on. The instruction will continue throughout the entire sixty-six books. It will aid the memory if an acrostic can be formed of the initials of the names, as in the Book of Judges:

- ideon, who defeated the Midianites with three hundred men.
- thniel, the brother of Caleb.
- eborah, the prophetess and successful judge.
- anson, who was noted for his great strength.

Having completed the study of the Bible in this way, the members will never look for the story of Elijah fed by the ravens in Revelation, nor for Nicodemus in Deuteronomy.

The parents of the children are even more gratified than their Sunday-school teachers at the amount of Bible knowledge the children are acquiring, and in such an attractive way that they do not realize that it is genuine study.

But the hours are not devoted entirely to studying the composition of the Bible. Its precepts are instilled as well, and many a tender heart-to-heart talk is given. Some of its members have been led to make a public profession of faith in the Lord Jesus Christ, and unite with the church.

Time is also taken to preach the gospel of good works, and the class never votes "No" to any proposition to aid needy people or organizations. Their charitable work amounts to over a hundred dollars annually, and is incorporated in the annual reports of the treasurer of the Sunday-school. The heathen abroad have been reached by supporting a girls' school at Karown, Syria, for the past seven years, through the Board of Foreign Missions of the Presbyterian Church, while nearer home a poor village Sunday-school, almost dead from exhaustion, has been resuscitated, and is doing a good work, the Scripture Union Class paying for its necessary supplies. Local charities are also remembered, and last summer twenty-seven poor children were sent from crowded tenement homes to the country for two weeks each, their board being paid on large farms in Orange County.

A plan was recently introduced into the class that bids fair to prove an excellent educator in securing church attendance and teaching personal contributions at it. The church has adopted the envelope system for its contributions, and the Scripture Union Class became a sub-

THE SUNDAY QUESTION.

Evidence Obtained and Conclusions Reached by Another Episcopal Clergyman.

TO THE EDITOR OF THE SUN—Sir: In canvassing the opinion of the average man, who is not a total abstainer but a moderate drinker, I have been surprised to find that he is not in favor of the opening of the saloon on Sunday. He believes that it will tend to the increase of drunkenness and poverty; for in his opinion, the Raines law, with all its imperfections, places a restraint on the drinking habits of the people, even when the proverbial "sandwich" is carried around with every drink, whereas the opening of the saloon on Sunday, without such restrictions, would give unbridled liberty to the drunkard.

England, or rather London, must not be quoted as an example because you will see drunken men and women in the streets of London on Sunday evenings to an extent which does not exist in the Greater New York. The restriction of the Raines law which compels the working man to take liquor with a meal can be evaded, but I am assured by a large number of families, that it is a great restriction on the drinking habits of the people on Sunday.

The Raines law has undoubtedly its objectionable features, but they have been greatly exaggerated by interested persons, because in the first place it establishes the principle of high license, and in the second place, closes a large number of saloons which exist simply as dram-drinking resorts. The Raines law is opposed to the interest of the saloon as a popular institution, hence the attempt to defame it as the handmaid of vice.

Bishop Potter, who has certainly the courage both of his impulses as well as of his convictions, is quite correct when he says that the discussion of the Sunday-opening question is purely academic, and Governor Odell's message merely confirms this view. Bishop Potter is also correct in affirming that "total abstinence" has not supplied the remedy. It has merely popularized the idea that drunkenness is a mental or moral defect and not a crime. Drunkenness is a crime just as much as stealing, and if every individual seen drunk in public were sent over to "the Island" for a week, a victory over the pernicious habit would be effected which water drinking can never obtain.

A very large number of drunkards are allowed to excuse themselves with the plea that drunkenness is hereditary, and consequently it is the habit in families to excuse their inebriate members on this ground. The very reverse is the case. The London *Lancet*, about a year ago, published the report of the Society for the Study of Inebriety, compiled by a committee of five physicians, two surgeons, an army surgeon, a professor of bacteriology, and five general medical practitioners. This committee reported that they found no evidence that the acquired habit of inebriety is heritable. This is also the view taken by the late Dr. Leslie E. Keeley in his work entitled "The Non-Hereditary of Inebriety." It is also confirmed in my own ministerial experience, in a poor district in the great city of Manchester, in a degraded district in London, in twenty years among soldiers and in twelve years in New York. The earnest advocates of total abstinence have been mightily shocked at Bishop Potter's criticisms of J. B. Gough and his methods, but the Bishop's views are indorsed by the editor of the London *Lancet* in saying that "popular opinion has taken for granted that the acquired characteristics of parents are likely to be inherited, and of course temperance reformers, well meaning, but often ignorant and misguided, have not been slow to urge upon the public that every man's drinking habit is pretty sure to produce for him a generation of children who will become drunkards. If this be not true the temperance reformer (who is generally in favor of entire abstinence rather than of temperance) must bear a heavy responsibility for the vast amount of mental torture which he has inflicted on the moderate drinking citizen."

What we are suffering from in America is the pernicious habit of dram drinking and consequently a law which compels a man to take his liquor with a meal on the great weekly holiday is a very great restriction on the drinking habits of the people. And this is the view which so many families take on this question of the Sunday opening of the saloon.

Dr Dyce Duckworth, who has written much on the subject, and who, like Bishop Potter, has been pretty roundly abused by the prohibitionists, maintains that what we have to do is not to prohibit the drinking of alcoholic liquors, but to regulate both by precept and example, as well as by legal enactment the drinking habits of the people. The Germans, as a nation, are not drunkards, nor are the Italians, nor the French. The habit of dram drinking is largely confined to the Britisher and the American.

Consequently in this great city of New York the average citizen has a perfect right to demand that as the law supplies us with a weekly day of rest, everything should be done to retain it as a respectable day of rest, and consequently, quite apart from the views of the temperance reformer or of the religionist, any restriction which can be placed on the sale of alcoholic beverages on the Sunday is calculated to promote that degree of rest and repose for which the American Sunday stands. In France they are trying to introduce the American Sunday purely on secular grounds. Why then should we impair that which is so much enjoyed by the best class of American citizens? Let us leave well alone. THOMAS P HUGHES, LL. D. NEW YORK, Jan. 2.

PUBLIC SCHOOL ENGLISH.

Varying Views of Sun Readers.

TO THE EDITOR OF THE SUN—Sir: Apropos of English in our public schools, I should like to add to what has been already said, that, in my estimation, the English of City College and of the City University graduates is deplorably bad. The most regrettable is that they do not seem to be able to eradicate those errors which are common to them.

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# ISN'T WITH BISHOP POTTER.

## SABBATH FOR SATAN, DR. STIRES CALLS OPEN SUNDAY.

"For God's Sake Let the Responsibility All Fall on the State, Not the Church, If the Barriers Are to Be Taken Down—Let No Churchman Help This Intiquity"

The Rev. Dr. Ernest M. Stires took issue at the annual dinner of the Church Club at Sherry's last night with Bishop Potter and other clergymen of his communion, who have declared in favor of more liberal laws governing the sale of liquor on Sunday. Dr. Stires is the new rector of St. Thomas's Church, which has among its members a great many very wealthy and very influential New Yorkers. The young minister did not name Bishop Potter or Dr. Rainsford, but he spoke in terms that left no one present in doubt as to whom he was hitting. The other speakers at the dinner, R. Fulton Cutting among them, had avoided the excise question.

George Maculloch Miller, the President of the club, introduced Dr. Stires with the remark that he would take for his subject a matter of the utmost interest to all New Yorkers, "The Sabbath for Man." Dr. Stires began with a story:

In my own dear State of Virginia I had a friend who was much annoyed one night by the continuous howling and barking of his dog. It was ordinarily a very sensible and sedate dog. He went out and could not find out what the dog was barking at. He asked an old darky who knew a good deal about things in general what ailed the dog.

"I tell you, Mars' John," said the old man, "wha' do matter wid dat dorg. He done smell somethin' wha' he can' locate." [Laughter and applause.]

Of late I have felt that some of us were like that dog. We are talking without much knowledge. We done smell somethin' wha' we can't locate. [Cries of "Hear!" "Hear!" and prolonged laughter.]

There are few burning subjects which give off more heat and less light than this matter of the liberal Sunday discussion. [Laughter.] Seldom is the cause of temperance addressed with less temperance than we have observed in recent days in this city.

Dr. Stires said that there were three views to take of Sunday observance. First, the narrow view of the Puritanical Sunday, so-called, hateful to both God and man. Second, the so-called liberal Sunday, which was to be compared with that observance of Decoration Day which somebody had declared made it more like "Desecration Day." Thirdly, there was a Sunday observance which demanded due recognition for the sacred character of the day, but which allowed a proper recreation and proper opportunity for fresh air and exercise. He went on:

It is a most un-Christian thing for a man to stuff himself up with dinner and then remain indoors indolent. All kinds of troubles, mental, physical, and, I may hazard, moral, may come from such conduct. But is it possible for a man who is well-to-do and for the man who is in only moderate circumstances to get all he needs, really needs, out of his Sunday without indulging in license?

Some of those who are urging the "liberal Sunday" seem to have put themselves in the attitude of driving a close bargain with the Lord. They say to him: "Make it a half day, Lord, and we will call it square." We all know what that will come to in the end. It will be no Sabbath at all. No. The Sabbath for man; not the Sabbath for Satan.

We hear that this agitation to liberalize Sunday is to make men free. That is what the Church and we men of the Church ought to strive to do. To make free men, but not, I say, to help men to be enslaved by their baser appetites. Not to help in the establishment on every corner or in some parts of our city, at every door a place where a man may find an opportunity to make his day of leisure a day for riveting upon him the bonds of slavery to baseness.

Dr. Stires told of a poor woman in his parish who had said that her husband was getting on very well, and would probably take care of his family without any hindrance "if only she could get him past Sunday," Dr. Stires exclaimed:

Think of it men and brethren. She said that she would be happy and the children would be well cared for and he would be a decent and self-respecting citizen if she could only get him safely past the temptations of the Lord's own day. Horrible. ["Hear!" "Hear!"]

They say the law cannot be enforced. That is yet to be demonstrated. The law against murder is not enforced against more than one murderer in three. But I hear no loud clamor that the penalties against murder shall be removed because it causes a few villains some discomfort in carrying out their desires. ["Hear!" "Hear!"]

If the barriers are to be taken down let all the responsibility fall on the State—on the politicians. For God's sake let it not fall on the Church. [Applause.]

If any man needs protection against himself—and there is not one of us who does not, from the highest to the humblest of us—let it not be the high authorities of the Church who put it in the power of that man to say to his wife who would stay him from the saloon: "But so-and-so, and so-and-so, and so-and-so, all eminent churchmen and leaders in the church have proclaimed that it is all right for these places to stay open so that I can go into them. It was through them that this opportunity was given to me." For God's sake, no! [Applause.] That man's blood will be required of us in the day of our judgment. Let us not forget that.

"Who shall cause his brother to offend?" Who shall dare to lift his voice against the law that makes it more difficult for his brother to offend? You may feel that this community is safe. There are other communities not so far advanced as this. So we do not encourage them to do a dangerous thing. As churchmen and in the name of the Church, you dare not do it. Above all things let no churchman lift his hand to help this iniquity on its way.

We are adjured to be "practical." Our Church has gone on and on through the centuries uplifting man, bringing him nearer to God, on and on, and has never faltered until now, when the word goes forth: "Let us pare down our standards until they are more expedient. They are too high." I would not intimate that there is any political trend to the turn some of us have taken. [Giggles.] But let no hint of politics come into our regard for our standards. Let us not apologize for them or compromise them or make them political. [Applause.] You know the old story of the colorbearer who was told to bring the colors back to the regiment.

"Beg pardon, sir, but why don't you bring the regiment up to the colors." [Prolonged applause.] Let not the church lead in an effort to perpetuate that *sui generis* horror, the American saloon. We some of us are much concerned for the comfort of our brethren from Europe. I know that over there they wouldn't change their Sunday to suit the notions of any of us who might be sojourning among them. Those who don't like it here are at liberty to go back. But there are some among us who are so fond of those people that they would rather dander and evil stare our own in the face than displease the alien born.

Let the Church bend itself to making the other six days of the week better, not to making Sunday worse. Let us try to find a way to make the saloon less dangerous on week days. Let us go forward. Take the regiment up to the colors. [Prolonged applause.]

Bishop Brent, the newly elected Bishop of the Philippines, R. Fulton Cutting, T. C. Denton of Rochester, and Archdeacon Tiffany preceded Dr. Stires. Archdeacon Tiffany said that it ought to rejoice every churchman and every citizen of New York to know that the Bishop of the diocese was known all over the world, not only as a great Bishop but as the foremost citizen of the community.

Neither Bishop Potter nor Dr. Rainsford was at the dinner.



A very picturesque and interesting service was held on the evening of the First Sunday after Epiphany at the Church of the Transfiguration, Thirty-fourth and Woodland avenue, especially for children, to illustrate the visit of the wise men and to show the spread of the Gospel throughout the world. After the rector, the Rev. Charles Fiske, had told the children how Christ was the Light of the World, and how the light which He brought was dispersing the darkness of sin, the church was darkened—only the candles on the altar being left burning. These represented the Light of the World, and from them three boy acolytes lighted the large candles which they carried, and then going down the aisle passed on the light to a hundred or more small candles carried by children of the Sunday school, until the church was ablaze with these gleaming tapers. The services were preceded by a shortened form of choral Evensong, and the children sang Epiphany hymns and carols, such as "We Three Kings of Orient Are," and "Brightest and Best of the Sons of the Morning." They also brought gifts of books and toys to be sent to poor children. On last Sunday Mr. Fiske at the morning service began a series of sermons on the Holy Communion. Since September the church has entered upon a new era of prosperity; the congregations have doubled, the floating debt has been paid, and it is hoped that before long the church will be filled at every service as it is now at the special ones.

The new parish house of old St. John's, Northern Liberties, is already so overtaxed by the rapid growth of the Sunday school work that another story is to be built as soon as \$4,000 can be secured from outside the parish. A residuary legacy of \$3,000 for the endowment fund depends on an equivalent subscription from other sources. Much of this, too, has been pledged, but \$4,000 remains to be provided for. St. John's is doing an important work in one of the most crowded districts of the city, and Mr. Michael, the rector, states some of its needs in another column of this issue.

Coadjutor Bishop-elect Gimsted has gone to Colorado to consult with Bishop Spaulding and the Standing Committee.

## Open Court.

### Why not the Puritan Sabbath?

To the Editor of THE CHURCH STANDARD.

There will be those who from honest though mistaken convictions will object to the view taken of proper Christian Sunday observance, in the previous communication to THE CHURCH STANDARD. For example, some will exclaim, "But this is to demand of all churches and communicants that they return to the strictness of the Puritan Sabbath." Well, why not, at least in its real substance? It is the fashion to denounce the Puritan Sabbath without measure, and in some part without reason. Within its just and proper bounds, that is, within the inner circle of actual Church members, the Puritan rule was perfectly consistent with a sincere and strenuous devotion to the Christian religion; and their much-decried masterful observance of it was, notwithstanding its incidental defects, the very foundation of those stalwart virtues to which the nation owes so much. The error of the Puritans was one from which our own reformers are none too free—that of not distinguishing between Church and State, and of striving to force their religious observance of the Sabbath upon society and State. They ignored the fact that young non-professors were incapable either of understanding its claims or enduring its rigor; and that the non-religious, the irreligious, and the profane were not only wholly outside of its bounds, but were also morally unable to render any other than either a hypocritical or a hostile obedience. This was a tyranny closely akin to that exercised by the State over the Church, which drove them to seek a freer home in the New World. That error we may reasonably condemn; but to decry their rule as an interior law for their Church-members is not so clearly just.

Another objection which may be urged is a serious and far-reaching one, inasmuch as it involves the granting of a larger secular license on Sunday to even Church-members themselves. While, of course, not so designed, it has much the look of an opening for a leveling down in that direction, while the social reformers are striving to level up on the side of the world, so that, eventually, both may come to be at one on the Sunday question. This objection is based on the assumption that the Mosaic Sabbath of entire abstinence from labor, as substantially a part of the ceremonial law, was abrogated by the Gospel. By this abrogation it is claimed that the Christian is relieved from all demands for legal obedience to the ancient law of the Sabbath, and is brought, under the liberty of the Gospel, into a state quite free from any restraints except those of his own choosing.

Now, while this view may be honestly entertained and ingeniously argued, it must be pronounced erroneous. In the first place, the Sabbath as set forth in the commandment is taken to have been purely a Mosaic institution. But the narrative of the creation presents us with a distinct recognition of its ground principle in the example of the Creator Himself—an example the divine authority of which is explicitly acknowledged by the commandment itself. These facts certainly show that, in its substance, the law of a seventh day rest was no new thing; and that it was the work of Moses simply to formulate the law and embody it

among the Ten Covenants of the new nation. Again, there is no semblance of any difference in origin and authority between the Fourth Commandment and the other nine; and certainly no one will think of claiming the latter to be mere Mosaic institutions, having no previous existence and authority. On the contrary, the whole ten, though now for the first time codified, so to speak, and set forth for the distinctive government of the Hebrews as God's common people, are simply the embodiment of essential principles of righteousness in the divine system for the government of mankind. As such they are none of them susceptible of any such summary abrogation as the objection contemplates.

In the second place, the corresponding assumption that the Sabbath as set forth in the commandment was a part of the ceremonial law or was so identified with it, and that the abrogation of that law by the Gospel carried with it the abrogation of the commandment itself, is wholly untenable. There is not the slightest indication that the Fourth Commandment was any more part and parcel with the ceremonial law than the other nine; and certainly no one will venture to claim that with the abrogation of that law they too went by the board. Furthermore, the Mosaic Sabbath was in no sense a ceremonial institution. No specific ceremonies were provided for its proper observance, in which it differed radically from the set feasts and fests of the Mosaic order; and in its very nature as concerning a natural right and primary obligation, it was no more open to mere ceremonial prescriptions than was the proper observance of the commandments of the second table.

In the third place, this assumed abrogation of the Mosaic Sabbath is claimed to have been practically recognized by our Lord (St. Mark ii. 27) and St. Paul (Rom. xiv. 5). Now, it is well known that in our Lord's time the Mosaic law of the Sabbath, like almost everything else in the ancient order, had been overlaid by the most minute and burdensome rabbinical rules and restrictions. Against all these our Lord inveighed (St. Matt. xxiii. 2, 3, 4), and not against the law itself (St. Matt. v. 17). As concerning the Mosaic law of the Sabbath, He was charged with profaning it by healing the sick and by allowing His hungry disciples to pluck the ears of wheat on that day. His reply in every case in no way discredits the Sabbath. He rebukes His enemies for having perverted it; for doing what marked their dealings with the ancient law everywhere (St. Matt. xv. 3, 6), making the commandments of God of none effect by their traditions. Besides this, instead of foreshadowing any abrogation of the Sabbath, He summarily stamps it as an institution for all time; for if "the Sabbath was made for man," His provisions for his welfare must hold good so long as man exists to be benefited by them. The Fourth Commandment is simply an embodiment of one of the natural rights of honest labor, and it is simply inconceivable that our Lord should have ever contemplated its abrogation. All that the Gospel proposed; all that it could with any consistency propose, was to lift its observance above the cold, hard level of a mere legal obedience, to one of true loyalty, and thus to secure its Christian enrichment with a loving regard to works of mercy. As for St. Paul's teaching in the particular case referred to, it is not only past belief that it involved anything in contravention of the teaching of his Lord, but it also bears on its very face a plain and sole reference to another matter which was at that time being made an occasion for acrimonious dispute, namely, which was the only proper day to be observed, the seventh or the first. It was not a question of the abrogation of the old law, but simply of the Christian transference of its obligation to the Lord's Day. This question St. Paul in the then necessarily unsettled state of Christian observances refers to the honest decision of the individual conscience. His language in no way involves the abrogation of the Fourth Commandment law. Indeed, the main question before him was simply that of eating unclean meats.

Fourthly, as for the plea for the abrogation under the Christian system of the primal seventh-day law of rest and abstinence from labor, founded on the varying fortunes of the Lord's Day during the early ages, we have to depend too much on the mere absence of specific rules for its observance, and on mere inference or conjecture for any conclusions of sufficient strength to overthrow the previous direct line of argument. It is easy to see how the lingering observance of the Jewish Sabbath and the informal use, alongside of the Lord's Day for the enjoyment of Christian worship would necessarily leave the latter without any regulations for its observance as a seventh-day period of marked abstinence from secular labor. It is also easy to see how, during the ages of persecution, the observance, either of both or of the Lord's Day as a proper Christian Sabbath in substantial accordance with the ancient commandment may have been attended with such dangerous publicity and incurred peril as would prevent the establishment of any precise or consistent rules for its observance. It is also just as easy to see how, after those ages of peril had passed, the usages and habits which they had engendered would result in a laxity, and even license, as far from the true liberty of the Gospel as they were from its purity and holiness. Indeed, if conjecture is to be allowed, it may be reasonably supposed that when, by the imperial authority, the Lord's Day was formally established as the Christian Sabbath, it was not without some design to obviate the previous doubt and confusion, and to make it possible to put some check on those who, from regarding the particular day as a matter of indifference, had practically ended in observing neither.

Finally, without pausing to notice certain other objections to the foregoing plea for a stricter observance of Sunday among Christians—some of which are a disgraceful impeachment of Christianity itself—it may suffice to call the attention of objectors to the fact that the Anglican Church and its branches have in their Prayer Book, and in the most

solemn connection, set their seal to their belief in the living value and abiding authority of the Fourth Commandment, or the ancient Mosaic law for the observance of a seventh-day period of rest and sustenance from worldly pursuits, and in the Christian duty of distinguishing it as a holy time, and crowning it with the loyal observance of the highest acts and offices of holy worship. This is certainly something which the true Churchman can neither qualify nor set aside. Furthermore, it must be conceded that it is both false principle and dangerous practice for the Church to relax her demand for the faithful observance of Sunday or the Christian Sabbath, when the whole drift of the times is towards the extreme of license and profanation. She may not be able to check the outside downward drift; but that is no reason why she should compromisingly yield within her own pale to its sinister impulses. It is no time to relax discipline when the enemy is in full force at the very gates.

FREDERICK S. JEWELL.

## Episcopal Nomenclature.

To the Editor of THE CHURCH STANDARD.

Two of your correspondents have recently addressed communications to your widely-read journal upon the subject of Episcopal Nomenclature; and both have endeavored to heap ridicule upon the usage of the Church of England which has prevailed since the Reformation. The method of procedure has been to suggest an impossible name for a see, and then to put some odd and unlikely Christian name before it; and to ask us to look and laugh. The second writer could find no new way, so he simply copied the method of the first. There would be no compulsion requiring a diocese to be named just as the see city was, enjoining Keokuk Junction or White River Junction to be at some future time the centre and principal city of a new or newly-named diocese. And there would be nothing ridiculous about "George W. Keokuk" or "Arthur White River." The diocese including the Province of British Columbia was named simply "Columbia." There is a "Diocese of Mackenzie River." Is Keokuk any more objectionable than Qu'Appelle; and is a name to be made fun of simply because it is new or appressed odd? Are the signatures "John Qu'Appelle" or "W. D. Mackenzie River" absurd? Have not the bishops of those sees simply followed the long established custom of the English Church? If it were a new thing sought to be established, one might say, if hegun by the impossible Bishop of Kicking Horse Pass, that he was aping the style of an Indian chief; but a mere peculiarity of name cannot make an odd and widely-established custom absurd when continued in a new land where many a place has a strange and odd-sounding name. One correspondent raises the objection that he has not discovered what would be the Latin equivalent of the very improbable name he put forward for the purpose of making fun. Will any one in the United States, in these modern and practical times, agree that there is any force in such an objection? He declares that "Arthur Vermont" would not be English or American. May I ask what language the venerable prelate used who signed his name "John Frederickton"? What language did the first colonial bishop use whose signature was "Charles Nova Scotia"? To what country did "John Lincoln" and "Richard Carleisle" belong—the prelates who conferred deacon's and priest's Orders upon Samuel Seabury? If they were Englishmen, and educated men, did they deliberately misuse their native tongue? Your correspondent would seem to wish to make it appear that the "A. C. London," so often appearing thirty or forty years ago, was a new thing then first perpetrated, made the episcopal signature "ridiculous," and was in fact a "harshorous absurdity." I have shown that the custom of putting the name or initials and the name of the diocese in plain English was established long before Dr. Tait's time. I would ask your learned readers (to mention no other see than London) whether Dr. Lowth, the distinguished prelate who preceded Dr. Tait by a century, did not sign himself "R. London"? And, not to multiply instances, but to go back to the Reformation period, did not Dr. Sandys, as early as 1575, write "London" after his Christian name? If so, the custom now and for a long time prevailing generally in England, and always universal in the colonies, cannot be ridiculous, neither is Dr. Tait rightly accused of constantly using a harshorous absurdity. A custom so general, and reaching back more than 300 years, has established itself as thoroughly English. This is all I contend for. It may not be suitable for use in the United States; but it is not un-English, and to adopt it would hardly be un-American on the part of American Churchmen.

JAMES SIMONS.

## Half a Million for Missions: A Suggestion.

To the Editor of THE CHURCH STANDARD.

On Thursday the Bishop of Maryland invited the clergy of Baltimore to a conference as to ways and means of raising the sum of \$12,786.87 apportioned to Maryland. Several suggestions were made. Finally it was decided to formally acquaint each clergyman with the facts of the case and ask for his help and that of his people. Next in favor was a suggestion to apportion the amount among the several parishes in the same way that the amount asked for diocesan missions is apportioned.

I am under the impression that the result of the plan decided upon will not prove of much benefit to the cause, inasmuch as it may be presumed the information to be given is already in the hands of clergy and laity who read the Church papers, as most of them do. But had the second suggestion been adopted, it would have been even less satisfactory,

for some parishes do not fully pay their present diocesan assessment and others do so with great difficulty. Naturally two assessments where one was previously burdensome would simply cause despair.

There is, I believe, only one method by which the desired end can universally be attained. Let an agent, a secretary, clerical if possible, but the right man in any case, be appointed for every diocese, and let him be of the diocese. Let him have the approval of the bishop and of the several rectors in whose parishes he will work, and then let him go from house to house and tell the story of the Church's work and of the Church's need. At present the people do not know what the Church is doing; nor how she is being hidden make bricks without straw. Whose fault it is matters not now. Let each a one go, not as representing the diocese, nor as representing the parish, but as representing the Church, going as from the General Convention, and let the diocesan and parochial authorities stand aside. Let him say expressly: I do not come from your rector, nor from your bishop, but I have their approval. I could not work without it. But I speak for the whole Church on behalf of its larger work.

Meanwhile the parochial clergy will do well to avoid any share in the purely financial part of the work. They do enough serving of tables already. So do some of our shepherds, with the result that the Church already has lost much by the lowering of ideals, the undue emphasis on wealth and the commercializing of religious affairs, which too often seems to follow the serving of tables by those whose business it is to give themselves to prayer and the ministry of the Word. But let bishops and clergy take a hand in another way; let them among other things tell of the grand doings of the Methodists with their \$5,000,000 and remind their people of that voice of ancient days: "I will provoke you to jealousy by them that are no people," which I presume means I will provoke you to jealousy by a people whose heritage is not to be compared with yours of the ancient Church.

There is only one serious objection to this plan: it would be successful. Possibly in some quarters this would be considered even a fatal objection. In that case let the nature of the objection be frankly acknowledged.

Yours very truly, C. ERNEST SMITH.

## The Fourth Commandment.

To the Editor of THE CHURCH STANDARD.

In reference to the conclusion of your valuable editorial in the last issue, will you allow the suggestion that more weight might perhaps be given to the difficulties attending the transition from the Hebrew to the Christian observance of a weekly day, and also to the effects of persecution during the early centuries? The connection between the Fourth Commandment and the Lord's Day would naturally have been unrecognized or obscured in such times. Richard Hooker says, "The moral law requiring therefore a seventh part throughout the age of the whole world to be that way employed, although with us the day be changed in regard of a new resolution begun by our Saviour Christ, yet the same proportion of time continueth which was before, because in reference to the benefit of creation and now much more of renovation thereunto added by him which was Prince of the world to come, we are bound to account the sanctification of one day in seven a duty which God's immutable law doth exact for ever."

Hooker quotes also the edict of Leo, which should be considered in connection with that of Constantina. It was evidently a reflection of the mind of the Church. It begins, "We apostle according to the true meaning of the Holy Ghost and of the Ordains thereby directed, that on the sacred day wherein our own integrity was restored all do rest and surcease labor."

St. Augustine, although what might be called an anti-sabbatarian, seems to intimate a connection between the Sabbath and the Lord's Day in his words at the close of the Civitas Dei, "The Lord's Day, which is sanctified and made holy by the Resurrection of Jesus Christ, not only prefiguring the eternal rest of the spirit but also of the body."

Hanover, N. H.

GEO. P. HUNTINGTON.

## A Prayer Disused, and a Prayer Unused.

To the Editor of THE CHURCH STANDARD.

The Prayer Disused is entitled in the Prayer Book "A Prayer for Congress, to be used during their Session." I can recall but one occasion on which I have heard it used since the beginning of the session, December 2, 1901. Yet ere long, when we consider the immense power for good and evil which that dignified body possesses, and the dangers of bad legislation, there is need for prayer on their behalf, not once or twice only, but "during their session."

We all realize the importance of the approaching episcopal election. In one church in this city (I have not heard it elsewhere, but hope there are others) the "Prayer to be used at the meetings of Convention" is constantly used, with the change from the present to the future tense. Or, if it cannot be used in public, this petition for private use, following the lines of the Litany, is certainly in order: "That it may please Thee to send us a pastor after Thine own heart,

"We beseech Thee to hear us, good Lord." (Jeremiah iii. 15.)

Does this neglect arise from a stealthily increasing unbelief in the power of prayer?

W. P. LEWIS.

Philadelphia, January 18, 1902.

Chicago was embellished with a lavish coating of self-complacency.

One of the best things achieved by the labor unions is the rescue of Sunday as a day of rest. The commercial tendency was to make it a common week day. A study of the subject makes clearer than ever that every moral truth is based upon a sound commercial proposition, or is at least in harmony with it. There is not an injunction in the ten commandments, nor a paragraph in the Sermon on the Mount, that does not promote the best business interests of the world.

October is practicing the Uplift.

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By the Shoshone  
Oct. 20, 11

# LABOR JOINS CLERGY IN SUNDAY FIGHT

## Ministers Are to Work for Eight-Hour Day in Return for Sabbath Observance.

### MITCHELL DISAVOWS PIETY

"We Don't Care What Day It Is, but We Must Have One Day of Rest," Says the Labor Leader.

A mixed audience of clerical men and laborers, some of the latter in the uniforms of their trades, gathered in the concert hall of Madison Square Garden yesterday to form a union of religion and labor against industrial plants that operate on Sunday.

The Rev. Frederick Courtney, rector of St. James's Protestant Episcopal Church, who presided, assured the laboring men that the religious leaders present were interested greatly in preventing the further invasion of Sunday by commerce. John Mitchell, Vice President of the Civic Federation, who spoke on behalf of the working men, said that labor was really interested not so much in Sunday closing as in the protection of the eight-hour day against influences working to lengthen it to ten hours, and in some cases to twelve or fourteen.

Mr. Mitchell proposed as a fair bargain that the laboring men help the ministers to gain their point of a day of rest on Sunday, provided the ministers would reciprocate by doing their best for the eight-hour day during the rest of the week. Other speakers thought that the best result from the public conference would be to start a general religious crusade for an "eight-hour day and a closed-Sunday sentiment," leaving the laws to follow the sentiment as it became assertive enough to make demands in politics.

The Day of Rest Conference brought together men of many organizations, among them being the Department of Labor, United Association of Post Office Clerks, the Lord's Day Alliance, the New York Sabbath Committee, the International Brotherhood of Stationary Firemen, the Kings County Sunday Observance Association, the National Federation of Churches, and the Brooklyn Central Labor Union.

Mr. Mitchell told the clergymen that he did not think the laboring men cared a great deal about the sanctity of Sunday, and would be poor followers of a crusade for a rigidly religious Sabbath. He also made it plain that he was no believer in the essential "dignity" of labor.

"It is wrong to say that labor in itself is noble," the former mine worker said. "It isn't noble to work in slavery, nor in serfdom, nor under the padrone system of Mexico. And it is not noble to work in these United States when you have to pay out to-morrow's wage for today's bread.

"But there is one kind of ennobling work. It is that work you do with joy because your muscles are not overfatigued and your body is not exhausted. Most working men and women, Prof. Fisher of Yale has recently told us, are in a continual state of overfatigue. And that is why it is that they seek a stimulus in strong drink and in vicious practices, why their work misshapes them as civilized beings and as good, desirable citizens.

"Why, when I was a young man working in the mines of New Mexico we worked seven days a week and ten hours a day. And the man that didn't spend a great deal of the time he was not working in a saloon was just a little despised in that mining camp. Now, I am proud to say that with the eight-hour day and the Saturday half holiday and no work on Sunday, the men in almost every mining camp in the country have voted for a dry camp, and the saloon lounge is no longer the typical worker.

"Instead, the family life is thriving better, the work is better done by men not too tired to do it, and the civilization of the working classes is safeguarded infinitely better.

"It is one of those ancient fictions against which we contend to say that the devil finds work for the idle and that therefore the working man ought to be kept at work all the time. The trouble is that folks fall to differentiate between idleness and recreation. When you give a strong man rest he wants to work. His muscles demand work. That idleness which he takes from choice after a period of work is mighty different from that enforced idleness that comes from being unable to get work to do when he is in condition to do it.

"To-day production in this country so outruns the demands that we are building a class of strong men who can get no work. And will anybody have the hardihood to say that with this increasing army of the unemployed we should do anything to lengthen the working hours or the working days of those who are now doing the industrial labor of the country?"

"I say we should not, and since we union labor men have guarantees as to hours and days of work a week we have special obligations resting upon us. They

are to look out for the hours of our unorganized brothers, for our eight-hour day is always imperiled so long as others work ten hours, and our six-day week is imperiled so long as others work seven. We don't care especially whether our one day of rest comes on Sunday or some other day; we wish it as an economic necessity, not a matter of piety.

"Commerce is not man; we must not let it invade our lives to the exclusion of our needful rest; if you are our helpers in this fight then we must welcome the opportunity to form this new alliance."

The Rev. Warren M. Wilson of the Presbyterian Church's Labor Department presented some figures on the extent of seven-day employment in New York State.

"The excessively keen competition of industries in this State forces them to exploit the new immigrant, whose needs are also excessively keen," said he.

"I find that the employes work seven days a week in about 10,342 different industrial plants in the State, including 3,623 restaurants, 290 hotels, 1,905 drug stores, 712 floral shops, 523 tobacco stores, 1,000 fruit stands, 2,000 delicatessen stores, 1,376 confectionery shops, 2,500 bakeries, 100 taxicabs and automobile companies, 75 newspaper offices, and 1,037 livery stables.

"To this total we must add 32,000 railroad men, 2,000 employes of electric light plants, 4,000 employes of the telephone companies, and 1,000 employes of department stores that work on Sundays.

"My conclusions are that we ministers of the Gospel should be agreed that working men should receive a living wage for six days' work, and that where Sunday work must go on employes should be forced to substitute another day, so that every workman may have one day's rest in seven.

"I know one town in which there is a steel mill employing 4,000 men. When they worked seven days a week at ten hours a day they had seven kegs of beer and one of soft stuff at their annual picnic on Labor Day. Now that they work eight hours a day for six days they have seven kegs of soft stuff and only one of beer."

No mention was made of the Sunday saloon or of Sunday recreations, and it was agreed that the proposed crusade is to be non-religious and economical in its basis, and will be aimed exclusively at industrial plants that operate more than six days a week, where there is no public necessity for them to remain open. The church men insist on their ability to attract the working man after he has gained his Sunday leisure.

### NEW AIRSHIP BUILT OF IRON.

#### German Inventor Expects It to Carry at Least Fifty Persons.

TRIER, Germany, March 13.—An immense air cruiser to carry from fifty to sixty persons, and intended to travel at from forty-four to fifty miles an hour, is approaching completion here, and will be launched early this Spring by its inventor, Anton Border, an engineer of this city. It introduces an entirely new departure in the construction of airships, as it is built of iron.

The new vessel is expected to achieve even more successful results than those of the rigid aluminum type built by Count Zeppelin, on which it is chiefly modeled. It is to be named the Trier, after the town where it was built.

The skeleton of the airship is formed of rolled iron piping. The central hollow iron shaft is 410 feet in length and about 16 inches in diameter. There are sixteen other side shafts in the framework, each of them about 328 feet long and 8 inches in diameter. These are joined to the central shaft by a latticework of iron.

The gas is contained in twelve ring balloons, in the same manner as in the Zeppelin craft. These balloons are just over 27 feet long by a diameter of 40 feet in diameter, and they lie end to end along the body of the airship. The vessel is provided with no fewer than five motors, developing altogether 480 horse power. One of them, of eighty horse power, drives the propeller, which is fitted at the bows. The other four develop 100 horse power each, and are utilized to put into movement the sixteen vertical and eight horizontal screw planes which steer the ship upward and downward and to starboard and port. They also control the motion of the ship forward and astern.

It is estimated that these powerful motors will give the vessel a speed of at least forty-four miles an hour when they are all working, and it is even thought that an average of fifty miles an hour will be attained.

The entire weight of the framework, motors and equipment is thirty tons, and the enormous volume of gas contained in the vessel when fully inflated will permit the transportation of ten tons of freight or fifty to sixty persons.

### LINER AGROUND IN NO DANGER.

#### Other Accommodations Arranged for Passengers on the United States.

CHRISTIANIA, March 13.—The Scandinavian-American Line steamer United States, from Copenhagen March 10 for New York, is still aground off this port, but is not believed to be in any danger. The Captain of the United States said to-day:

"We grounded exactly at 11 o'clock in a dense fog. Both myself and a pilot were on the bridge. There was no panic. The life-boats were cleared and put in readiness, but it was soon seen that there was no danger to be feared. On examination we found a large hole under the water line, and the pumps were kept at work.

"When the fog cleared five steamers arrived and took off all the passengers, transferring them to Christiania. A liner has been ordered from Copenhagen to take the third-class passengers to New York. The first and second cabin passengers will be sent to British ports to re-embark."

The work of unloading the steamer is progressing, preparatory to making an attempt to refloat her.

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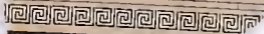
# OPPOSE SHOWS ON SUNDAY.

*June*  
Actors and Actresses Meet in London  
and Pass a Resolution.

LONDON, Sept. 10.—At a meeting of actors and actresses held here to-day a resolution against the opening of theatres and music halls on Sundays was passed. There was only one dissenting vote.

The question of opening the playhouses on Sundays has been much discussed lately as a result of the increasing business attracted by the moving picture shows, which are open seven days a week.

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# PRESBYTERIAN STANDARD

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A Religious Newspaper for the Family, Devoted to the Interest of Christ's Kingdom as Represented by the Southern Presbyterian Church.

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## Editorial Notes.

### "The Lord Was Not in the Wind."

For this reason we wondered whether any tangible and permanent results would come from the Men and Religion Movement. It impressed us as the windiest of all the many noisy movements of the day. It began to blow a year in advance of its active campaign, and blew in fitful gusts from that time until it wound up with something like a cyclone in New York a few months ago.

We try to cultivate a hopeful, trustful spirit toward all the "movements." It is true that they are born with such frequency that we find ourselves somewhat behind in learning their names and aims. But as they all have in a gen-

eral way a religious purpose, whatever may be the specific design, we try to cherish toward them a kindly and expectant attitude. But we may as well confess that from the outset the Men and Religion Movement put our faith to a severe test. In spite of our efforts to think well of it, the noise it made kept suggesting to us: "Do not sound a trumpet before thee." We knew some of the men active in the movement, and we felt sure they were not the kind of men that Jesus referred to, but we much feared that they had inadvertently given themselves to the use of wind instruments without reflecting what a terrific sound they were making.

These pertinent remarks have been suggested by the following quotation from a New York daily: "Christian workers of New York of longest experience and memories are saying there never was a summer before when New York, in matters of religion and the outward expressions of it, was at such a low ebb." Now this sad lament, coming on the heels of that tremendous outburst of noise with which the Men and Religion Movement wound up its career, recalls the fact that in the days of Elijah "the Lord was not in the wind." When a number of worthy laymen, announcing themselves as experts, divided into teams and set out to show the Christian churches of America just what ought to be done and how it ought to be done, we seriously doubted whether they were acting under Divine inspiration, under the call of the "still small voice." We still doubt.

### Rev. A. A. Little, D.D.

Though our congratulations are necessarily belated, owing to absence from our office, we nevertheless tend them to our esteemed cotemporary, The Presbyterian of the South, on its recent acquisition to its editorial force of Dr. A. A. Little, of Atlanta. We have known Dr. Little for years, in fact since his college days, and we have followed his successful career in the ministry with genuine pride, as we were both reared in Richmond, Va., were members of Dr. Hoge's Sabbath School, and are both graduates of Hampden-Sidney College, though in justice to Dr. Little, we ought to say that there was a substantial stretch of time between the two graduations.

If he brings to his editorial work the same energy and wisdom that has characterized his ministry, he will be a success from the beginning.

With no slight degree of misgiving we would like to remind him, that, while in editorial work man may want but Little here below, they do not want that Little long.

### Heart to Heart Talks on Jesus.

The above is the title of a book lately issued from the press by Rev. C. O'N. Martindale, Teacher-Training Superintendent, Tennessee Sunday School Association.

We have examined the syllabus and find it carefully worked out in a most logical manner. Teachers who wish to get a systematic idea of the life of Christ will find this book a valuable aid.

## Editorial.

### THE LONG PRAYER.

This prayer is so named to distinguish it from the opening prayer, or invocation, which is presumed to be and certainly should be short. Of course, long and short are relative terms, and to speak of a certain conventional prayer as the long prayer does not mean that it has a certain fixed limit. The length of even the long prayer is not established by law, and its actual length is left, therefore, to the judgment of the preacher. If he be wanting in judgment, there is no telling to what lengths he may go. We have just heard of a young minister who extended the long prayer to twenty-two minutes. This was by actual measurement. Doubtless the weary congregation thought it twice that length, and thought many other things which would not sound well if put into words. We tremble to think what the long prayer of this young minister will be when he grows old, for as a rule prayers grow with a preacher's growth. He will perhaps rival a dear old brother who used to minister to one of the country churches in North Carolina. He was noted for his long prayer, and as a consequence, the male members of his congregation were accustomed to linger without, discussing crops and politics, until that part of the worship was over. A brother minister ventured to suggest to him that possibly he could do the men of his charge more good if he would make the prayer shorter. He fired up at the suggestion and asserted that it was his business to furnish the means of grace, and if any members of the church chose to deprive themselves of his ministrations that was their responsibility. "In other words," said the brother who ventured the suggestion, "you would see those men in h— before you would shorten that prayer."

Only the fact that the foregoing is a true story would justify its publication, and the further fact that it suggests what should be the guiding motive with him who leads the devotions of the people. In private prayer one may consult his own feelings and pray as long as he wishes, but when he sets himself forward to lead others, then he is under obligation to consult their good. Their edification is the main thing to be considered. He is not qualified for the task he has undertaken if he does not know that he may easily defeat the end he has in view, or ought to have in view, by overdoing the matter. He may pray the people into a devout mood and then pray them out again. They will quit following the preacher, who gives no indication that he knows where he is going or when he will probably reach his destination. If they have assumed a devout attitude, either standing or kneeling, by and by they become uncomfortable in this attitude, and then every moment they find it more difficult to preserve a devout frame of mind. When the standers begin to change feet, and the kneelers begin to hunt ease for aching knee-pans, the season of profitable worship is over. After this point is reached, the only prayer of the people is that the preacher would stop, and the longer he continues the less good he does.

This is not saying that all prayers should be short, though better too short than too long. It were better for the preacher to stop when the people wish him to go on than to go on when they wish him to stop. Nor is it saying that all prayers should be of equal length. Some prayers, like some sermons, can afford to be long. They are such as manifestly express heartfelt desire and for this reason grip

the hearts of the worshippers and make them feel that real business is being transacted at the throne of grace. As a rule, the prayer that is excessive in length is the prayer that wanders around in an endless maze, often turning about and retracing its steps, as if it had lost its way. Like the unclean spirit, it passes "through dry places seeking rest and finding none." It is the incoherent talk of a vacant mind, jumbling petitions together that have no connection. It gives no evidence of previous thought, or present desire, and consequently gives no promise of reaching any appointed terminus. A prayer of this kind soon grows too long. The people finding it impossible to follow such a winding and uncertain course have nothing to do but to note the passing time.

Presbyterian preachers do not believe it is best to use written prayers, but to prove that it is not best, they should give careful thought to the duty of leading the people into God's presence, and should study to make the exercise worshipful, not wearisome, helpful not harmful.

### FURTHER FACTS ABOUT SUNDAY MAIL DELIVERY.

If one would judge by the extracts in our daily papers and the opinions of their editors, the entire country is up in rebellion against the late law of Congress relative to the non-delivery of mail upon the Sabbath.

We confess that we ourselves were frightened by their showing, and felt convinced that we could enjoy it only till the next meeting of Congress, when the popular demand would secure its repeal. Second thought, however, suggested to us that Congressmen are better barometers of public opinion than anyone else, and that if they passed such a law, it was because they felt that public opinion was behind them. Then again we remembered a weakness, not only of newspapers, but of men in general, to think that what is for our interest is what the public demands.

Subsequent investigation has shown us that this law is not only a good one, increasing the efficiency of the force, but that it in no way interferes with legitimate business. When we read of the banquet, public meetings and receptions held to express the gratitude of the postal employes for this relief, we are sure that the Christian people of these United States will never allow its revocation.

In St. Louis, Mo., a reception was held by the carriers and clerks on the 27th of June last. As an indication of the sentiment of postmasters in general, we give the following quotation from the address of welcome delivered by Hon. T. J. Akins, Postmaster:

"We have gathered here tonight to do honor to one of the great benefactors of the postal service.

"No movement of modern times has been a more accurate test of the moral tone of the nation than the nation-wide movement for closing the postoffices of the country on Sundays. The brightest picture which has been thrown on the canvas of the nation during the past half century is the unanimity with which the American people have endorsed this movement. The heads of great corporations and business men who are directing great commercial enterprises, who for years past have been accustomed to receiving important mail on Sundays, have joined heartily in this movement. It teaches us the important lessons that there still remains in the heart of man the milk of human kindness.

"I rejoice in the fact that the great majority of this mighty nation is still willing to extend a helping hand in lifting the burden from shoulders that for six days in the week are overtaxed with incessant toil, and allow them the Lord's Day for worship, rest and recreation."



Dr. Grandfield, First Assistant Postmaster-General, in a letter bears this testimony:

"The success that has attended the department's efforts to reduce Sunday work in post offices is very gratifying and speaks volumes not only for the tact displayed by our postmasters, but for the strong sentiment of the American people in favor of observing Sunday as a day of rest. The department has received thousands of letters commending this action to one protesting against Sunday closing."

They would have us believe that the non-delivery of mail on Sunday will disappoint thousands, and make the day one of great sorrow, yet before the experiment was tried in New York, Hon. E. R. Morgan, Postmaster, made an investigation, and found that not over one-half of one per cent of the patrons of the office ever called for their mail on Sunday. Postmaster Campbell, of Chicago, upon a thorough investigation, found that less than one-half of one per cent called, and that over fifty per cent of those who called were children under sixteen years of age, and only twenty per cent of all ever received mail.

Dr. G. W. Grannis, who has been a central figure in the great movement for Sunday closing, states that he gave all of these facts to the secular press in the large cities, but they refused the space.

We give them in order that the people may judge of the situation, and be prepared to resist the efforts that are going to be made next winter to repeal the law.

#### "SOCIAL SERVICE."

This is one of the catch phrases of the day. It expresses the highest conception that many have of the mission of the Church. The message of the gospel to society is overshadowing the message to the individual. It is considered bad form for one to concern himself about his own personal salvation. If he would be in fashion he must give himself exclusively to saving society. Let it be understood, however, that it is not anybody's soul that he is seeking to save. The soul is somewhat out of date. This is the body's day. Its interests, its trials and tribulations have been overlooked, or belittled long enough. The time has come for it to have its lining, and the soul must consent to occupy a back seat.

Moreover, eternity has come to be an antiquated theme. When the soul was the Church's chief concern, eternity was much dwelt upon as holding in its embrace the supreme interests of man. The soul's strongest claim to consideration was its immortality, and hence its limitless fortunes or misfortunes lay beyond the temporal horizon. To save an immortal soul from eternal torments and fit it for the sky was a task that loomed so large as to dwarf everything else into comparative insignificance. The body was not deemed of much significance in those days. It mattered no great sight whether it was clothed in purple or rags, whether it was fed on cakes or crumbs, and whether it worked eight hours or fourteen, out of the twenty-four. In any case it would soon turn to dust. It was not Lazarus, with the ragged, diseased and starved body that came in for most pity, but the rich man, clothed in purple and faring sumptuously every day. The latter was the really destitute individual, and the one who especially needed the ministry of the Church.

Now all this is changed. It is the body and society in the bulk that claim chief attention. "Social service" aims at readjusting social relations, bettering social conditions, improving in various ways the habitat of the body. Its principal ministry is to the slums, to factory districts, and to the submerged classes in general. It is looking after Lazarus, and proposes to provide him better clothes, better

food, a decent home and the attentions of a doctor. It is after shortening hours of labor, closing the doors of factories against children, securing better wages for the toiler, an old age pension, and one rest day in seven. It also has in view certain general reforms, such as shutting up saloons, regulating interstate commerce, stopping the white slave traffic, and abating the divorce evil.

This is an elaborate program, and furnishes a wide field for beneficent activity. There is in this disjointed world a wide scope for social service. The things needed to be righted are innumerable, and those who are eager to set things to rights will never lack for a sphere of labor. Two things, however, are to be noted. One is that "social service" has a limited vision. Its chief concern is with this present evil world. It is working for an earthly kingdom of comfort and content. The second is that the weapons of its warfare are carnal. It is working from the outside. Its trust is in civil legislation. The strong hand must curb greed and suppress vicious tendencies. It is bent on making the outside of the cup and platter clean. The sepulchre must at any rate be whitewashed and made to appear beautiful. "Social service" deals with the relation of man to man, not with the relation of man to God. It proposes to mediate between sinners and sinners, and to see that strong sinners do not oppress weak sinners. It will take a hand in adjusting the quarrels between the sinners who employ labor and the sinners who perform labor, between those who handle capital and those who handle the implements of industry. It may undertake incidentally to make both classes better, but it is not waiting to make them better before making their behaviour better. It is not seeking to make them better as a means of improving their manners. Without regard to change of character, there must be change of condition. However bad the tree, it must be forced to bear good fruit.

It has always been regarded as the province of civil law to suppress vice, to prevent oppression of the weak by the strong, and to make secure for every man his inalienable right to life, liberty and the pursuit of happiness. Obviously civil law is not doing all that can be reasonably expected in securing these results. Vice is rampant, greed and oppression are widely in evidence. What then? Must the Church take a hand in making and enforcing civil law? It would seem axiomatic that the surest, if not the only way to obtain better laws, and more strict and impartial enforcement of them, is to obtain better men. The weak spot is in character. Improve this and conditions will take care of themselves. Make the tree good, and the fruit cannot be evil. Convert Zaccheus, and then the half of his goods will he give to the poor, and he will restore fourfold for all that he has gained by extortion. Is not this the one all-inclusive mission of the Church? Christian citizens can give themselves heart and soul to all manner of moral reforms; but the Church in its corporate capacity is God's witness, and its business is to get men's relations right with God. This must be the final verdict. Already one prominent religious journal is saying: "The term 'social service' is becoming offensive both to working men and others, as being a symbol of patronage and condescension."

#### Valuable Books of Reference.

The State of North Carolina, for the use and benefit of all the people of the State, has deposited in the office of the Clerk of the Superior Court of each County of North Carolina, a set of Colonial and State Records, a set of Regimental Histories by Chief Justice Clark, and a set of Moore's Rosters of the Soldiers of the War of 1861-'65. Our readers should bear this in mind, for in this way they will have access to valuable information.

## Contributed.

For the Presbyterian Standard.  
NOTES HERE AND THERE.

All men who do much public speaking and all preachers who hold long pastorates need to be as great students and readers as possible if they would preserve themselves from sameness of thought and monotony of phrase. We all know what Bacon said: "Reading maketh a full man, conference a ready, and writing an exact man; studies serve for pastimes, for ornaments, for abilities." This last is specially what the speaker or preacher needs, though the ornaments may give much help in winning attention from one class of hearers, those who like finish and oppulence of language.

That great orator and advocate, Rufus Choate, says of Webster: "Such a style as his is due to art, to practice, to great examples of fine writing, to Cicero, through whose pellucid deep seas the pearl shows; to Virgil, whose magic of words no other writer ever equalled; to our English Bible, especially to the prophetic writings; to Addison, to Pope, polished and condensed; to Johnson and Burke, in whom all the affluence and all the energy of our tongue might be exemplified; by the study of such authors, and to the habit of always doing his best, was acquired his rich, clear, correct, harmonious and weighty style of prose."

Of course in preaching, the great need is to set forth clearly and fully the teachings of the Scriptures as our rule of life, and as the way of salvation. And for this we need not only a large knowledge of the Scriptures, but all other knowledge we can get; all facts, figures, illustrations, varieties and felicities of expression, a large and full and rich diction, everything by which we can keep from dullness and monotony, and enable us to put forth divine truths in freshness and force, both of thought and expression. We must so far as possible enrich our minds with the spoils of all the ages, both in thought and expression. No man can keep up his hold on a congregation for years who does not pour into his mind as fast as he pours out from it. Spurgeon was a remarkable proof of this statement; writing books, preaching abundantly, lecturing to his students, speaking one may say, not only on Sundays, but almost on every day in the week; he was able to keep fresh and vigorous in his preaching because to his natural ability he added vast stores of knowledge and forms of speech from all sorts of literature. His reading of almost everything was intense, whether literature or science. Pointing one day to his shelves, loaded with the work of the great Puritan preachers, he said: "I have preached them all." He remarked, "Thoughts belong to everybody; I aust, not wonder if people steal my thoughts, since I have stolen so many of others. For my part, I beg, borrow and steal from every quarter, but when I steal a man's coat, I tear it all to pieces and make a waistcoat of it." He also said, "I owe more to variety than profundity in my preaching. Beecher is a bigger man than I am, but I make up for it by giving a great deal of more gospel."

To his students: "Nothing will come out of you that is not in you. Only out of fullness of mind and heart you can give fullness of matter. Seek to gather and retain, then, like the spider with his web, you can spin your sermons out of your own bowels."

One has said: "I preached philosophy and men applauded. I preached the Gospel and men repented." "If you preach what is true, it won't be new; if you preach what is new, it won't be true."

There are three kinds of people in the world: the wills, the wouts, and the cants. The first accomplish everything, the second oppose everything, the third fail in everything.

In reading St. Paul one is struck with the masculinity of his religion, not only in his character, but in the way his personal religious feelings are expressed. Dr. Chalmers remarks of a certain class of young preachers in his day: "These young men are doing a good work, but I wish they would get rid of their nursery endearments." He alluded to the character of their language in expressing their religious feelings toward Christ, I suppose. One feels this in a

good many of our hymns—awkish, sentimental and nursery endearments.

There is in St. Paul the deepest love for Christ, but also the deepest reverence, a profound sense of the fact that while our Lord draws near to us in love and tenderness, He is yet the great God before whom angels veil their faces. In reading the biographies and diaries of Christian men and women, the schemes of self-torture they prepare for themselves in their minute rules of living; for their praying and reading the Scriptures, their morbid introspection and sickly anatomizing of their hearts. We find something so different from the way in which St. Paul writes and sets forth his own spiritual life, a life governed by general principles of action; a sharp, scrutinizing glance into his own heart, a profound sense of sin, yet at the same time a profound sense of God's love and forgiveness; we find all this in St. Paul, none of that sort of miante-watching, close, sick-room-air-piety, that marks much religious biography. A very different, fresh, out-of-doors-air breathes in St. Paul's religion. Some of these biographies I speak of do not seem to realize that the subjects of them are children of a loving, tender Father who has forgiven their sins, but a stern watcher of their conduct, ready to slap them over if they miss one line of their petty rules of living—and morbid conscientiousness. I do not mean to condemn all religious biographies; much I have got from them, many they help on the journey to heaven.

Let us do what we can to lighten the burden of life to our fellow men. "Life is short, and we never have too much time for gladdening the hearts of those who are traveling the dark journey with us." Many there are whose heart are always sore and whose eyes constantly fill with tears. "Bear ye one another's burdens and so fulfill the law of Christ."

"God give me grace to take the days that remain with wonderness and tenderness and love, not making haste to depart, yet not fearing the shadow out of which we came, and into which we must go, to live wisely, bravely, sweetly, trustingly, then close my eyes in full faith in my Saviour, with a happy sigh like a child after a long summer day of life and delight."

Can anything in life equal this: "To have the perfection of grace in the fulness of holiness, and the perfection of bliss in the fulness of joy," in the continual vision of a forgiving, loving God and Father. E. H. H.

For the Presbyterian Standard.  
HELPING AT HOME.

By Rev. James G. Sneedcor, LL.D.

While passing to and fro among our ministry and church societies I am frequently asked for specific advice touching ways and means of helping the missionary work among the Negroes. Hitherto my advice has chiefly concerned the giving of sufficient money to pay the expenses of the work.

At the present time, as is well known, all money from churches and individuals intended for the colored work must be sent to A. N. Sharp, Treasurer, Box 1686, Atlanta, Ga., or included in church budgets and collections for Assembly's Home Missions. Just remember that if the work is to grow, its expense must increase.

This shot I am taking at the hearts and consciences of your missionary readers has nothing to do with money. It is to suggest a very important and personal way in which these consecrated readers can now do a timely service.

The success of Stillman Institute depends upon the material found in the student body. This material is gathered from Virginia to Texas, and some of it may be in the reader's neighborhood, only awaiting a word from a thoughtful Presbyterian.

The Institute opens October 1st, and any colored man or boy who has the ministry in view, may be admitted—almost without money, if he is willing to work. Forty of our graduates are pastors of colored Presbyterian churches; as many more are preaching the gospel intelligently in other churches, and three are successful missionaries in Africa, Tuscaloosa, Ala.

Money cannot save a soul, but it can open doors of service. It can open gates into fields where souls can be saved.

DECEMBER 1888.

NOVEMBER 11, 1912.

INCORPORATED 1890

# Cord's Day Alliance of the United States



TWENTY-FOURTH ANNUAL REPORT

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GENERAL OFFICE:  
203 Broadway, New York



# LORD'S DAY ALLIANCE OF THE UNITED STATES

Organized December 12, 1888, as The American Sabbath Union.  
Incorporated Under the Laws of the State of New York,  
December, 1890, as such, and Changed to  
Present Name Under New York  
Law, June 22,  
1909



## TWENTY-FOURTH ANNUAL REPORT

NOVEMBER 13, 1911, TO NOVEMBER 11, 1912.



GENERAL OFFICE  
203 BROADWAY NEW YORK.

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Wyoming....Judge Lacey, Cheyenne.

## Report of General Secretary

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"No business engagements hindered me," replied he; "you met on the Lord's Day; that is a day devoted to religious uses by me," was John Quincy Adams' explanation for his absence from meetings held on the Lord's Day, by a society of learned men of Holland, who met once a week for mutual improvement.

He further told them he had been brought up in a land where the Sabbath was strictly observed; and from all that he had felt and seen he was convinced of the unspeakable advantages arising from a faithful observance of it.

Just after the last Annual Meeting, the General Secretary started on an extended campaign, visiting the states of Ohio, Indiana, Kentucky, Alabama, Mississippi, Louisiana, Texas, California, Utah and Illinois.

On Thanksgiving Day we were entertained by the Letter Carriers of Columbus, Ohio. As a token of their appreciation of the benefits of Sunday rest, a purse containing one hundred and fifteen dollars was given to help secure the same boon for all who toil.

One of the pleasant features of the year's work has been the enthusiastic receptions given us by the postal employees in nearly all places visited. We have been the guest of honor at twenty-five banquets and public receptions. The most notable of these was on the 10th of June, when over 400 of the carriers and clerks of Minneapolis and St. Paul, with invited guests, sat together in the spacious banquet hall of Hotel West. Among the guests were Congressmen, Postmasters, of the Twin Cities, leading clergymen and Mr. Spilman, of Washington, D. C., representing the Postal Department, each extravagant in his praise of the great work accomplished.

**Drug Clerks.** At Cincinnati, Ohio, delegates of the Drug Clerks' Association solicited our aid in securing relief for them. Upon investigation, we found that many of them are on duty seventeen hours a day, seven days each week. We were informed by these faithful public servants that there were two rushes on Sunday, the church and the theatre rushes; but for these rushes there would be but little call for Sunday drug store service.

As a minister, your Secretary desired an explanation of the church rush. The response to our inquiry was, "O! soda water and cigars." In addressing ministers, we sometimes venture to ask, "Why is it that the people get so dry listening to you preach?"

We went from Cincinnati to Indianapolis, Ind., and a case was pending in the courts, which illustrated the seriousness of this situation and the need of immediate reform.

A young interne in one of the hospitals made a mistake in compounding a prescription, which resulted in the death of two children. When brought before the Judge, amidst his sobs he said, "Your Honor, I have no defense to offer, except this: I knew the power of the drugs I was handling and would not for my life have harmed those children or any

living creature, but I was approaching the end of a seventeen hours' turn on duty and my mental powers must have refused to act." The young man was acquitted by the Court but discharged by his employer.

Was the fault with him or with the system that demands such unreasonable hours of service?

It will be remembered that about a year ago there was a serious railroad accident at Bridgeport, Connecticut, which cost the lives of twenty-eight people, among them the engineer. A high official of the railroad was asked by a reporter for an explanation of the wreck. His answer was, "A human cog slipped, that is all." Have we not a right to know why the cog slipped? To find out, the same reporter went to the widow of the engineer of the ill-fated train. Listen to her answer: "There is but one explanation. For years my husband and the father of my three dependent children was a faithful and trusted servant of that railroad company, but he had already been on duty for sixteen hours during the twenty-four in which he was ordered to take that midnight express train on its run from New York to Boston." Is there any wonder that a cog should slip? When we stop to consider the demands laid upon this and other classes of servants, to whom the public commit their lives and fortunes, the marvel is that more cogs do not slip.

We believe the public has a right to demand that railroad, drug store, traction company employees, and in a word, all persons employed especially where the safety of life and property is at stake, shall have a chance to be at their best. God must have had this in mind when he said, "Six days shalt thou labor, but on the Sabbath shall no work be performed."

In this connection, we may be permitted to say that the most alarming fact in connection with the widespread disregard for the Lord's Day is that everywhere the public conscience seems to be given over to the thought that the claim for a quiet, restful Sabbath cannot be considered, if such an observance of the day would in any sense conflict with the demands of business. We may as well admit it, we have come to a time when everything including men, as well as the moral and spiritual life of the nation, is measured by the dollar standard.

In our public appeals, we are insisting upon a new standard by which men are to be measured, that is, the importance of the work done, as it is related to the health, happiness and prosperity of the community as a whole, without regard to the salary received. In illustration of our thought, we call attention to recent history. It will be remembered that some months ago President Taft made an extended trip through the Western States; was absent from Washington forty-eight days. But for the headlines of the daily papers, no one would have known whether the President was at the seat of Government or in a Western State. Through the efficiency of the departments, the machinery of State kept right on. During this time the "White Wings" of New York City went on a strike. These poor fellows for whom we seldom, if ever, have a kindly thought or considerate word, had not been off their job for a week, until five million people were standing with hands extended. They were facing pestilence and general stagnation of business. We speak it reverently and with due regard to the fact that the Bible commands respect for Magistrates and Ministers, if we were to measure men by the importance of their work, as it is related to the health, happiness and prosperity of the community, as a whole, we would have to rank the "White Wings" of our cities along with those who fill the most exalted stations.

**The Situation in California.** Your Secretary spent seven weeks in California, speaking and holding conferences with ministers and business men in nearly every town in the southern and



central parts of the State. The sentiment in favor of a Lord's Day law is pretty strong. Ministers, business men and the laboring classes very generally feel that better Sabbath conditions ought to prevail, and that the best way to secure this end, is a reasonably stringent Sabbath law. The movement to secure such a law is being led by Rev. G. L. Tufts, until recently our representative. For reasons that have not been explained, Dr. Tufts has organized an independent society, known as the Pacific Rest Day League. We feel that this is a serious mistake. If the dream of the Fathers, that on the American continent, a Government of, by and for the people, is ever realized, it will probably be worked out on the Western, rather than the Eastern shore. This, however, cannot be realized unless the friends of the Lord's Day, East and West, united under one name and, dominated by a purely unselfish purpose, join hands to hold to its divinely appointed place the Lord's Day, the one institution that has done more than any other in our Republic to hold us to the standard raised by Christ.

Sunday, February 11th, we spoke in the Central Methodist Episcopal Church, San Francisco, California. At the close of the service a mine operator, having large holdings in California and Oregon, heartily expressed his approval, and said, "For years I have been operating my mines on the plan you advocate and am persuading my brother operators to do the same. I am fully convinced that if the men are given the Lord's Day for rest and worship, their productive value will be so increased that a twenty-five per cent. increase in the daily wage can be given and the owners make more money than under the seven days a week plan."

**In the Mormon Tabernacle.** The 25th of February we spent in Salt Lake City, Utah. In preparation for the services, the postal employees went to the Mormon authorities and requested that we be given a chance to speak in the Tabernacle. They were met with the assurance that they regarded the movement we were leading one of the greatest before the American people, and were glad to welcome its champion and leader. There is but one service conducted on the Lord's Day in the Tabernacle at 2 P. M. We spoke to 5,000 people, who for forty-five minutes listened attentively to our message upon the topic, "The Unity and Integrity of the Family; the Hope of the Nation." That we were well received may be inferred by the fact that the hope was expressed by the Elders, that we would favor them with another visit.

With humiliation, we have to state that in contrast with the cordial reception by the Mormons, when the committee went to one of the leading so-called Centile Churches, the officers met them coldly and after some hesitation said, "Yes, you can have our church for Dr. Grannis' address at the evening service, but we will have to charge you twenty-five dollars and reserve the right to take the usual offering. We were happy when we learned that the stipulation was refused. We would not have consented to have pleaded the cause of one day in seven for rest and worship from a pulpit that had to be secured upon any such terms. We had the chance to say to a few of the men responsible for this action, that, if they continued as a church for fifty years, they would not be able to bridge the gulf they had, by their littleness, created between them and the men their pastor, a faithful man of God, was anxious to reach and bring into the Kingdom. However, another church opened its doors and we had a delightful service, presided over by ex-Governor Thomas, now Postmaster.

**Middle Western Trip.** On the 16th of May, we entered upon the second great campaign of the year, in which the states of Minnesota, Wisconsin, Iowa, Nebraska, Kansas, Missouri and Pennsylvania were visited.

On the 23rd of May we held a great meeting in the Auditorium in Minneapolis, Minn., in connection with the General Conference of the Methodist Episcopal Church. The evening was divided between our society and the Anti-Saloon League. Bishop Wilson presided over the first part of the program, in which Dr. Baker and ex-Governor Hanley, of Indiana, spoke. Rev. John H. Willey, Ph. D., one of our Vice Presidents, presided for us. In introducing the General Secretary, who for nearly an hour held the attention of the 2,000 people present, Dr. Willey spoke in highest terms of the great work being done by the Alliance.

A feature of this meeting, which was not seen in any other held, during the sessions of that great Conference of over eight hundred delegates, was that nearly five hundred postal employees occupied a section reserved for them, and gave abundant evidence that they appreciated what had been won for them through the efforts of Christian people.

#### **Business Men's Interest in Our Work.**

One of the marked features of this trip was that in many of the towns visited, we were invited to address Commercial Clubs and Business Men's Associations, on the Rest Day Movement. In some instances, as many as three hundred of the heads of commercial and industrial institutions listened with marked attention to our appeals for a higher regard for virtue and human life, and our protest against the tendency to drive business interest at the expense of God's provision for the development of character, which after all, is the principal thing in national life.

#### **The Fourth National Conservation Congress.**

In this connection, we may, as an evidence that our work is attracting the attention of the great leaders of the forward movements of our times, state that Mr. Price, President of the Fourth National Conservation Congress, held in Indianapolis, Ind., October 1, 2, 3 and 4, invited us to appoint five delegates to represent us in that great Congress of 3,000 delegates. We greatly regretted our inability to attend in person, but appointed Rev. Dr. Morton C. Pearson, of the Friends' Church; Rev. Dr. Alfred Kummer, of the Methodist Episcopal Church; Mr. J. C. Brown, of the Letter Carriers, and Mr. David W. Goldrick, of the Postal Clerks of Indianapolis.

We requested these brethren to attend the sessions and report their impressions, as to the value of the Congress, from a moral and spiritual standpoint. Dr. Pearson and Mr. Goldrick responded.

"Indianapolis, Ind., Oct. 11, 1912.

"DEAR BROTHER:—

"Yours at hand. I was able to attend one meeting of Congress in this city. This meeting was given over entirely to the discussion of the child. The papers of the city gave quite a full report of the Congress, which was pronounced to be a great success. From reports, I should think very little reference was made to the preservation of the Sabbath and but few reform associations were in evidence. The preservation and conservation of manhood was the theme of the address of Governor Wilson of New Jersey, since elected President of the United States, and several others, but the seriously religious element in it all did not evidence itself much in their discussions. It impressed me as a great humanitarian Congress, with an absence of the fundamental elements of religion in any form. I fear, my good Doctor, that many men are thinking to save society independent of religion and the power of the Gospel of Christ.

MORTON C. PEARSON."

"Indianapolis, Ind., Nov. 12, 1912.

"MY DEAR DR. GRANNIS:—"

"I received your letter appointing me a delegate from the Lord's Day Alliance to the National Conservation Congress. I registered at headquarters and on the first day heard some very instructive talks on conservation both as to natural resources and as to the human race. The discussion of kindred subjects continued throughout the week and we heard some noted speakers. These addresses will be published in book form and I will mail you a copy. According to your instructions, I drew up a set of resolutions indorsing the Lord's Day Alliance for its work in conserving the moral and religious life of the nation, and presented them to the resolutions committee with a written argument as to their adoption, but they did not indorse any organization by name, therefore our resolutions were not adopted. Thank you for the honor conferred upon me, and ask you to remember your many friends in our city when you can come our way."

DAVID W. GOLDRICK."

In accepting President Price's invitation to appoint delegates, we ventured to say that we thought it right that we should be represented. For, after all, the greatest asset of the Nation was the moral and spiritual integrity of our people and our society stood for the conservation of the provision God had instituted, that men might have a chance to cultivate the spiritual side of their natures. It must be apparent to all that from the standpoint of national strength, it is more important that we raise big men and big women, than that we preserve the big trees that are already raised.

**Give the Family  
and Church a  
Fair Chance.**

Illustrative of our thought in this regard we take the following from the New York Tribune, of October 17th:

"County Judge L. L. Fawcett, of Brooklyn, speaking at the National Jewelers' Board of Trade at Kall's restaurant yesterday, discussed the subject of criminals and their treatment. After grouping criminals in classes, Judge Fawcett said there were many who were led to commit crimes as a result of the lax parental control, of idleness, addiction to liquor and various other causes. Seventy per cent. of those who came before him in court, Judge Fawcett said, were persons addicted to liquor.

"If parents would keep their children off the streets, the Judge said, and the church should exercise even greater care over the young people, crime would be greatly lessened. He said he believed that the church to-day is the greatest curb on crime.

"Another effective measure for the reduction of crime in this country, Judge Fawcett said, would be to require certificates of character as well as of health from all foreigners coming to our shores. He had prepared a bill to bring this about last year, he said, but it had died in committee. He will try again to get it through this year."

It is gratifying to have such an endorsement of the church, from a Judge, but may we not demand that the church and the home be given a fair chance? In a crowded city it is practically impossible to keep the children from the streets, hence the importance of keeping vicious influences from the haunts of children. The administration of City Government must be placed in the hands of men whose interests are allied with the family and the church, and the things for which they stand, instead of men who, actuated by purely mercenary motives, place in the path of children temptations that lure thousands of them to ruin annually and practically frustrate the work of the churches.

**Prevention** None will question the wisdom of reducing the criminal  
**Better than** class. It may not be generally known that through the  
**Cure.** leadership of Dr. Bush, in the Assembly, and Senator Mc-  
Clelland in the Senate, under the general leadership of Mrs.  
Elizabeth B. Grannis, President of the National Purity League, a Steriliza-  
tion law passed last Legislature, and is now in operation in New York.  
This, we believe, is a great step in the direction of stopping this poison-  
ous stream at its fountain. For further information address Mrs. E. B.  
Grannis, No. 5 E. 12th St., New York City.

**Courts Place** Perhaps the saddest fact in modern city life may  
**Themselves** be seen in the following facts:  
**Above the Law.** On Thursday, May 9, Mr. Pettinati, representing  
the Cellar and Pushcart Coal Dealers' Association of  
New York City, called at our office, appealing to us to do what we could  
to have the law, which forbids the sale and delivery of coal on Sunday,  
enforced.

We instructed him to have a petition prepared. We attended one of  
their meetings in the afternoon of the Sunday following. We have never  
addressed a company of men that more profoundly impressed us with  
their sincerity than that gathering. The presiding officers in very good  
English, made in substance this appeal: "We want the Sabbath, so that  
we may have a chance to become acquainted with our families. We leave  
home for business before our children are out of bed and do not return  
until they have retired. We have no chance to attend church with them  
or exercise parental control or direction, and as a result, many of them  
go on the bum. We are powerless to prevent it."

We cannot go into details. The petition was circulated and on  
Wednesday, the 15th, we laid the petition with 500 names before Mr.  
Waldo, Police Commissioner. He at once admitted that the condition com-  
plained of was a violation of law, and said, "Make complaints of individual  
instances and we will attend to it." We insisted that we were not in the  
complaining business, but asked that he issue an order giving notice that  
on and after a given date all persons engaged in that line of business  
must desist or arrests would be made. He remained obdurate, refusing  
to act except upon complaints. The Association hired detectives; arrests  
were made, but the Judges dismissed the offenders, Judge Murphy going  
so far as to say, "It is a violation of the law, but I don't believe in the  
law."

We appealed to the Mayor. The Mayor at once became interested,  
as the following letter shows:

"New York, Oct. 21, 1912.

"REVEREND AND DEAR SIR:—

"Your letter of October 18th, enclosing that of Mr. Pettinati, is at  
hand. I shall communicate with the Chief Magistrate, and also with the  
Police Commissioner. You inform me of the indisposition of the police  
magistrates to enforce the law. Of course you understand that the police  
are powerless in such cases unless magistrates will hold their prisoners.  
It is useless for the police to make arrests only to have their prisoners  
discharged. I shall try to bring about a better condition of co-operation  
between the police and the magistrates.

"W. J. GAYNOR,  
"Mayor."

True to his promise, his Honor took immediate steps to see that the  
law was enforced. As a result, on Sunday, October 27th, nearly all of the  
16,000 men engaged in the coal trade in New York City cheerfully com-

plied with an order similar to what we had asked Mr. Waldo to give in the beginning, closed their places of business. This gives another evidence that the laws already on our statute books can be enforced if those under oath to enforce them will do their duty. As a result of our efforts, in their behalf, we have won the confidence and gratitude of the Italian part of our mixed population.

**Foreigners are Susceptible.** On the last Sabbath of April, we were in Wilkes-Barre, Pa. In the afternoon we visited a Lithuanian Mission. There were about fifty children, eight men and two women. We addressed the children, who listened as intelligently as any similar company of American children would have listened. The children were dismissed and we spoke to the adults. The Mission is in Midvale, a suburb of Wilkes-Barre, where there were eight saloons at which liquor could be obtained. We spoke on the importance of the Sabbath as the home day, and the saloon as the home destroyer. We impressed upon them the opportunity open to them if they would let drink alone, and use the Sabbath as God intended it to be used. At the close of the address, the eight men upon their own initiative, held a meeting to see what could be done to drive the saloons out of Midvale.

We cannot take space to outline our plans to bring the millions of these people already among us to realize the importance of one day in seven for rest and spiritual instruction. By our laws, they have come and are availing themselves of the chance to become citizens.

It is plainly our duty, by precept and example, to bring them into harmony with our ideas of the Sabbath, which has done more to make our American civilization what it has been, than any other one thing.

**The New England Campaign.** The Secretary spent September in Massachusetts, New Hampshire, Vermont and Maine. The National Convention of Postal Clerks met in Faneuil Hall, on Labor Day. We had the privilege of speaking twice in that old historic building, fittingly called "The Cradle of Liberty." As we insisted with all the fervor and energy of our being, upon the right of the splendid army of 35,000 postal clerks, represented in the Convention by 500 delegates, to one day in seven for rest and worship, we could but think of the noble men, who, from the same platform, pleaded for equal rights for all men, in the beginning of our Nation's life and for the emancipation of the black men, who through greed for gain, were long held in the bonds of a cruel slavery. Was their cause more worthy than ours? No, a thousand times no. A Phillips, a Beecher and hundreds equally worthy and gifted, pleaded for the freedom of four millions of black people. We for the millions of white, as well as blacks, who are to-day victims of a type of slavery as damning in its physical, mental, moral and spiritual effects as was African slavery on American soil, or any type of slavery that has ever existed on any soil. These enslaved millions are looking to the Alliance for relief as they do not to any other organization.

**The New England Sabbath Practically Gone.** The indifference upon the part of even postal employees, we took as a fair index of conditions in general. In a few instances, pastors in their introductions would say, "We don't want the Puritan Sabbath brought back, but something must be done to check the tendency to commercialize the Lord's Day." In no case did we fail to insist that the one thing that will save in New England the little of the preachers' jobs that remains, was to have one day in seven free from business, sports and pleasure, so that the thoughts of old and young may be turned to things divine.

We refrain from giving some of the experiences that stirred us as we have never been stirred. New England needs a revival of religion such as followed the preaching of an Edwards; or else the sports field and picture shows, will annihilate what little of the Lord's Day remains, in spite of all that Dr. Kneeland and his corps of faithful field secretaries can do. And in justice it ought to be said that they are doing all they can, seeing that much of their energy has to be expended in gathering funds with which to keep themselves in the field.

Why is it that the efforts to preserve the Lord's Day cannot be financed, as many less meritorious causes are? Until this is done, we will have to content ourselves with a small portion of what might be done if the specialists in this line could give their entire time to the cause.

#### **Sunday Dancing Discredited.**

The modern dance at the best, as a help to that which is best in life, should be looked upon with suspicion. This is especially true when the ballroom and the dance hall takes the place of the sanctuary on the Sabbath. The tendency to thus use the Holy Day will be lessened when more of the leaders in the social world follow the example of Mrs. Fish as given in the clipping we quote:

"Newport, July 6, 1912.

"I do not care to give a large hall on Saturday evening. Naturally I wish the affair to end before midnight—before Sunday morning," said Mrs. Stuyvesant Fish to-day.

"So Mrs. Fish, a leader of Newport and New York society, who gives most delightful entertainments, sets the example to other hostesses.

"Remember the Sabbath Day and keep it holy," she respects as a social Commandment."

#### **The Outcome of the Hopp Incident.**

The controversy of last year with Julius Hopp, over Sunday evening theatrical performances, had a beneficial influence. The theatrical people have organized to protect themselves from seven days a week performances, and to uphold the law of the State, which if enforced would close every place of amusement in New York City and all other towns of the State on Sunday evenings. Senator Stilwell, of the Bronx, ably backed by Canon Chase, and the New York Civic League, is seeking to strengthen the law applying to Sunday theatrical performances, and moving picture shows. So the cause moves on. Perhaps the day of final victory will dawn, "if we faint not."

#### **Oregon's Sunday Law.**

A few years ago, a Judge declared the Sunday law of Oregon unconstitutional. As a result, the Lord's Day in that favored State differs but little from other days, as far as secular pursuits and worldly pleasures are concerned. Items of news like the following are not unrequent:

#### **"EXCURSION WELL MANAGED.**

"Without a hitch of any kind, the excursion run by the Oregon Electric to Albany, Sunday, was managed in an admirably clever manner by Local Agent C. E. Albin, who himself went along with the crowd. He kept a supervising eye on the excursionists and did all in his power to make the trip one of pleasure for the baseball fans. With less than half the tickets sold previously, there was a multitude of people at the depot to buy tickets just before the train time, but there was no disorder. A total of 290 tickets was sold for the excursion train while 100 more were sold for the regular that followed shortly afterward."

It is the purpose of the friends of the Sabbath soon to press with vigor for a new Lord's Day law.

**Sunday Closing of the Post Offices.** Four of the five reforms affecting the Postal Service we and the Postal Employees' Association worked for, passed the last session of Congress, namely:  
1st. A change in the compensatory time provision passed the Congress before making it obligatory, rather than optional with Postmasters.

2nd. The Mann Bill, closing First and Second Class Post Offices to the public on Sunday.

3rd. Eight hours, within ten, for clerks and letter carriers. The carriers had previously been granted an eight-hour day, but under the "swing system" the time of service could be extended almost indefinitely. Under the new law, the eight hours must be served within a given time.

4th. The removal of the "Gag Rule," which denied the employee the right to sign a petition or in any way approach a Congressman for the betterment of the conditions under which they labored. To say the least, previous conditions were hardly American.

The 5th reform, and one not granted, is, "Old Age Retirement." Of this we will now speak.

We have been frequently asked what we and the Lord's Day Alliance have to do with anything except a proper observance of the Lord's Day. To all such, we say, these reforms are so related that one cannot succeed without the other; and, besides this, we believe that the Government ought to set a good example to institutions growing up under her and depending upon her approval for their existence. Our contention is, and shall continue to be, that when all Government servants are given a fair wage, a reasonable length of day, and have a six, rather than a seven day week, and feel that they have a life tenure in the business they create and help to maintain, the chances for these righteous provisions being extended to all who toil will be almost certain. When this is experienced, we believe that the unrest and discontent now altogether too prevalent, will be reduced to a minimum. We believe it is our duty to go to the utmost limit of our power to reduce the discontent to a minimum. Hence, the creed of the Lord's Day Alliance, as interpreted by your General Secretary, includes the Lord's Day for Rest and Worship, An Eight Hour day for all who Toil, A Living Wage for an Honest Day's Labor, and, Retirement when the Infirmities of Old Age Come, at least half the normal wage.

**A Crisis has Met.** The Mann Bill went into effect September 1st. It was not until then that the publishers of Sunday papers awoke to what had taken place. The new law has been most bitterly assailed, and already an organized effort to repeal or amend so as to seriously hinder the purposes of the law has been launched, and will have the support of the publishers of Sunday papers, Commercial Travelers, Hotel Men, Theatrical Associations, Liberal Leagues, Seventh Day Adventists, and those who want to use the Lord's Day and their fellow men for personal gain.

To meet the crisis, we are preparing to push a more vigorous campaign than any yet attempted. We feel confident the great body of the Ministry of all denominations will respond to our appeal. Why should we not have this confidence? The benefits of this movement have reached in some way nearly every church in the Nation. Men who have in the past been compelled to labor on the Lord's Day, can now take their part in Sunday school and other lines of Christian service.

The opposition arises from the mistaken notion that the public demands Sunday delivery of mail. That this is not the case has been abundantly proven. Postmaster Flisk of San Francisco said, last February, "Doctor, we can't understand it. Before this agitation, as many as

20,000 people, mostly strangers, called at the main office on Sunday, but now with as many strangers in the city, there are not to exceed 20 callers."

This simply proves the wide extent of the movement and the willingness of the mass of our people to refrain from a useless practice for their brother's good. Those who give countenance to the movement to have the law repealed, will only advertise their extreme selfishness.

**An Evangelistic Power.** Nearly everywhere evidence has come to us that since post offices have been closed on Sunday and the employees given a chance to attend church, many of them have accepted Christ as a personal Saviour.

Hon. W. G. Haskell, Postmaster at Cedar Rapids, Iowa, said to the General Secretary in June last, that since the men in his office had a chance to attend church, eight of them had become Christians, and that he, though not a professing Christian, was daily helped and inspired to better living by their example.

Instances of this nature could be multiplied, which confirms what we have believed from the beginning, that the most effectual way of bridging the gulf between the unsaved masses and the church, is for the church to strive to abolish conditions which render it practically impossible for men to give thought to their spiritual needs. Our meaning will be further revealed in the following paragraph, which we take from last year's report:

**Relief for Other Industrial Lines.** Our success in securing the Weekly Rest Day for the postal employees has inspired employees in other industrial lines to appeal for our aid in their behalf.

This is especially true of thousands of the employees of one of the largest Industrial Corporations of the country, who labor twelve hours a day the year around without a Sabbath or a holiday to themselves. To reach and relieve these is a much more difficult problem than for the postal employees, as they are not organized and hence cannot act unitedly.

We feel that the only way to successfully meet the demands is to bring it directly before the Board of Directors, and of course, all will realize that this is by no means an easy task. Our President has taken up the matter with the officers of the corporation with the view of securing the minimum of Sunday labor, and where the necessity of the business requires some Sunday labor, the Company shall give a compensatory rest day for all such Sunday labor. Our President has pressed the correspondence with the officers of the corporation referred to and has had several personal conferences with some of the employees. In some departments we understand that a measure of relief has been granted. That much remains to be done, and that those who feel the oppression of modern conditions are looking to the Alliance for relief, we show by extracts from a letter received by Mr. Yereance, December 30, 1911. To conceal the identity of the writer and the company employing him, we make a few verbal changes, but the sad facts we pass on to all who will hear:

"DEAR SIR:—

"Replying to yours of the 26th inst., would say that your understanding that there is no Rest Day is correct. We are obliged to work seven days a week for a whole year and are then allowed two weeks' vacation.

"Not only is there no Rest Day, but the hours of work are lengthened to the extreme limit of human endurance. In some departments they work from 12 noon to 12 midnight and vice versa. At others they work



all day and all night, the men changing shifts in both cases either once or twice a month by working a straight 18-hour shift. Thus, practically all the men are required to put in half their time on night work, which is universally admitted to be nerve-racking and debilitating.

"The men are required to give the closest kind of attention to their work while on duty. Valuable property and human lives are at stake. In fact, there is not a moment's cessation from the constant strain. I have gone through months without once experiencing the refreshment of a rested body or the consciousness of being possessed of a single limb or muscle that did not ache.

"I have gone month in and month out, day and night, in all kinds of weather, until I was so completely worn out that I couldn't eat supper, nor give any time whatever to my wife and children or to reading, music or the other home enjoyments that ordinarily aid in taking the thorns out of life. In short, I imagine that the convict possesses, and the Southern slave enjoyed, blessings outweighing ours. This may seem a little harsh, but it is the truth. These men are heartsick and groaning under the monotony of constant work and no play.

"They are tempted to remain in the employ of the company because they are practically assured of steady employment, and because poor men are often willing to sacrifice a great deal in order to provide a little more comfortably for their wives and children.

"If conditions as they now exist do not appeal to you, you are given to understand that there will be no trouble to fill your place, and that you can go elsewhere. So we simply work, eat and sleep and follow the same wearisome routine, month after month and year after year, hoping against hope that sometime, perhaps, someone will open his heart sufficiently to permit us to pass out of bondage and the wilderness into the promised land.

"Recently I have talked personally to many of my fellow workmen. The one discordant note—the matter that caused dissatisfaction and made each and all unhappy alike—was the matter of working these unreasonably long hours, world without end. Every man had that weary, half sad expression, and over and over again came the plaintive query, "Do you think we will ever get eight hours?" meaning an eight, rather than a twelve-hour shift.

"It is the opinion of nine-tenths of the employees that the best interests of all concerned can best be brought about by the company adopting an eight-hour day, and putting on three, instead of two shifts. In this way a certain part of the Lord's Day could be observed by all, and time would be allowed for other religious and social development and enjoyment.

"I understand that some years ago when this question was agitated, the company met the men by expressing their willingness to work three, rather than two shifts, but asked them to work for considerable less money. These poor fellows turned the matter over in their minds and as suggested in a previous paragraph, decided to sacrifice themselves, rather than impoverish their families.

"Men that have never worked ALL THE TIME, haven't got the least idea what an awful grind it becomes. It wears on one, and finally takes on the nature of Solomon's continual dropping on a rainy day."

There are several other features of this pathetic letter we would be glad to give, but cannot without appearing to be personal. We will add just this: The writer states that prominent among the directors of the particular company of which he speaks are Christian men whose names have become household words through the world, and asks how these men expect to square their accounts with a God who notes a sparrow

when it falls, when they stand before Him in the final great day. He charitably suggests that if they knew that such conditions existed, they doubtless would speak the word that would change them, even though their dividends might be somewhat less. We insist that it is the duty of the directors of all corporations to acquaint themselves with the details of the business from which they receive returns.

As proof of the practicability of what we suggest we cite the commendable course of the United States Steel Corporation.

**U. S. Steel Corporation.** We give extracts from the report of a committee appointed by the stockholders of the U. S. Steel Corporation, which we believe is well worth considering:

"1. With respect to the seven-day week and long turn, the Committee says: 'The records of to-day indicate that with the exception of two or three plants, the seven-day week has been relegated to the past.' The Committee adds that this should 'be absolutely enforced at all times, in all mines, mills, shops, railways, docks and works of the Steel Corporation.'

"RESOLVED, That in accordance with the spirit of the resolution adopted by this Committee on April 23, 1907, seven-day labor should be eliminated in all mines, mills, shops, railways, docks and works of the Steel Corporation, except under special circumstances and then only upon the consent of this Committee.

"RESOLVED, That the so-called long turn, formerly followed in the change of shifts in continuous process work, should be eliminated or reduced in all cases where it now continues among employees of the subsidiary companies, except under special circumstances and then only upon the consent of this Committee.

"RESOLVED, That conscientious effort should be made by all to reduce to a minimum any unusual length in work hours that emergencies and unforeseen conditions may sometimes demand.

"RESOLVED, That copies of these resolutions be sent to the presidents of all the subsidiary companies with the recommendation that all operating officials be governed accordingly.

"2. With respect to the twelve-hour day, the Stockholders' Committee says: 'That steps should be taken now that shall have for their purpose and end a reasonable and just arrangement to all concerned of the problems involved in this question—that of reducing the long hours of labor.

"In response to this recommendation, the Finance Committee has passed the following resolution:

"RESOLVED, That the Chairman, Mr. Roberts, and the President of the Corporation be appointed a Committee to consider what, if any, arrangement with a view to reducing the twelve-hour day, in so far as it now exists among the employees of the subsidiary companies, is reasonable, just and practicable."

The report of the Stockholders' Committee contains a summary of certain plans which the Corporation has put in force for the benefit of its workmen, namely, Accident Prevention, Accident Relief, Pensions, Sanitation and Welfare and Employees' Stock Subscription. It is proper that the stockholders should know what is being spent annually for thus bettering the conditions of the workmen. This aggregate annual expenditure, which would otherwise be available for dividends, is as follows:

|                                                       |                |
|-------------------------------------------------------|----------------|
| Relief for men injured and the families of men killed |                |
| which is paid in all cases regardless of legal        |                |
| liability, costs each year approximately.....         | \$2,000,000.00 |
| Accident Prevention, in which we have probably the    |                |

|                                                                                                                     |                       |
|---------------------------------------------------------------------------------------------------------------------|-----------------------|
| most effective system in the United States, costs each year approximately.....                                      | 750,000.00            |
| Sanitation and welfare work of all sorts, which we are now developing, costs already each year, approximately ..... | 1,250,000.00          |
| The Pension Fund, which provides support for superannuated employees, requires each year:                           |                       |
| (a) for pension payments, approximately.....                                                                        | 200,000.00            |
| (b) for the creation of a permanent fund to be completed in 13 years.....                                           | 500,000.00            |
| The Employees' Stock Subscription Plan costs each year, approximately .....                                         | 750,000.00            |
| <b>Total annual expenditures for improving the conditions of workmen, approximately.....</b>                        | <b>\$5,450,000.00</b> |

These facts are especially pleasing to your General Secretary, as it was in the Walton Methodist Episcopal Church on the South Side of Pittsburgh, Pa., while he was its pastor, that the great Allegheny county movement began in 1905, which resulted in the U. S. Steel Corporation taking up the work of investigating itself.

It only proves what we everywhere insist upon, that there is nothing that ought to be done that we cannot do; there is no wrong that cannot be righted. Would God we all believed this. Soon the Kingdom of Christ would come and "His will be done on earth as it is in heaven."

In fact, we are fully persuaded that the principles for which Christ died will never prevail until the wholesome Gospel of the brotherhood of man is applied in the practical affairs of life. Let all recognize that a man is a man and not a mere machine, simply to act as he is acted upon. We hold that all men are not only moved by the Holy Spirit, but if given an untrammelled chance will move in obedience to the Divine impulse.

**Encourage**           What we mean may be illustrated by the following  
**rather than**       fact. An employee of the Government was required to  
**Penalize**           work every other Lord's Day. His conscience troubled him.  
**Conscience.**       He finally wrote a letter to his superior, stating that he  
could not longer violate his convictions of right so would  
not report for Sunday service. It was suggested that a change could be  
made to a position where Sunday service was not required, but when he  
found that the man who would have to take his place would be deprived  
of Sunday rest, he refused. The facts were reported to the Department.  
The solution offered was, let him resign. This he also refused, stating,  
"If I cannot hold my position and live in peace with my conscience, let  
them dismiss me." He was a faithful and efficient servant, hence his  
superiors did not require him to report nor mark demerits against him.  
For some time everything passed, then the Department asked, "How  
about the man who refused to work on Sunday? We have no record of  
his resignation." When the facts were reported, the order was received  
to deduct a full day's pay for every Sunday he failed to report, though the  
usual Sunday service was not over four hours. Reduced to dollars, this  
faithful public servant was penalized to the extent of \$90.00 a year,  
simply because he thought it better to obey God rather than man.

That the closing of the post offices on Sunday has benefited the service as well as the men in the service, there is abundant evidence. As proof that it is appreciated by postmasters, we give extracts from the address of welcome delivered by Hon. T. J. Akins, Postmaster of St. Louis, Mo., at a reception given in honor of your General Secretary, the evening of June 27th, 1912:

"We have gathered here to-night to do honor to one of the great benefactors of the postal service.

"No movement of modern times has been a more accurate test of the moral tone of the nation than the nation-wide movement for closing the post offices of the country on Sundays. The highest picture which has been thrown on the canvas of the nation during the past half century is the unanimity with which the American people have endorsed this movement. The heads of great corporations and business men who have been accustomed to receiving important mail on Sundays, have joined heartily in this movement. It teaches us the important lesson that there still remains in the heart of man the milk of human kindness.

"I rejoice in the fact that the great majority of this mighty nation is still willing to extend a helping hand in lifting the burden from shoulders that for six days in the week are overtaxed with incessant toil, and allow them the Lord's Day for worship, rest and recreation.

"In the postal service we recognize no political or religious creed; we represent all creeds and all political parties. Onward is our watchword, Progress is our shibboleth, and Fidelity to God and country is the universal creed of the postal service.

"In my judgment the need of the age in which we live is more patriotism. I would hail with gladness an act of Congress or an order from the Postmaster General, that the American flag should float over every post office, large or small, in this broad land.

"Every post office should be so conducted that every man of every nation and faith that enters its portals should feel that this is the people's temple, wherein dwell honor, justice and equality.

"On behalf of the postal employees of the St. Louis post office, I extend to Dr. Grannis, who has been a central figure in this great movement for Sunday closing, and to the speakers of the evening a most cordial and heartfelt welcome."

**The New Chinese Constitution.** Among the signal victories of the year we place the facts, that in the constitution adopted by the new Chinese Republic, the Lord's Day is designated as a day of rest, from secular pursuits, also that the calendar adopted is that in use in all Christian countries. Thus, all official and private correspondence will hereafter acknowledge Christ's Advent into the world and to that extent, His place in the governments of men.

#### DOCTORS ASK DAY OF REST.

**Why not in America as well as Germany?** Berlin physicians have declared for one day of rest in seven. The promoters declare arduous work and long hours have broken their sleep. They say their duties call for Sunday rest much more than in other professions.

It is proposed to divide the city into districts with one or two physicians selected in rotation to take care of the practice of all other physicians in that district. The only damper on the movement is the fear that some less scrupulous physician may take advantage of opportunities to get the patients of others for themselves. Leading physicians favor the movement and are organizing to carry out the plan.

**Sunday Baseball.** From all sections the complaint comes, that the tendency to use the Lord's Day for sports, is growing and presents one of the most serious situations to be met and overcome.

We can do nothing more than to state the case. The solution must be found by the moral leaders of the respective communities in which the evil exists. In a recent issue of the Independent we found a fair description.

## "SUNOAY BALL GAMES.

"An engagement in one of the remote suburban churches took us upon a recent Sunday some miles from the center of the city, and we realized painfully how fast our Sabbath is going. In the outskirts of more than one village, crowds were watching gaudily dressed "teams" of baseball players engaged in contests or protesting vociferously against the decisions of the umpire. Young women in light summer dresses were present in numbers as interested and, we suppose, approving spectators. From time to time we had our attention called to the flamboyant "challenges" which various clubs of players issue through the Saturday papers, but we took it for granted that these clubs represented the "hoodlum element" of the city and that they were attended only by "hoolligans." But these players were such as one would find in the high schools of any well-to-do residence section, and the spectators were as well dressed as any we found in the church whither we were going. While we pondered the fact and sought to know its origin and foresee its outcome, our attention was called to a family party in the double seats opposite. We saw there a father and a mother reading their Bibles, while the six-year-old boy and eight-year-old girl were bent over the vulgar daubs of a Sunday (comic) supplement. There was the gulf between the two ideals. There was no intervening generation, but straight from Christianity to paganism, from high thinking to worse than foolish jesting. And the home rather than the church is responsible for the fall."

Perhaps many of our friends will claim that the real trouble lies in the fact that the editor of the Independent was a passenger on a Sunday train. Of this we will not speak, but it must be clear to all interested in the triumph of the church, that the pulpits of the land must, without delay, and with a courage even greater than the Apostles of old, locate the cause of the evil, and eradicate it, or our boasted civilization is doomed. The power is within our grasp. Will we use it?

**Lord's Day Law in the District of Columbia.** The following is the draft of a Law our Legislative Committee has prepared for the District of Columbia:  
**TO PUNISH VIOLATIONS OF THE LORD'S DAY IN THE DISTRICT OF COLUMBIA ANO FOR OTHER PURPOSES.**

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

That from and after the passage of this Act it shall be unlawful in the District of Columbia, for any person to labor or to employ any person to labor, or to pursue any trade or worldly business, or to employ any person to pursue any trade or worldly business on the first day of the week, commonly called the Lord's Day, except in works of necessity or charity. In works of necessity or charity is included whatever is needed for the good order, and health of the community. It shall also be unlawful for any person, partnership, firm, corporation, or municipality, or any of their agents, directors or officers to require or permit any employee to work on the Lord's Day, excepting in farm labor or household service, unless within the next succeeding six days during a period of twenty-four consecutive hours he or it shall neither require or permit such employee to work in his employ.

Any person who shall violate the provisions of this Act, shall on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, and by imprisonment in the jail of the District of Columbia for

a period of not less than one month nor more than three months, in the discretion of the court.

Section 2. That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia.

To secure the passage of this bill we have already laid our plans. If we succeed, we shall need the united co-operation of all friends of the Lord's Day.

All the influences arrayed against the Sunday closing of post offices will be against the passage of a Lord's Day Law for the District of Columbia. If our friends will only respond to our leadership and give as liberally to secure such a law as its enemies will to defeat it, we feel confident of success.

**A Concluding Word.** We cannot tell the whole story of the year's work.

The success has been nothing short of marvelous. The Lord's Day Alliance of the United States has won for itself a name for things actually accomplished in every community in the nation.

During the year the General Secretary personally visited and pressed the campaign in thirty-four of the forty-eight states of the Union. He also delivered 250 sermons and addresses and held over 300 conferences with ministers, business men's and postal employees' associations. These conferences lasted from thirty minutes to an entire day. Fully 25,000 miles travel has marked the year's work. Eight thousand letters went out from the office. But why dwell upon the past? Success in this great cause will not depend upon the number of miles travelled, sermons preached or conferences held by the General Secretary, but upon the degree of co-operation he and those laboring in the various states receive from the ministry and laity of the churches.

Brethren, you will all help, will you not?

G. W. GRANNIS,  
Gen. Sec'y.

### TREASURER'S REPORT.

|                                                                                             |           |                  |
|---------------------------------------------------------------------------------------------|-----------|------------------|
| November 13, 1911, balance on hand .....                                                    | \$        | 45.81            |
| November 13, 1911, to November 11, 1912, received from                                      |           |                  |
| Churches .....                                                                              | \$2407.62 |                  |
| Postal Associations .....                                                                   | 2379.44   |                  |
| Individuals .....                                                                           | 1796.75   |                  |
|                                                                                             | \$6583.81 | 6583.81          |
| In addition to above income, donation from Mrs. E. F. Shepard to apply on office rent ..... |           | 419.92           |
|                                                                                             |           | <u>\$7049.54</u> |

### CONTRA.

|                                                  |           |         |
|--------------------------------------------------|-----------|---------|
| Expenditures, Nov. 13, 1911, to Nov. 11, 1912.   |           |         |
| Salaries, Gen. Sec'y and Office Assistants ..... | \$4112.74 |         |
| Rent, paid .....                                 | \$280.08  |         |
| Donated .....                                    | 419.92    |         |
|                                                  | \$700.00— | 700.00  |
| Postage .....                                    |           | 279.86  |
| Printing .....                                   |           | 557.87  |
| Traveling expenses .....                         |           | 1134.47 |

Office Expenses:

|                  |         |
|------------------|---------|
| Expressage ..... | \$ 3.95 |
| Telephone .....  | 59 30   |
| Exchange .....   | 19.05   |
| Supplies .....   | 105.53  |

\$187.83— 187.83

\$6972.77— 6972.77

Balance on hand Nov. 11, 1912: ..... \$76.77

No outstanding obligations.

Nov. 22, 1912 Audited and found correct. E. & O. excepted.  
 E. A. EGGERS,  
 PETER WYNNE,  
 Auditing Committee.

**HELP DEFEND THE LORD'S DAY.**

The rapidly increasing demands of this momentous work—National and Co-denominational in its scope—merit, at least, a substantial constituency annually, as follows:

|                                                   |                      |
|---------------------------------------------------|----------------------|
| 10 New Life Members,—Individuals or Churches..... | at \$100.00 per year |
| 20 Honorary Members " " " " .....                 | 50.00 "              |
| 40 Corresponding " " " " .....                    | 25.00 "              |
| 100 Sustaining " " " " .....                      | 10.00 "              |
| 200 Associate " " " " .....                       | 5.00 "               |
| 500 Individuals .....                             | 2.00 "               |
| 1000 " .....                                      | 1.00 "               |

**SHALL WE ENROLL YOU as one of our supporters ?**

Will you place the Lord's Day Alliance of the United States on your Calendar of Annual Benevolences of your Church ?

If you also would like to perpetuate the work, after you are called home, will you not incorporate in your will, the following :

**FORM OF BEQUEST :**

I give and bequeath to the Lord's Day Alliance of the United States, to be paid by my executors to the Treasurer of said Alliance, the sum of .....dollars, the same to be applied to the general work and purpose of said Alliance under the direction of its Board of Managers.

Name.....

Address.....

Date.....

Whatever amount you may subscribe please fill out the subjoined coupon, and if not convenient to pay at present, return the coupon with the date of payment noted in the date line.

I agree to give ..... Dollars per annum

Our Church agrees to give }  
 (till otherwise indicated) to the Lord's Day Alliance of the United States,  
 As a Contributor,

As a ..... member.

(Draw a line through one not used and fill blanks requisite.)

Name.....

Address.....

Date payable.....191

Remit to James Marshall Stuart, Treas., 203 Broadway, N. Y., or Geo. W. Grannis, D. D., Asst. Treas., 203 Broadway, N. Y.

Anniversary Sermon Preached by Dr. C. L. Goodell, of Calvary Methodist  
Episcopal Church, New York, 8 P. M., Nov. 10, 1912.

A BENEFICENT LORD'S DAY.

Text: Matthew XII—12. "Wherefore it is lawful to do well on the Sabbath days."

Among the many societies which seek to support worthy institutions and social reforms there are none which have a higher purpose and motive than that which seeks to enlighten the consciences of men and guide their practices in the conservation of the high concerns of the Lord's Day.

Jesus of Nazareth, son of Mary and Son of God, announced Himself as the Lord of the Sabbath. In His day the Sabbath was cumbered by priestly laws and Pharisaic practices until its observance had become the occasion of deceit and hypocrisy which was the scandal of the age. The day had become loaded down by innumerable laws and infinitesimal regulations which crushed out of it all spirit of godly worship and service. Men busied themselves in outwitting their traditions. The Sabbatical fanaticism of the Jews had even attracted the notice of pagans.

It was regarding the non-observance of the traditions of the elders concerning the Sabbath that the Pharisees raised their fiercest clamor against Jesus. They cited the Middoth of Hillel which permitted one to walk two thousand yards on the Sabbath; but if a Pharisee wished to dine with another on the Sabbath who lived beyond that limit he had only to set up a sham lintel now and then and a whole street, even though miles long, became a part of his own house. No man might buy anything on the Sabbath but he could go to the shopkeeper and say, "Give me this and that," and pay for it the next day. No Jew might carry any burden on the Sabbath, however small, not even a pocket handkerchief, but he might tie a handkerchief about his knee and consider it a garter.

With withering scorn our Lord denounces all such deception. He shows them the selfish insincerity with which they applied their own regulations. God's desire was not to crush the soul by burdens of form and method. He announced the great principle that God loves mercy rather than sacrifice and desires nothing of us that is not for our good. The Sabbath was not to be worshipped as a fetish, but it was to be treasured as a blessed boon handed down by God for the happiness and well-being of men. We have in our text the heart of our Lord's declaration when he said, "It is lawful to do well on the Sabbath days."

They had said that healing was unlawful on the Sabbath and that Jesus was not of God, "because He keepeth not the Sabbath," when He healed the man born blind. Through all their miserable subterfuges Christ cleaved His way and showed them that man is not made for the Sabbath, but the Sabbath is made for man; that it has no reason for being if it does not help him.

In our time we have passed, in the swinging of the pendulum, to the very farthest possible remove from the position of Christ's time. All restrictions are off. All traditions are at an end. Nothing is binding because of its past. So far as the Sabbath is concerned thousands upon thousands of men would cast it away as a thing outgrown. The protest of Jesus against that position, the position of the sensualist and materialist, is quite as decided as His protest against the oppressive ritualism of the scribes and Pharisees. In our cry against anything which seems to limit personal choice and desire we are in danger of casting aside the great verities which are the essentials of a noble life.

Christ asserted that it was lawful to heal on the Sabbath day, that to do good to a man physically was to keep that day in spirit. We are say-



ing in our time to the capital which would oppress the poor and give him no day of physical rest, you must stop it. Man has a right to a day of physical recuperation. The weekly rest day is the savings bank of human existence. Without it the race must degenerate and thoughtful men everywhere are saying, not only that it is lawful to do a good thing for man physically, but that it should be considered unlawful not to grant to him the physical boon which the Sabbath brings.

In harmony with the teaching of Jesus of Nazareth we have found that it is lawful to do good intellectually on the Sabbath day; that a man's mind should be taken from business, that he should "knit up the ravelled sleeve of care," that he should contemplate those things which will quicken him intellectually rather than dwarf his aspirations.

But Jesus, by precept and example, showed that the Sabbath was a day for the soul, a day when a man should take his reckoning as he sails over the sea of life and ask, "Whither bound?" Any man who fails to do that misses the highest good which that day can give. It is a sad thing when a man becomes so engrossed in business that the love of Nature dles within him, that he no longer looks with glowing face when God dashes His colors into the east or paints with ruby the chamber of the dying day. It is a sad thing when the song of birds and of little children no longer challenge his admiration and stop him in his stride for pelf; when the dust gathers on the volumes of the great poets. But sadder than all else is the hour when the inner light fails, when the love of worship has ceased and the house of God and the songs of Zion are but a weary thing. One of the most careful observers of the life of two continents has said, "The waste and selfish desecration of Sunday and the flinging away of its golden opportunities is, I believe, to thousands of youths the first decisive step on the downward course of moral degeneracy and spiritual death. Sunday stands for the young man at the parting of the ways. One way leads to God, the other to perdition." Not only the perpetuity of the Church but the well-being of society rests upon the proper observance of the Sabbath.

Daniel Webster said that our Republic would not survive for a single century the loss of its Sabbath. John Bright, the English statesman, answered for his nation a generation later, "The stability and character of our country, and the advancement of our race depend very largely on the mode in which the day of rest which seems to have been especially adapted to the needs of mankind shall be used and observed."

In considering the problem which fronts us in the peculiar crisis of to-day I call your attention first to the legal side of the Sunday question. I use the word **Sunday** because it is the name which appears in the calendar for the first day of the week. The word "Sabbath" is a Jewish word. "The Lord's Day" is distinctly a Christian name. But Sunday has gone into the calendar as the name which all sects and nationalities recognize and in speaking of legal obligations it is more comprehensive than any other. This year we have won, largely through the instrumentality of The Lord's Day Alliance of the United States, a signal legal victory. On August twenty-fourth, nineteen hundred and twelve, President Taft signed the Post Office Appropriation Bill, which carried with it the Mann Bill prohibiting the delivery of ordinary mail from the first and second class post offices on Sunday and the bill which ensures employees compensatory time on one of the six week days following the Sunday on which they may be obliged, in special cases, to give service. The bill was hotly contested. Many business houses were accustomed to get their mail on Sunday and spend the day getting goods in order and answering correspondence, so that they could send out their representatives on Monday morning with the distinct gain of one day over their business competitors

who obeyed the law and did not use Sunday as a day of work.

The principle which is behind all legal enactments concerning Sunday is readily seen here. It is apparent that there must be a law to govern all, in order that there may be a chance for anyone to enjoy a day of rest. If the law is not binding upon all men it makes a privileged class which is against the fundamental principles of our constitution. Therefore liberty of rest for each depends upon a law of rest for all.

No man is more interested in the legal side of the Sunday question than the laboring man. What he has taken illegally for sport he may any day be required to give legally for labor. Very many labor organizations are now realizing this and every laboring man must make his stand for his rights on the law of the land and allow no laxity in its enforcement. The business interests which seek to gain every possible advantage over their employees and their competitors will make a great fight when Congress opens against this particular bill which closes the first and second class post offices on Sunday, and only by the most persistent efforts of the postal employees themselves and all lovers of the Lord's Day can this prohibition be held in force.

Every true citizen will be mightily impressed with the fact that the nations to-day where popular self-governing is safest are the nations which most carefully observe the Sabbath. Those business concerns are also most truly successful where the Sabbath is most respected.

I have it from the chief engineer of Marcus Daly's great Anaconda Works that the lawlessness in Montana among the miners, which eventuated in such a condition of anarchy that curdles one's blood to contemplate, had as its procuring cause the destruction of the Sabbath. The copper kings had no regard for the needs of men. Every day they forced into the bowels of the earth to most strenuous and depressing toil the men whom they employed. When Sunday came, instead of giving them a chance for rest and worship, like the Pharaoh of the Oppression they doubled their tasks so that on Sunday there were two shifts which meant double duty. It was this which at the bottom made the miners enemies of the existing order of things and has already wrought unspeakable abominations among their kind.

You may contrast this with the condition of the miners in Tasmania, Australia, and here my informant is one of the foremost mining experts of America. Tasmania was a penal colony and by every law of heredity ought to have been a centre of wickedness and unrest. But the men who were in charge of the miners were God-fearing Cornishmen. When Sunday came the miners had a day of rest. Not a wheel turned, not a pick sounded and the little chapels were crowded with the miners, singing the old hymns of the Church with a power and pathos unspeakable. There are no strikes among them. The miners and leaders are on the best of terms and although the numbers employed are very great, there is a condition there very much like that in the old days in New England when the owner of the shoe factory or woolen mill was the friend of every man he employed and interested in his home and family, watching the children as they grew to manhood and womanhood with personal interest.

Socially the Sunday question is of prime importance. With the coming of so many millions to our shores who brought with them the continental Sabbath, and with the general restiveness under all restraints which is a characteristic of our generation we have a problem on our hands which can be settled only by the arousing of the social conscience. Was our city ever so wide open as it is to-day? If anyone doubts that our saloons are breaking the Sunday laws, all he has to do is to appoint himself a committee of investigation. It is fair to say that in our city, in the last few weeks, there seems to have been an effort to restrict the

opening of the grocery and other stores. The opening of all kinds of stores, especially the smaller ones, has been permitted hitherto in open violation to all law and decency.

What can be done by organized effort is seen by the fact that the clerks in the markets were able to close their stores so that no meat is sold on Sunday. It is the social conscience which must be aroused.

The vaudeville shows and moving pictures and entertainments which are debauching the children and young people and weaning them from everything that is spiritual and for which America will pay a fearful price some day in immorality and materialism, if not in revolution and anarchy, are all dependent upon your will. If the people say they must be closed, they will be closed.

There is a specious argument which is put forth to-day along the line of individual liberty. The cry is, let every one have what he wants. But this kind of liberty soon passes into license. We believe in America that we have been called unto liberty, but the words of the apostle have a special significance for us, "Only use not your liberty for an occasion to the flesh, but by love serve one another." Only a man of conscience can be trusted with liberty.

One of the glories of this country is our free press and we would not have it anything else but free, but how we abuse that freedom! How the papers exploit the doings of the vicious and the lives of the profligate! How they play the part of vultures! How neither privacy nor reputation is regarded and men are maligned until the mind of the ill-balanced is inflamed and assassination and murder is the result. What shall we do? Take away the liberty of the press? Never. But we will say to every editor, "Use not your liberty as an occasion to the flesh."

It is this principle which must be applied to the observance of the social side of the Sabbath. I would not go back to the old Puritan Sabbath, if I could, but I would to God that there might be a new birth of the Puritan conscience. Every week which the Puritan entered was bounded on the east by meditation and prayer and on the west by thanksgiving to God. When he came to our surly shores he halted on Clarke's Island rather than disturb the impressiveness of the Sabbath by the toil and bustle of making a landing on the mainland.

I remember the sweet old New England days with rare delight. The sound of the Sabbath bell floats back to me from peaceful hills and valleys. It was a call to the house of God, to prayer and meditation. The fathers had come to that day from "A Cotter's Saturday Night" with the children gathered about them and the family Bible open before them. It is true that they were, as we now think, unnecessarily severe. They had the solemnity of the Sabbath without its joy, and they laid upon themselves and on their children minute regulations and tithes of mint, anise and cummin which were hard to bear. Nevertheless they laid the foundation of a character so stable that it stands to-day the noblest temple on the world's acropolis.

While we better understand the principle that Jesus brought concerning the Lord's Day, that it was made for man, it would be a thousand pities if the holy day of our fathers became but a holiday for their children, and set their faces towards indulgences and dissipation and all selfish pleasures rather than to the service of God and the growing of a soul.

This leads us to consider lastly the place which the Lord's Day should fill in the lives of those who recognize Jesus Christ as the Lord of the Sabbath and themselves as under obligation to do His commandments. The Church and the Lord's Day are inseparably bound together. The Church could not be maintained without it, and whatever harms it as a

day of rest and worship smites the Church a mortal blow. Whatever else the Lord's Day may be, as a time for physical rest, social enjoyment, it must be a day of worship.

Each new improvement which is designed to better conditions, to bring men closer together and add to their comfort has seemed to bring a menace to the spiritual life. What ought not of itself to have been a detriment but a help has been used throughout the passing years as an occasion to the flesh. Horse cars and steam cars and electric cars are meant to make neighbors of us all and to be of inestimable value to society. But we recall how they have been used not to bring men more quickly to church but to take them more readily and easily away from worship. The coming of the bicycle was doubtless a great help to many people physically, but we remember how a certain class of young people gave up the Church and the Sunday school for the bicycle and made a loss in spiritual life ten or twenty years ago which the middle life of to-day is feeling tremendously. We are now in the midst of the new temptation of the automobile. People who would never have thought of spending a day in knickerbockers on the avenues of the city with a bicycle do nevertheless, without a twinge of conscience, apparently, motor through the country taking their week-ends away from home and the Church of God. So that for month after month there is no sense of the presence of God; nothing of the fellowship of saints, of the inspiration of worship, and what might have been a help becomes an unspeakable hindrance. Men who once walked to the house of God and worshipped with uplifted spirit now use the blessings of God and the abundance He has given to minister into the flesh and pauperize their souls.

The Lord's Day stands for the well-being of our city. It should not be considered as an irksome obligation, but treasured as a precious boon. There will be for us physical, intellectual, social and spiritual bealing in its touch. The freest man is ever the one who is most strongly bound by the just laws of men. The noblest and happiest man is the one who pays most attention to the laws of God. Let us therefore remember the Lord's Day, to keep it holy.

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### COLORADO.

During the year two hundred and sixty addresses have been made, nearly all on Sabbath observance, which means that each Sabbath was occupied and addresses frequently through the week. Where post offices were not closed on Sunday petitions were presented for Sunday closing, which have always been honored by the Post Office Department.

Efforts have been made for reducing Sunday labor in the steel plant at Pueblo, and there is a gradual reduction along certain lines. One-day-in-seven rest is appealing to the people, and, it is hoped, will receive favorable legislation. A vote on this subject has been arranged for at the next election by the initiative in Colorado Springs. After two sections closing certain stores and preventing teaming and construction work, with liberal exceptions, the following one-day-in-seven rest clause is to be voted upon:

"It shall be unlawful for any person, firm, association or corporation to require or permit any person in his or its employ to work for him or it on Sunday, unless the person so employed has had a full day off from the labor of such employer, or has had off as many working hours during the preceding six days, as he is required to work on Sunday, or unless an unforeseen emergency has arisen which renders the labor of the employee necessary on Sunday; and in the event of the employment on Sunday from such emergency or from necessity, the employer shall require the em-

ployee to take one full day off or as many hours off from the working hours of one of the next succeeding six days as such employee worked on Sunday. The provisions of this section shall apply to both day and night work, but shall not apply to general managers where the character of the work requires continuous supervision, or to persons employed to domestic service or in the care of children or the sick, who are afforded by their employers reasonable opportunity for rest and recreation in the usual course of their employment."

Sabbath observance is gradually working its way into the activities of the church. The Presbyterian Synod of Colorado and Wyoming passed the following resolution: "We recommend the Lord's Day Alliance as worthy of our financial and moral support, and urge the churches to cooperate with the officers of the Alliance in their plans of work." The M. E. Conference recommended, "That we commend the Lord's Day Alliance for what it has done and is capable of doing, and urge the churches to give its officers their co-operation and support." Other denominations have passed similar resolutions. When efforts are led people are ready to help. Labor unions have readily passed petitions in aid of Sunday rest measures.

There is urgent need of more Sabbath observance sentiment. More preaching upon the subject and a prominent place on programs is needed; also, instruction on the claims of the Fourth Commandment is a necessity. Many are brought up where there is no Sabbath observance and have never had an opportunity to know their duties.

Campaigns against moving picture shows on the Sabbath, with paid admission, is needed. Also organization of baseball leagues with rules against Sunday games and Sunday playing is important.

Effort for legislation for one-day-in-seven rest for employees is a hopeful field of work. Added to these needs the most important in this western country, where there is greater expense because of distance between towns and greater expense in travel, is more funds for carrying on the work.

JAMES P. HUTCHINSON,  
Field Secretary.

### LORD'S DAY ALLIANCE FOR MARYLAND.

The work of the year divides itself into Educational, Legislative, Law Enforcement and Organizing. The Educational part of our work has been effective. From the pulpit and platform the message has ever been for a Sunday as a day of rest for all and a day of worship for all who will. But one piece of hostile legislation got as far as the Committee during our Legislature. This bill having for its purpose the making Sunday a legal work day for all who kept some other day as their Sabbath by request of its friends, "died" in the Committee. Much of our time has been given to the enforcement of our Sunday law in Baltimore county. We have not lost a case out of a total of more than 100 indictments. The fines imposed and collected in Baltimore county will amount to more than \$12,000 during the year. This amount is more than has been collected for the same cause in the last twenty-five years. This has been done without the co-operation of the Police Department of the county.

In Baltimore City we have splendid co-operation from the Police Department. The three Police Commissioners are of the very highest grade and are doing magnificent work in enforcing the Sunday law in our city. Not even the meeting of the great political convention last June could swerve them from their high standard of law enforcement. Notwithstanding the clamor of politicians for parades headed by brass bands, they re-

mained firm and Baltimore's Sunday was held for the home and the church.

Our work of organizing the counties is proceeding slowly. Before the end of the year, we hope to have all of the counties organized and on the alert for the interests of the Lord's Day. Our State and our Cause lost a good friend and a staunch supporter when Dr. David H. Carroll, our first president, passed from labor to reward on Friday, November 16, 1912. With thankfulness to God for the victories of the year and with confidence in His continued presence and help, we enter upon another year's work.

W. W. DAVIS,  
Secretary.

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### NEW JERSEY.

1. Many public meetings under the auspices of this Alliance have been held in this State in the interest of the Sabbath.

2. By its influence the friends of the Sabbath are becoming bold in their loyalty to the Lord's Day, and the foes of the Sabbath are becoming careful and cautious in their defiance of the Sabbath law.

3. For the first time in five years, last winter a judiciary committee of our State Legislature cast out a hostile Sunday bill on the ground that sentiment for the Sabbath was rising in New Jersey.

4. The officers of this Alliance have championed the cause of the Lord's Day in our halls of Legislature, and are now conducting a series of meetings through the State in the interest of the sacred day.

5. As indicative of the rise of the Sabbath sentiment clubs and sporting associations are reported as frowning upon Sunday golf, tennis, etc. A large tennis club in Nutley, N. J., voted by a large majority to discontinue all Sunday games.

6. Several towns in this State have framed strong Sunday closing ordinances, based upon the New Jersey Sunday Law; Ocean City and Washington, N. J., being notable examples. In Washington, N. J., a city council of brave and true men have placed a twenty dollar fine on the violation of the Sunday ordinance; and as a result no ice cream, soda, cigars, etc., can be bought on the Lord's Day.

7. The high courts of the great churches in New Jersey have commended the Lord's Day Alliance to the church. This Alliance aims at holding for the people of this State the Sabbath as a day of rest and worship. It opposes any effort put forth to weaken the present Sunday law. It seeks to win the people, by means of mass meetings and literature, to loyalty for the Sacred Day, so that posterity may not be robbed of this inestimable blessing—the Rest Day.

FREDERICK W. JOHNSON,  
Corresponding Secretary.

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### NEW YORK.

It has been the same work from November, 1911, to November, 1912, as during the previous year. We have responded to all calls for suggestions, interpretations or advice touching violations of the Sabbath Law. And we have filled engagements on the Sabbath and during week days whenever desired. Then we are singularly glad and grateful that the attentive, responsive hearing has been everywhere through the State, and we are imaginal that the felt need for consistent Christian living in reference to every phase of the Sabbath question has been growing, although the apathy and heedlessness of Christians concerning this vital question has been most startling. Our Committee meeting last May in New York in connection with the gathering of the Board of Managers of the Lord's

Day Alliance of the United States was an event. Because of the good Secretaries present, we were made to feel how at one we were in the name of the one National Organization. Will it come some day when each State shall have a splendid organization, and the National interests shall be recognized? When will it come that we can lay successful siege to all the State Legislatures and also swing as a united force against the Congress of our country? May such a day even now be not far below the horizon. We are gratified and grateful that no adverse legislation touching the Sabbath's welfare was enacted last winter. Some—many—have fears as to what anti-Sabbath laws may be enacted next winter. Wish we might sing with great confidence "Give to the winds thy fears—hope and be undismayed." Yet, with good courage we will remember and sing,

"O watch and fight and pray,  
The hattle ne'er give over,  
Renew it boldly every day,  
And help divine implore."

W. DEMPSTER CHASE,  
Secretary.

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### NORTH AND SOUTH CAROLINA.

Returned from my trip abroad in October, 1911, arriving in Philadelphia on the 22nd. Proceeded at once to the South and began work at Fredericksburg, Va., then resumed work in North Carolina and continued work in that State until middle of May, except two months given to other Southern States. Attended the M. E. Conference of North Carolina at Stateville and made an address at the Conference.

The greatest victory of the year in North Carolina was won in May at Raleigh. It was the voting out of Sunday golf from the Country Club at Raleigh by a good majority. This victory will have a decisive hearing on the Sabbath cause for the State. A campaign on behalf of Sabbath observance of five or six weeks was conducted in South Carolina from Columbia, the capital, throughout the west and east of the State. Three Sabbaths were given in April to the cause in the city of Atlanta, Ga., with good results. Meetings were held in the churches of most of the denominations in the city, one of these in the Broughton Baptist Tabernacle Church.

Addresses were made before the Presbyterian and M. E. Ministerial Association of that city. An invitation has been received from the Pastor's Union at Jacksonville, Fla., to give that city the month of March, 1913. The present plan is to give two months to Florida prior to the meeting of their State Legislature in April, 1913.

Sickness compelled me to leave North Carolina about the middle of May.

W. H. McMASTER,  
Field Secretary.

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### WISCONSIN.

During the past year the Secretary has persistently sought by public and private speech and the use of the press to accomplish four things:

- 1st. To help all Christians to see clearly that Christian life and growth are impossible unless they devote the Sabbath to the worship of God and bringing their souls into more intimate acquaintance with Him.
- 2nd. To show parents that they sadly wrong their children unless

they give them such home surroundings and instruction that they find their highest joy in thus keeping holy the Lord's Day.

3rd. To show the church that we cannot hope to win men or boys to the service of Christ while they give part or all of the Lord's Day to Sunday work, business, or sport, or to selling or reading Sunday papers or to taking Sunday automobile pleasure rides. We wish them to realize this so deeply that they will do all possible to induce all under their influence to stop such Sabbath breaking, both by their example, conversation, public address, distribution of literature, articles in the local press, enforcement of Sunday laws, preventing the repeal of good laws, and securing the enactment of better ones. There is no greater peril to American Christianity and civil liberty than the determined struggle of so many haters of the church to legalize Sunday sport. All patriots and especially all Christians must stand like a solid wall against it.

4th. To induce all law-abiding citizens to federate their forces in earnest appeal to the proper civic officers to fulfill their official oath by seeing to it that all Sunday laws are enforced, and, if necessary, compel them to do it.

In each of these lines of work progress has been made, especially in closing post offices Sunday. In spite of strong opposition the Milwaukee office is closed to the public Sunday except to owners of lock boxes. No work is done in sub-stations. Many third and fourth class offices have been closed by petition. I am very glad that it is proposed to secure a law to forbid collecting mail on Sunday.

J. B. DAVISON, Field Secretary.

#### PENNSYLVANIA.

The past year has been one of advance in many lines in the work of preserving the Sabbath in Pennsylvania. The friends of the Lord's Day throughout the State have felt the need of earnest activity and have taken up this work in many counties. The local county committees have not only engaged in educational work but have wielded the strong arm of the law and have compelled the violators of the Sunday law to respect and obey it.

In our annual meeting on November 19, 1912, we had reports from fifty of the sixty-seven counties that practical work has been done in them. These reports showed that in forty-five counties no moving picture shows or other amusements are allowed on the Lord's Day. In thirty-eight counties no Sunday ball is allowed and in eleven counties they have prohibited the sale of candy and cigars, while in many parts of the State all or nearly all unnecessary business has been discontinued so that there is a general improvement in the observance of the Lord's Day throughout Pennsylvania.

The work has so enlarged that it has been found necessary to employ a Field Secretary who will give his entire time to this work. Rev. James F. Ray, D. D., has been secured and on December 1st will begin his work. We look forward to a year of great success in our efforts to secure a proper observance of the Lord's Day in Pennsylvania.

T. T. MUTCHLER, Secretary.

We present a few of hundreds of letters we would be glad to pass along to our friends, with the hope that other friends of the Lord's Day may be inspired to help make victory complete.

I greatly appreciate my one day a week rest day. Many, many thanks to you and your co-workers. God bless you.

JOHN VAN HOVE.



GEO. W. GRANNIS.

Brooklyn, N. Y.

DEAR SIR:—Am glad of the privilege to subscribe annually to the good work of the Lord's Day Alliance. You did grand work in closing the post offices on Sunday and I rejoice with you. God will bless your work!

Yours truly,

MRS. J. V. MESEROLE.

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Berkeley, California, July 25, 1912.

MY DEAR DR. GRANNIS:—

My paper was well received in the Convention and a unanimous vote was passed indorsing the Sunday closing movement.

It is gratifying to see the progress you are making in this matter and the cordial receptions that are accorded you wherever you go. The labor element of the country should indeed be thankful to you for the energy you have put into the movement and the results you have attained.

C. S. MERRILL,  
Postmaster.

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POST OFFICE DEPARTMENT.

FIRST ASSISTANT POSTMASTER GENERAL.

Washington, April 16, 1912.

MY DEAR SIR:—

I received your letter of the 5th instant just before leaving for Boston, where I attended the convention of the New England Postmasters' Association. I am very glad to know that you found the sentiment so strongly in favor of the Sunday closing movement and trust that this sentiment will grow in strength.

I thank you for your nice letter.

C. P. GRANDFIELD.

From report of the Boston Letter Carriers' "Field Day," held at Quincy, Mass., Labor Day, September 1st, 1912:

"The reception accorded Dr. Grannis, the last speaker, surely must have assured him of the kind regard in which he is held here. The remarks of Dr. Grannis were listened to with intense interest, particularly in view of the 'Maun Bill' on Sunday closing, which had just passed Congress. Dr. Grannis congratulated the carriers upon the splendid results obtained, and handed a few knocks to the fellow who was not a member of the Association.

"With three hearty cheers for the speakers, the gathering dispersed, the opportunity to hear such speakers being greatly appreciated."

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North Branch, N. J., Oct. 22nd, 1912.

REV. G. W. GRANNIS.

DEAR SIR:—Enclosed I send check for the use of the Alliance, and wish you great success.

In this section (and I doubt not in very many others in this country) the greatest tendency to disregard the proper observance of the Sabbath is caused by the use of the automobile. North Branch has the misfortune of being located on a fine stone road, and on Sundays, if fair, there pass through the town from 300 to 400. Sundays seem to be their holiday. As a nation of sports and Sabbath breakers is there not danger of calling down the judgment of the Almighty on our land?

Yours truly,

JAS. D. VAN DERVEER.

Union Church, Miss., Oct. 21st, 1912.

Please send me the last printed report of the National Lord's Day Alliance and any other items of interest connected with Sabbath observance. I am chairman of the Committee on the Sabbath in the Synod of Mississippi. It seems to me that the friends of the Sabbath should not be despondent over the present attitude. It is a great fight we are in, but the victory will be ours in the long run. Your faithful efforts for the Sabbath day deserve the appreciation of all good men.

C. W. GRAFTON.

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EVANGELICAL LUTHERAN MINISTERIUM OF PENNSYLVANIA.  
LORD'S DAY DESECRATION.

The President called attention to the increasing desecration of the Lord's Day in both city and rural communities, and urged the pastors to raise their voices in protest. He commended the work being done by the "Lord's Day Alliance," and declared it worthy of moral and material support.

Copy of resolution No. 11 adopted by members of Washington State Branch, U. N. A. P. O. C., in convention at North Yakima, Wash., on May 30, 1912:

"WHEREAS, The Lord's Day Alliance, under the able leadership of Rev. Dr. G. W. Grannis, has been instrumental in securing for post office employees of the nation, one day's rest in seven; be it

"RESOLVED, That we, the members of Washington State Branch, United National Association of Post Office Clerks, in convention assembled, express our appreciation and thanks for the work accomplished by the Lord's Day Alliance, and for the efforts of its Secretary, Rev. Dr. G. W. Grannis; and be it further

"RESOLVED, That this Association appropriate and forward to Rev. Dr. G. W. Grannis the sum of five (\$5) dollars to be used in the work of the Lord's Day Alliance."

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987 Helen St., Detroit, Mich., Nov. 5, 1912.

LORD'S DAY ALLIANCE SECRETARY.

DEAR SIR:—Your circular of October 22 was duly received and contents noted. In this town I observe a great deal of work being done on Sunday, to which our city authorities seem to pay no attention, although I understand there are laws enough to secure a proper observance of the day. Sand piles and men mixing mortar, steam shovels in use, and dirt wagons hauling are also quite common. How would a sign with the words, "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work," operate if stuck up in a dirt pile. Or, in other places, a sheet pasted up among the numerous advertising signs? Sentiment might go further than law. I enclose \$1.00.

Very truly,

F. S. WHITE.

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Wooster, O., October 15th, 1912.

Enclosed please find check for \$50 in renewal of my interest in the Lord's Day Alliance. Too many impecunious students here on my "honor roll" to admit of my giving more.

Please tell your chief I still live, and though within eight weeks of my 75th anniversary, am pounding away at these keys on a book of 500 pages, which I hope to beguile some unsuspecting printer-man to publish, and with it finish my fifty years as an ordained minister.

O. A. HILLS.

**"THE HOUSE BY THE SIDE OF THE ROAD."**

Sam. Walter Foss.

There are hermit souls that live withdrawn  
In the peace of their self-content;  
There are souls, like stars, that dwell apart,  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran;  
But let me live by the side of the road  
And be a friend to man.

Let me live in a house by the side of the road  
Where the race of men go by—  
The men who are good and the man who are bad,  
As good and as bad as I.  
I would not sit in the scorner's seat,  
Or hurl the cynic's ban;  
Let me live in a house by the side of the road  
And be a friend to man.

I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife.  
But I turn not away from their smiles nor their tears—  
Both parts of an infinite plan—  
Let me live in my house by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead  
And mountains of wearisome height;  
That the road passes on through the long afternoon  
And stretches away to the night,  
But still I rejoice when the travellers rejoice,  
And weep with the strangers and moan,  
Nor live in my house by the side of the road  
Like a man who dwells alone.

Let me live in a house by the side of the road  
Where the race of men go by—  
They are good, they are bad, they are weak, they  
are strong,  
Wise, foolish—so am I.  
Then why should I sit in the scorner's seat,  
Or hurl the cynic's ban?—  
Let me live in my house by the side of the road  
And be a friend to man.

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under proper arrangements for co-operation?

These are some of the queries that enter into the Bible Women problem. More might be added, but it is hoped that others may be led to discuss the question. The Presbyterian Mission has also appointed a special committee to consider this whole problem to the training of women workers, and it would prove very helpful to have the views of others interested in this very timely and important question.

G. W. FULTON.

(We requested Dr. Fulton to introduce this subject. It is a live one. We would be glad for any with ideas on the subject to send us articles.—EDITOR.)

## THE SABBATH UNDER LAW AND UNDER GRACE.

Among those who love the sabbath and observe it, there are two attitudes, the one of legal obedience and the other of free observance. The difference between the two is this. Those who take the former standpoint consider that the Fourth Commandment is binding upon them as a law, which admits of no discretion. Hence any failure to observe it is definite rebellion against God. It follows from this that every professing Christian who deliberately and habitually disregards the day ought to be excluded from the fellowship of the people of God. Those who occupy the latter position consider that the Fourth Commandment is not binding; that so far as any definite law of God imposed upon them is concerned they are at liberty to buy and sell or conduct any other legitimate business upon the seventh or first days of the week as upon all others. If they observe the day it is not because they consider themselves as obeying a divine law, but because they

appreciate the value of a divine gift historically transmitted, and perceive so great spiritual profit to be attached to the observance of the day that in observing it they are advancing the highest interests of themselves and of the community, which again, from an enlightened standpoint, is to do the will of God. Such persons however, observe the day in the exercise of their individual judgment, and their standpoint obliges them to respect the brother who, also in the exercise of this individual judgment, does not observe the day, however much they may deplore the error of judgment into which they think he has fallen. From this standpoint church discipline for sabbath breaking is out of the question, and a better observance must be obtained, if at all, only by the slow processes of education and spiritual enlightenment.

Whether due to my training or to my misunderstanding of my training, I occupied, on coming out to Japan, the former position, but I now occupy the latter, and the way the change in my views came about is briefly as follows. I undertook, some years ago, to prepare a sermon, upon the following theme: "The Commandments of the Decalogue Repeated and Emphasized in the New Testament." I had no difficulty with the other nine, but when I sought for any exhortation to observe the Fourth Commandment, I found myself completely baffled. There was not a word of such instruction. How was this to be explained? Were the Gentile churches so faithful in the observance of the Lord's Day that no exhortation was needed? Hardly likely. They needed exhortations to abstain from lying, fornication, stealing, and almost every kind of wickedness, and between the lines a deplorable moral condition within the church is often to be discerned. Is it in accordance with human nature,

reason or experience that such Christians were model sabbath keepers? Surely not. The idea that they needed no instruction is merely a quibble.

I turned to the instructions of the Council of Jerusalem to the Gentile churches. To be sure, that is in some respects an almost inexplicable document, and one can not argue from it with perfect confidence, but yet it has peculiar applicability to this case, for the question was which of the Jewish observances were to be urged upon the Gentiles, so as to minimize the offense felt by Jews in direct contact with them. That all reference to the sabbath is here omitted seems to show not only that the Apostolic Council did not consider it a binding ordinance, but that even the Pharisaic party, who were to be placated, did not expect such observance of the converts.

Not only did I find no command to observe the sabbath, I found the said observance expressly relegated to the list of things indifferent or even harmful. See Romans 14: 5 and 6; Galatians 4: 9-11; Colossians 2: 16 and 17. I tried every device known to exegesis to escape the apparent sense of these passages, but in vain. How about the connection? That in Romans is strongly on the side of freedom. Notice that the "weak brother" with whom we are to have patience is not the one who disregards days and ordinances, but the one who feels bound to observe them. Is not the Apostle speaking of Jewish holidays? That can not be maintained in the face of the enumeration in Colossians, "Let no one judge you in respect of an holy day, or of the new moon, or of the sabbath days." Here all days to which the term "sabbaths" might be applied are separately named and then the sabbath days by themselves, which can be nothing but the weekly seventh day.

But are there not traces in the New Testament of the observance of the first day of the week as the Lord's Day? Certainly there are. The early churches had their meetings for worship on that day, took up collections, etc., which is the beginning of our present Sunday, but did they abstain from labor? There is not a vestige of evidence that they did not go back from their church services to their shops or their fields, as many Japanese Christians do to-day. Sub-apostolic church history tells the same story, the first day of the week observed as the day for formal meetings, but not as a day of abstinence from business or labor in obedience to the Fourth Commandment.

How about the churches of the Reformation? I took up the liturgy of our church, the Calvinistic church of the Netherlands, and found in the form for the observance of the Lord's Supper a long and terrible list of offenses which, if persisted in and unrepented of must exclude one from participation in the communion. Were such a list to be compiled by our ministers to-day, I am sure that Sabbath-breaking would have a prominent place, but not a hint of the kind was put by the fathers into the service. The Heidelberg Catechism spiritualizes the Fourth Commandment to such an extent that it can hardly be recognized. Certainly, to judge from these ancient documents, the Reformed Churches of Europe had no idea whatever that the observance of the Fourth Commandment was a binding Christian duty.

All this puzzled me exceedingly. Finally I went back to the New Testament and took up the study of the Epistle to the Galatians. In that matchless charter of Christian liberty, especially in the second chapter, I found the solution of my difficulties, for I learned that not only the Fourth Com-



mandment was gone, but all of the other commandments too, and that there was nothing now to bind the Christian man. He is supposed to do as he likes, to work out untrammelled the new life of Christ within him. How indeed could there be any hindering power of the law any longer upon the man who has paid the extreme penalty for violation of the law? But will not this new Christ-life work out naturally in the way of God's commandments? To be sure it will, but there is an important difference between the Fourth Commandment and the others which operates here. The others are moral axioms, the Fourth Commandment is not. The principles of the other nine need not be learned by experience and deduction, they are perceived almost without statement, at least as soon as stated by any one who has the Christ-consciousness in him at all. Not so with the Fourth. To perceive the value of that depends upon a considerable degree of spiritual advancement. Hence while every Christian is free to do as he likes, every Christian will choose to avoid uncleanness, murder, idolatry, etc., so long as he is honestly trying to do the will of God, and if a man continues in these sins we are entitled to say that he is no Christian at all. This is not so if a man does not recognize his duty to observe the sabbath. Hence this duty can not be imposed upon one from without, after the nature of a carnal commandment, but must be perceived from within and performed in the spirit of freedom.

Does it not, however, come down to the same thing whether a man observes the sabbath because he looks upon the Fourth Commandment as hindering or whether he does it because he perceives that this is the will of God for him because of its spiritual value? By no means. The external act may be the same, but the former state is that of

bondage, the latter that of freedom, the one is the state of a servant or of a minor child, but the other that of one who has attained full age and decides for himself. When I was a child, I was governed as a child. I got up at a certain hour in the morning, washed my face, dressed myself neatly, and went to school by a given hour, none of which things I would have done had I been left to my own volition. I was under law to my parents. Now that I am of age I am under no such law, but I continue to do the same things because I perceive their value. So, says the Apostle, did God train his people. The Old Testament period was a time of non-age, and in it the sabbath was imposed by external authority, not in order that when the time of full age came it should be forgotten, neither that this vestige of childhood should abide unchanged, but that what was an ordinance in the days of non-age should be a willing practice in our spiritual manhood.

This is the only ground upon which the Seventh Day Adventists and Baptists can be adequately met. I remember how I had to squirm in the old age when I admitted that the Fourth Commandment was still fully binding, but claimed that the day had been changed by divine authority from the seventh to the first. They had the best of me there. Now I squirm no longer, but boldly tell them that the law is dead to me and I to the law, we have no more dealings with one another. I am no longer under an ordinance, but as a free and grown-up son of God I am free to do as I choose, and I choose to observe the first and not the seventh day, because of the sacred remembrance of our Lord's resurrection and the almost universal practice of Christian men. In this I feel that I am carrying out my Father's wishes. When I observe

the first day, it is "to the Lord" that I observe it. When I do not observe the seventh day, it is "unto the Lord" that I do not observe it, and I deny the right of any man to judge me in this. The "Seventh Day" men stand aghast at such a declaration of glorious freedom and have nothing more to say.

But are not our Japanese converts in the state of non-age? By no means, immature and ignorant as they are, they are heirs to the era of freedom. They are exactly in the state in which Paul's converts were and are entitled to the same liberty wherewith Christ has made them free.

But are not better results obtained where the binding force of the commandment is acknowledged and pressed upon the conscience, as possibly is the case in Korea and some parts of China? Yes, I think apparently better results are obtained, but at what cost? If the view above expressed is true we have, as Christian teachers, no right to impose rules binding upon the conscience that the Lord has loosed. To do so is to deprive the believers in part of the fullness of redemption. It is to bind upon the necks of the brethren "a yoke which neither we nor our fathers have been able to bear." It is to compress the freedom and spontaneity of the religious life towards that rigidity which has, alas, too often been a characteristic evil of the Calvinistic churches.

Shall we not lose the blessing of the sabbath altogether if we take the freer attitude? I think not. Freedom is developing a wonderful power of self-restraint and self-government in the believers of to-day. We all agree that there is no rule or law in the Scriptures forbidding the use of strong drink, yet upon the plane of freedom it is becoming almost universal among our churches to abstain. Much more will they be able to see the beauty and value of the

sabbath rest upon the plane of the most perfect freedom and will earnestly strive to preserve this good gift of God and to hand it down to later generations. Only when the sabbath is so prized and so observed will it come to the fullness of its spiritual power.

ABERTUS PIETERS.

### METHODS OF BIBLE TEACHING.

As our study is to be purely practical the first topic is the matter of getting the Bible Class. It is a great advantage if the request comes from the students. There is usually little difficulty in having this if one is proposing to teach in English. It gives greater freedom and greater influence if they feel they are receiving a favor. If necessary you can have some teacher in a school or some other Japanese friend work up the interest and lead them to send the request to you. This saves your prestige, and it is quite in good Japanese form to work thus through a go-between. Still there is no special disadvantage in working up the class yourself, and of course you will try to invite invitations by getting on familiar terms with students and other suitable classes of persons.

Of course the main attraction to keep the class together must be the teaching itself, still it is useful to have various little entertainments, games or other side features of interest, especially as they bind the class itself closer together. Some teachers serve some kind of refreshments as a bait. There is no objection to serving simple tea, either in Japanese or foreign style, but anything more than that is of questionable benefit.

You will very probably be given presents by your classes, especially if

How Can We  
Enjoy Ourselves  
Sunday?

# HOW CAN WE ENJOY OURSELVES SUNDAY?

By NOLAN RICE BEST

*Real  
Problem*



IN this common and typical question of the great American public lies the real Sabbath-observance problem of the hour.

There is no particular peril of a further invasion of the Sabbath by work. The labor unions will help resist that, and so will all intelligent sociological forces.

Neither is there any serious danger that business on Sunday will spread beyond its present area. Most lines of trade which now run seven days straight—especially the drug trade—are discussing how to get a general agreement to close Sundays.

*The  
Threatened  
Breakdown*

*The breakdown which threatens the Sabbath to-day is not in the line of more toil-slavery nor even of enlarged commercial greed, but on the score of the ever growing passion for fun.*

The laws just passed in Indiana and Minnesota to legalize baseball games on Sunday show which way the wind blows. The plea that passed those acts was the plea that the people must have amusement on their one day of rest.

*Amusement  
a Specious  
Plea*

And here is where the Sunday saloon gets all its hold. If the fight against the Sunday-closing law could be shown up for just what it is—the greediness of the brewers for big Sunday sales—the whole nasty business could be smashed at one stroke, even in the big cities. But the saloonists shrewdly persuade the people that they keep open just to provide more Sunday enjoyment.

To meet this situation Christian citizens must go a good deal further than simply to call up the letter of the fourth commandment—“Remember the Sabbath day to keep it holy”—and then rail or wail over the wickedness of the twentieth century.

*How to meet  
this Crisis*

The way to make modern America feel the force of the laws of God is not

*Rationality of  
Laws must be  
Made Plain* merely to quote them, but with patient reason to demonstrate their rationality—to apply the underlying principles of them to present social conditions and show what a happy fit they make.

Christians are timid about this—they seem to feel it discredits God to argue that his commandments are reasonable.

*An Invaluable  
Social Blessing* *But if God's Sabbath law is to be upheld in present-day America this timidity must be overcome, and Christians must get to work to vindicate a rationally observed Sabbath not simply as an authoritative religious institution but as an invaluable social blessing contributing to the happiness of mankind in the large.*

*Not the  
Puritan  
Ideal* It is not particularly a solemn day that's demanded by the commandment. That was the Puritan conception, because the only idea that Puritans had of being holy was to be solemn. But the church of to-day should not be entangled with that error.

The Church need make no condemning reply to the wish of the world for enjoy-

ment on Sunday. But the Church must insist that the enjoyment should be of a kind that the world really needs to make the Sabbath of best and highest value.

The pleasure that the modern man and woman, by any judgment of good sense, needs on Sunday is certainly not in lines that magnify noise, rush, push and crush, crowd and tumult—not the enjoyments that put glamour and dazzle on vice and sensuality—not the enjoyments that make the present hour the whole end and aim of life.

There's a plenty and too much of all that sort of thing—the materializing and animalizing thing—all the six week days.

*Sunday ought to be not an intensification of, but a relief from, the six days before it and the six days after it.*

The enjoyments that Sundays should bring to the American people are the quiet pleasures—the enjoyments of home and family, the enjoyments which teach men to love their wives more and let them know their children better—the en-

*What is the  
Real Need ?*

*Sunday ought  
to be a Relief*

*Enjoyments*      joyments which lift up the spirit in man  
*Which Uplift*    and help him to remember that he is  
                         more than a beast that perisheth.

And Sunday ought certainly to help some to make the average man a more thoughtful citizen, and bring back to Americans a little of the lost habit of reflection and meditateness.

*Human*              The Sabbath law of God must be ap-  
*Sympathy*        plied with fairness and candor. Nothing  
*must Interpret*   must be imported into the law which is  
                         not a real part of it. Tradition and cere-  
                         monialism must not interpret the will of  
                         God, but human sympathy and manly  
                         reality. That much the Master clearly  
                         meant when He said, "The Sabbath was  
                         made for man."

*Fact Shown*        The commandment is, "Remember  
*by Argument*    the Sabbath day to keep it holy." It  
                         does not say, "Thou shalt not play ball  
                         on Sunday." If it means that, the fact  
                         must be shown to the present American  
                         not by learned commentaries on the bib-  
                         lical text, but by plain argument to con-  
                         vince the ordinary fair-minded citizen



that a baseball game on Sunday contradicts the kind of Sunday which is for the advantage of the masses of men.

This means simply that before the Church objects to ball games on Sunday, it must prepare itself to show—if it expects to wield an influence worth the mention—wherein and how the Sunday ball game does harm to the common life of the people.

And that in turn means that the Church must work out a reasonable theory of what the Sabbath is for—from a social, civic standpoint, which is the standpoint for all state law.

*That civic conception, if formulated fairly, will concentrate in the idea of a quiet day every week when Monday-to-Saturday turmoil ceases.*

In this idea of a rational Sabbath—this call for quietness and domesticity and mental and spiritual opportunity on that day—sound statesmanship and sound social psychology and sound civic idealism will join with the Church. If religion

*How does  
the Sunday  
Ball Game  
do Harm?*

*Call for a  
Rational  
Sabbath*

*This Ideal  
of Sunday  
will be*

*Supported*

puts its ideal of the Sunday of civil law on this basis, it will have all these powerful supports.

And arguing from this broad and high outlook on the question as a whole, it will convince many people who would not otherwise listen that baseball games and a good many other sorts of public hilarity now common have no place in the kind of Sabbath that America should cultivate.

*A Broad and  
High Outlook*

*As to the spiritual meaning of Sabbath, the Church, if it gets a quiet civic day of repose for the people, can meet the rest of the question itself independently, needing no statutory bolster-up.*



## A SUMMER GIRL.

BY HELEN MARSHALL NORTH.

A flutter of pink muslin, a gleam of floating pink ribbons, of a summer hat wreathed with roses, and a charming earnest girl face looking out from under it, and all the piazza people at the great hotel said, "That must be Rosamund Ellis, the college girl whose coming has been talked of so long."

And every one in the house soon knew, by the cordial greetings extended by old friends and the admiring glances of those who met her for the first time, that to Rosamund Ellis fairly belonged the fame of belle of the Mountain House.

The great, fashionable hotel crowned a height in the centre of a New England village, lately found out and occupied as a summer resort by a somewhat unique circle of city people. At the head of the little company was a cultured, highly intellectual man, whose fame as orator and writer has gone the world over. With him came a

college professor or two, a poet and a novelist, each attracting a little coterie, and all exulting in the rare beauty and healthfulness of the hills. The real denizens of the town, whose ancestors had transformed the wilderness into a habitable place, were, in the main, intelligent, God-fearing farmers, in whose eyes the pretty white church, with its slender spire pointing heavenward from the village green, represented the true meaning of all life, material as well as spiritual.

The new city comers, however, secretly despised the plain little church and its plain service, and often used the words "narrow" and "bigoted" in speaking of its worshipers. And quite naturally the village people who were outside the Church, and especially those whose gains were increased in the service of the new-comers — all those whom the Church longed to win to Christ — were dazzled by the glitter of the gay city people, and readily adopted their sentiments.

Sweet Rosamund Ellis had found nothing in her home life to help her onward in spiritual ways, but at college her pure nature

yielded to religious influences, and she had, early in the course, given her heart and soul loyally and earnestly to the service of her Saviour. From being a day to be spent in idleness and social pleasure, the Sabbath had become to her a day to be joyously given to spiritual things. The hours for communion, for reading the Word and meditation, for helping others on in the upward way, seemed all too short. She not only revered and carefully observed the day; she loved it.

So it happened that when the young girl came down to breakfast the first Sabbath morning after her arrival at the hotel, looking as fair as a spring blossom in her fresh, white gown, and with her face shining with the joy of early Sabbath morning thoughts, the chatter of the hotel company jarred painfully on her heart.

“We are off for a horseback ride to Whitecap,” said a jolly young fellow, “with dinner at the new Mountain House, and a ride home by moonlight. What do you think of that?”

It was not an easy matter for the girl to assert her position in the face of their careless talk. She particularly despised cant and self-righteousness. The young men and maidens clustered around her, laughing and planning. Some of them knew her ideas about Sabbath-keeping, and looked on with eager curiosity to see what she would do.

“But what about the morning service, if we all go horseback riding?” she said at length, lightly, but with a little quiver, as she faced an audience so thoroughly out of sympathy with her manner of keeping the day.

A volley of answers, just such as she expected, met her little venture. “It was too warm to go to Church; the pastor didn’t know how to preach; the choir didn’t know how to sing; it was vacation time; let church-going have a rest with other duties of the year;” and some one breathed that ancient, sophisticated platitude about “worshiping God in nature.”

But Rosamund quietly held her way.

“When I was in the mountains last year,” she said, “I heard some one say to the old pastor of the town, ‘What a fine thing for your Church and the place, to have this brilliant company of men and women come here for the summer; it gives new life to the old town, and must be a great incentive to the young people.’”

“I shall never forget the old man’s answer :

“Better, a thousand times better, if the brilliant men and women had never seen our little town. They openly despise the worship of God’s house and all that goes with it. They draw away from its service the boys and men who must care for their horses, and drive them about on their Sunday excursions; they teach them the use of wine and tobacco; they profane every Lord’s day all through the summer, and the fact that they are cultured, intelligent and highly esteemed in the world outside, adds terrible weight to their bad example. The Lord’s day was a quiet, sacred, happy time until they came. Now all the preaching of the

year cannot wipe away the effect of their evil deeds. The Church feels the influence most keenly. And when, at the close of the season, all the gay guests unite in an entertainment for our benefit, they think they are doing an act of charity. Far greater charity," said the old man, "if they would remain away; or, better, if they would show at least outward respect to the day which we honor, and which we are trying to teach our children to honor. Some of the visitors are members of Christian Churches at home, I am told. How can they answer to their God for the long summer violation of His command to reverence the Sabbath? They excuse themselves by saying that I cannot preach as well as their city pastors; that I do not deny. But surely God's Word is powerful, however feebly it is set forth, and there must be some thought in any honestly-prepared sermon which should reach and help a true Christian, however lacking in eloquence the preacher may be. I do my best," said the old man, humbly.

"Now," said Rosamund, still lightly, "if



any of you feel like adding to the burdens of that good old man, I am not one of you. Every Sunday this summer I shall go to Church morning and evening, God willing, and not once shall I go riding or take part in an excursion of any sort. And I shall count as my particular friends those who do the same. It is the Lord's day, not ours, you know; and I truly believe," she added softly, "that we can make the Sabbaths among these hills beautiful memories for all our lives."

The little company gradually dissolved away from Rosamund's side and formed in groups on the piazza, in the parlors and in quiet corners, to talk over the situation. In a half hour, the horses were brought gaily up to the front door, and a party, much smaller than the original one, galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor noted their coming and wondered much what had brought them.

By degrees Rosamund won the day. She talked to the fishing young men so effectually

that they gave up Sunday sport ; and the small boys who usually attended them on their excursions had a chance to go to Sunday-school. She interviewed all sorts of Sabbath-breaking people and won many to her way of thinking. She added her fresh, well-trained voice to the choir, and sang solos to attract the music-lover. She induced a city musician to preside at the little organ. She made friends with the old pastor and his wife and warmed their hearts by her earnestness and Christian sympathy.

And when the Lord of the vineyard cometh and reckoneth in that little village, then, but not till then, will be known all that Rosamund, the prettiest summer girl in the mountains, wrought for His kingdom.

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One cent each ; 10 cents for 12 ; 40 cents per 100.

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**Woman's National Sabbath Alliance,**  
Room 1097, 156 Fifth Avenue, New York.

## THE CLERK'S STORY



The following is the story as he told me, as nearly as I can remember it:

“I was brought up to have little regard for the Lord’s Day. Soon after marriage I came to the city and began work as a clerk seven days every week. When we discussed the need of Sunday closing in the labor union, I began to realize that I needed Sunday rest. We induced our employer to close Sundays. I greatly enjoyed being at home Sunday with my wife and babe. I found it was a great thing for my health. One Sunday when my wife as usual brought in some steak from the meat market, I set to thinking of something I had not thought of before. I said: ‘My dear

wife, those men in the meat market need Sunday rest and home just as much as I do. Please hereafter get our Sunday meat Saturday evening.' She gladly consented.

"But the next Saturday she said, 'John let us go to-morrow and get baby's picture taken.' I said 'Alright.' But I set to thinking again. After a while, I asked her, 'Don't that photographer need rest and home Sunday just as well as I? This Sunday rest does me much good. It does you good. It makes our home happier. I will get off some week day to get baby's picture taken.'

"We had been in the habit of going to father's frequently on the Sunday train, but one day I did some pretty hard thinking and said, 'Mary, I have been thinking a great deal about the men that run the Sunday train. That engineer works under such heavy strain that he needs Sunday rest

much more than I do. His wife and children need him at home Sunday. It seems to me that when we ride on a Sunday train we are responsible for all the serious damage that comes to the lives and homes of those railroad men. I cannot ride on a Sunday train again.'

"A few weeks later I said: 'Sunday has brought us such blessings that it seems as though we ought to go to church and thank God for His gift of one day in seven for home and rest. Truly it is a love gift.' So we became regular church goers, and later active workers in the church."—*Selected.*



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**THE WOMAN'S NATIONAL SABBATH ALLIANCE**

Room 607, Fifth Avenue, New York.

## THE PEANUT LESSON.



Our Rest Day is based upon the eternal laws of our Creator. Neglect, spurn or violate them, and the result will be as inevitable if not so swift as a breach of the laws of gravitation. Said Ralph Waldo Emerson: "Sunday is the heart's core of our civilization; destroy it, and your ordered liberty degenerates into archaic license." Said de Tocqueville in his "Democracy of America": "A people never so much needs to be theocratic (recognizing God and his laws) as when most democratic. Despotism may govern without faith, but liberty cannot." Said Charles Sumner in the Senate: "Depend upon it, gentlemen, if we would perpetuate our Republic we must sanctify as well as fortify it; we must make it a Temple as well as a Citadel." Said Joseph Cook: "Give us a Parisian Sunday from sea to sea, and you will need a Parisian army to save the Republic."

What now are the chief dangers threatening the observance of our sacred day? Strange to say, they are not chiefly what they were in former times: "the triple alliance," foreign immigration—crying out "liberty" when they mean license—the open saloon, and the utterly unscrupulous politician eager only for "graft" and votes.

These, of course, are always with us, and ever fierce and daring in their combined onslaughts. But there is at least one thing in their favor. You always know just where to find them. They are openly and aggressively in the front ranks of Sabbath desecration. But what shall be said about allies in the rear and in the ranks of those expected to be strong and loyal in defence of the day and its sanctities? What about professedly Christian people who patronize receptions, musicales, golf games, athletic sports of all sorts, and secular jubilation all through the sacred hours? In the name of New Testament teaching, Christian experience and church history, is this conducive to being "in the spirit on the Lord's day?"

Then, of course, there is that vexed question of the ubiquitous Sunday newspaper. Now I sit in judgment on no Christian man's conscience. To his own Master he stands or falls. But I may be permitted to express my own feelings on the question by an incident. Some time ago I had a call from a reporter of a daily paper regarded everywhere as the chief exponent of lurid sensationalism. It was a lady who thus honored me. She was young, winsome, bright, and every inch a lady. She had called by orders of her employer to interview me on the subject of the Sunday newspaper. I said: "My dear friend, either you or your



editor must have made a mistake, for I happen to be somewhat old fogyish on the subject. As a matter of fact, I actually believe in the Ten Commandments as being divine enactments. What can you make of such a hopeless case as that?" She smiled and said: "That is the very reason I am sent here. Sensationalism is cheap and abundant, ready on hand at the shortest notice; we are stocked with it at present. We want a word from the other side, and we find by experience that it is not easy to secure it." I said: "That is a new idea, and entitled to respect. This is how I feel about it: Suppose you invite me as a friend to dine at your house and I accept. You would make special preparation for my coming. It is woman's way to give her best where she gives her confidence and friendship. So there you have a rich repast all ready against my coming. Now imagine my stopping at a street corner on the way to your home and gorging myself from the peanut stand of the noble Roman who deals out his wares to all who come without a care of the consequences; I ask this common sense question: What condition would I be in to enjoy your luscious viands, and what kind of courtesy or appreciation would this be for all your kindness in preparing for me? Well, my friend, you see the application of this without my making it. There across

the street stands the house of the dearest friend I have ever had. One day out of seven he invites me there to meet with him and to commune with him and to receive from him such supply as he has especially provided and adapted to my hungry, needy, immortal soul. I ask again, is it consistent with a spiritual worship, is it conducive to a devotional mind, is it either courteous to God or just to myself if on the morning of that sacred day I fill my thoughts with the secularities, the commercialisms, the gossips, the scandal, the general excrescences of everyday rough and tumble life in this Mammon loving age?"

My interviewer was silent for a surprising length of time. Mayhe I was wrong, hut I fancied she looked up from the floor with a moistened eye and said in a quivering voice: "I have never thought of this view of the matter before, and I confess I am ahle now to see but one fair answer to your question: '*It cannot be.*'"

*Extract from an Address at the Annual Meeting of the Woman's National Sabbath Alliance, December, 1902, by Rev. Chas. J. Young, D.D., Pastor Church of the Puritans, New York.*



2 for 1 cents; 12 for 5 cents; 100 for 20 cents.

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**THE WOMAN'S NATIONAL SABBATH ALLIANCE,**  
Room 709, 156 Fifth Avenue, New York.

[Reprinted from "The Independent," by permission.]

## ART THOU ROCK?

BY CHARLES E. JEFFERSON, D.D.

To those who know best the problems of our cities, it is becoming increasingly apparent that if the cities of our republic are to be won and held for Christ, we must have a higher type of church member than the average Christian now in the field. And from this it must not be inferred that the average city Christian is a heathen man or a publican. He is neither so worldly, nor so aristocratic, nor so hypocritical as the rural caricaturist often represents him to be. Those who know him best know that he is a social, warm-hearted, honest, sensible man. The worst thing that can be said about him is that he is not strong enough to stand the strain of city life. He is not wicked, but limp.

The city like a giant molds him to its will. It pushes the newspaper under his eyes on Sunday morning, and he is not strong enough of will to turn his eyes away. A friend drops in to see him Sunday evening, and he remains away from evening worship. There is a dinner on prayer meeting evening, and his seat is vacant at the prayer meeting.

The average city man is like the proverbial politician—in the hands of his friends. The friends of Christians are their most dangerous foes. It is surprising how sensitive many good people are to social obligations, and how indifferent they are to the obligations of their church. They are punctilious and scrupulous in keeping engagements in society and business, but they have no conscience whatever concerning the duties they owe to their church—and they are not bad people either. They are in many cases lovely people. They are generous, high minded, chivalric and true, but when it comes to seeing what church

membership involves they are near-sighted or blind.

The most sacred covenant any man on earth can make is that which a Christian makes with Christ's church, when he identifies himself with it, and yet people of spotless social reputation and a high sense of honor will trample on their church covenant without a twinge of compunction. They do not do it maliciously, but from weakness and lack of thought. They are caught in the swirl of city life and carried hither and thither by the swift-flowing currents, and before they are aware of it their church life is reduced to a precarious and desultory attendance on divine worship on bright Sunday mornings. Right there lies the secret of the failure of Christianity to master our cities. Church members, with numerous and beautiful exceptions, are not made of the stuff of which heroes are made. They abhor crucifixion. There is a painful lack of the grit which made the Puritans invincible.

We have fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battle fields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a Gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endowments, and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptised with, and how

am I straightened until it is accomplished?" So said the broadest man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the persecution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and imperative duty. It is significant that the one thing which Christ first looked for in the men on whose shoulders he wished to roll the world, was something which he designated as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name—"Rock." Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing, and all the people another, he still was con-

vinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared he would build his church on rock. It is the only rock which can withstand the assaults of the empire of death.

Our cities are crying for rock-Christians. Of gentle Christians and affable Christians and kind-hearted Christians we have abundance. The church to-day lacks the one quality for which the Lord looks and waits. City Christians should stand like rock amid the seas which surge and roar, and beneath whose billows with alarming frequency honored churches disappear. Like rock they should stand around the Lord's day, beating back the social and industrial forces which are rolling in like a flood. Nothing but rock will save New York and Chicago, Boston and San Francisco from the fate of Sodom and Gomorrah. Like rock, church members should resist all invitations of saints and sinners which would lead them away from the



duties and the meetings of their church. If Christians are unwilling to fight for the maintenance of Christian institutions and the progress of Christian ideals, who, pray, is going to save the world? The road to victory in these fair, well-spoken days is as of old, by way of the cross. Without sweat and blood and sacrifice and obedience unto death there is no redemption possible for us or our republic. The only Christians who can save our cities from their sins, are Christians who have the heroic temper and the undaunted will of him whom we love to call Rock of Ages.

NEW YORK CITY.

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**THE WOMAN'S NATIONAL SABBATH ALLIANCE**  
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**THE WOMAN'S NATIONAL SABBATH ALLIANCE**  
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## VACATION SABBATHS.

BY MRS. MARGARET E. SANGSTER.

As I write the title of this little leaflet, memory calls into being before my eyes the beautiful face and graceful figure of a dear lady, no longer here. Reverses of fortune, sweeping and sudden, obliged her to open her spacious home, long the center of an elegant hospitality, to the stranger and the summer boarder. She expressed her surprise, naively, at one aspect of the case, as it unfolded to her inexperience.

"People write and inquire about everything. Is there shade, is there a well, is there a playground, are there mosquitoes, is there malaria, may they drive, or row, or sail, or ride, can they have rooms with the morning sunshine, is the piano in tune, in fact there is not a detail left to the imagination. They solicit fullest knowledge, and properly, but nobody asks about Church privileges."

The omission was significant. In arranging for the summer holiday, Church privileges do not occupy a large space in the mind of the ordinary tourist, and country pastors do not always discover that visiting Christians are a source of strength and help to their congregations. When the best day of the week is used, not as a day of sacred rest, but as a secular recreation, by people who when at home neither ride nor row nor in any other way invade the religious order of the Sabbath, the example is not to the profit of younger or older observers. Why should there be a license in the mountains, or by the sea, which is not desired nor accepted in the home life of the city?

To the Christian, away from his own pew and his own pastor, particularly if attendance on the sanctuary has been regular, there comes the temptation to simply drift with the mass when on a vacation. Perhaps the question of Church privileges did "slip his mind." Perhaps he does not feel that Dr. — can have a rival in an unknown minister. Perhaps the woods and

trees and streams invite, and a book, it may be of sermons, or a religious paper, holds out an attraction superior to that of the house of God.

Nevertheless, if a Sabbath well spent means a week of content anywhere, it means it as fully away from home as in home's dear precincts. The restful thoughts, the spiritual elevation, the opportunity for communion, are given in large measure when one is doing quiet duty without ostentation and in simplicity.

The responsibility of the whole Church for the keeping of the American Sabbath intact is the responsibility of every individual church member.

It may not seem much to you or to me, temporarily domiciled in a hotel, or at a friend's house, or keeping house in a summer cottage, to pay the same reverence to the Lord's Day that we do when at home, but certainly change of place does not lessen obligation. If Sabbath-keeping is a duty in one, it is a duty in another environment. If Sabbath-breaking is a sin in one, it is a

sin in another environment. Release is never ours from the obligation to obey the Divine injunction, "Remember the Sabbath day to keep it holy."

I spent a summer Sabbath last year in a little out-of-the-way hamlet on Long Island. How sweet it was! How tranquil! No bicycle glided with clanging bell down the white road. No sail put out on the bay. Nobody drove for pleasure. The soft air was thrilled by notes of praise from homes and from the white-spired church, and at set of sun we felt that we had spent a season with the Lord of the Sabbath.

Dear friends, let us meet the issue which confronts us. It is required of every American Christian, man and woman, that each in his or her own lot, as custodians of God's holy day, all of us shall be found faithful.

"Be thou faithful unto death, and I will give thee a crown of life."

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2 for 1 cent; 50 for 5 cents; 100 for 20 cents

**Woman's National Sabbath Alliance,**  
Room 607, 156 Fifth Avenue, New York.

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by permission.)

## DENKICHI'S DAY OF REST.

*A Story from Mission Lands  
Founded on Fact.*



BY MAMIE FLETCHER BASORE



DENKICHI had inherited the business of his father, who was a prosperous rice-merchant in the city of Osaka. Early and late was heard the thump, thump of the big wooden flails in the rice-bins, and the voices of coolies busy behind the fringe of ropes which separated them from passers-by in the street. While, as morning and evening came, the clatter of wooden geta (sandals set on narrow ledges or strips to keep the wearer from mud and dust) sounded incessantly as customers came and went with their daily portion of rice.

But Denkichi was in trouble. By chance, as he thought, he picked up one day a leaf of paper on which were written characters in the new and strange print in which Japanese kana (syllahary) was appearing, and being an omnivorous reader,

he kept it for future reading. At night, over his charcoal brazier, he drew the leaf from the bosom of his robe, and read, and re-read, until he knew it almost by heart. Thoughts of the wonderful teaching the words contained kept him awake while the rest of the family slept soundly on the matted floor around him. If these words were true, he had been wrong all his life, and faith in Shaka (Buddha) was naught. Denkichi was a man of honest and earnest purpose; and though he had heard something of the "Jesus way" he knew of it only as the religion of the foreigner. Growing up in the belief in Shaka, its teaching as given by the reformed sect of Jodoshinshin, which stood for purity and honesty of life in its disciples, had satisfied him; and upon the faithful practice of its principles as far as he knew them he rested his hope of salvation.

In a distant part of the city he knew of a foreign teacher of the new religion, and he determined to go to see him and learn more about it. In all lands there have been found souls who, in the midst of heathen darkness, have had some revelation of a Being at once Creator and Saviour and who are ready to accept and understand the fuller knowledge that comes with the Christian religion; and Denkichi, though worshipping at the shrine of his ancestors, was like a little child,



open to the truth as it is in Jesus Christ. He had, he could have, no unworthy object in accepting the new faith. He was a "rice Christian;" but the article was bought and paid for, and afforded a good income in his thrifty hands.

Attending the little church of native believers twice on the first day of the week, and again on the fourth, had been a pleasure rather than a duty. Here he learned of the Lord's Day, that it must be a day of rest, holy to the Lord, and here his trouble had come. One by one the ten commandments were read and studied, and for that which gave the warning, "Remember the Sabhath (Rest-day in Japanese) to keep it holy," no exposition was necessary for understanding the words, "In it thou shalt not do any work. Thou nor thy son, nor thy daughter, thy man-servant nor thy maid-servant." Here he stopped, and the trouble began. "Do no work!" rang in his ears through the noise of the flails at work in his rice bins on the Day of Rest as on other days. "Do no work" spoke to him above his power to reason that there was no day of rest for man or beast among the millions of his countrymen. No work on the first day meant no work on the other days; for his customers would find other places conveniently open on all days: and customers failing or uncertain, his occupation was gone, and

with it all support for himself and his family. His friends had already discussed his change of religion, and placed it to his discredit, and many had been the family meetings to urge him to give up this "new way." Must he yield now in the face of the difficulty which met him at the threshold?

One morning a broad tablet in front of his store informed the public that the store would be closed the next day, and thereafter, always, on the first day of the week, and that all who came to buy rice the day before would receive double measure for their money. The device succeeded, buyers flocked from his own district, and as the notice appeared week after week, from other parts of the city. Trade increased overwhelmingly, profit came with reputation, and as each day of crowding sales was followed by a Day of Rest, in gladness of heart and in gratitude Denkichi joined the little company of believers in their services of prayer and praise.

He had proved the promise. "Seek ye first the kingdom of God, and all these things shall be added."



2 for 1 cent; 12 for 5 cents; 100 for 20 cents.

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**THE WOMAN'S NATIONAL SABBATH ALLIANCE**  
Room 1007, 156 Fifth Avenue, New York

# Why I Attend Church

## On Rainy Sundays

1. Because the Fourth Commandment does not except the rainy Sabbath.

2. Because I insist on the minister being there, whose contract is no more binding than mine.

3. Because I may miss exactly the sermon or prayer I need.

4. Because my presence helps more on rainy than on bright days.

5. Because the rain did not keep me from the tea last Monday, nor the reception last Tuesday, nor the dinner last Wednesday, nor the ball game last Saturday, nor the store any other day in the week.

6. Because an example which cannot stand a little wetting is of little account.

7. Because my faith should not be a matter of thermometers.

8. Because my real excuse must be to the God of the Sabbath.

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Sunday  
Observance  
in the  
Home

By Marion A. Lecher



For the  
Women's National Sabbath Alliance  
156 Fifth Avenue  
New York

## Sunday Observance in the Home.

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**T**HIS is a subject of vital interest and importance to all Christian fathers and mothers, and many consider it a difficult problem to solve, but it really ought not to be so hard. To begin with, what we want our children to be, we must first be ourselves, and in all homes where the parents have been in the habit of attending church and Sunday school regularly it usually follows as a matter of course that the children will expect and want to spend Sunday in the same way.

It can be made the most joyous as well as the most profitable day in the whole week if we will only study a little the things that will make it so. In the first place, let it be a day of activity, and not of restriction. Let the children as soon as they are old enough render some service themselves, as well as receive instruction and benefit. This will usually arouse their interest more than anything else. If they are musical and most child-

ren can be made so, they can perhaps contribute something in that way, and even before they can teach in the Sunday school they can help amuse and teach their younger brothers and sisters at home, or spend an hour or two in reading to other little children, who have no good home influences. Besides the duties of Sunday, we can also have much innocent and wholesome enjoyment, such as reading and music of proper character, or a quiet walk in the woods or by the sea, where the wonders of God's love and power are made manifest to us in the beauties of Nature. We know what a change has taken place in our own country in the last twenty-five years, in the public observance of the Sabbath. Many lay this to the reaction from the strict Puritan Sunday, which however, only held sway in a very small section, and the influence of the foreign element which is flocking to our shores in greater numbers every year. These two reasons are not sufficient to account for it all, and we must look to the example and practice of Christian people, or at least nominal Christians, to see where the trouble really lies. Sunday entertaining having become fashionable in a certain set, many people are willing to sacrifice their convictions and principles

for the sake of conforming to a wordly standard. Needless to say, this not only interferes with our religious duties and privileges, but does away with the enjoyment of family reunion, which should always be a prominent feature of the Sabbath.

It is not necessary to exclude all visitors from our home on Sunday, but they should be expected to join with the family in all their forms of worship, and in this way perhaps many may be helped and influenced who have never before seen a Sunday properly observed. We should also discourage Sunday travel as much as possible, making it understood that we do not care to have visitors arrive or depart from our homes on Sunday. This is not only for our own personal good, but that we may do all we can to bring about a change in the service of public transportation, which makes Sunday in nearly all cases a more laborious day than any other to its employees. This leads us somewhat outside of the home, and is beyond the present scope of this article, but if we carefully and faithfully preserve the sanctity and beauty of the Sabbath in our homes, we will set an example which will reach far beyond it, and will help to bring about better conditions for others.

# The Christian and the Observance of the Sabbath— Some Broad Principles

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## THE CHRISTIAN AS A CITIZEN

**T**HE Sabbath has a civil meaning, in which Christians are concerned as citizens, but regarding which non-Christians should be equally concerned.

So far as necessity and mercy will permit, it should be free from labor.

The civil law may properly restrain citizens from demands or practices which destroy or disturb it, as a day of rest.

But the state is concerned, also, with the higher life of its people. It must give that life a full chance, though it may not force methods upon it.

It should protect the day, as a day of



worship, allowing nothing that hinders or disturbs worship, that aids in the use of the day for destructive purposes, or tends to coarsen the lives of its people.

The Christian Citizen, realizing the value of organized religion, both for the state and the individual, is responsible for protecting the day, legally, from employments and recreations which tend to turn men from worship.

### **THE CHRISTIAN AS AN INDIVIDUAL**

All days belong to God, but the Sabbath is a day of *holy resting*, required by God's law in Scripture, and in the human soul.

It is meant for the higher life, and should be observed with regard to that life. The Sabbath was made for that which makes man peculiarly man.

Mere physical rest and esthetic enjoyment are not the chief elements

in the higher life, though they may serve it.

The higher life is cultivated by relation to God, and the day should be used to maintain and strengthen that relation.

The element of worship claims first place, and only those practices which make life finer and richer, are appropriate to the day.

The day should be so observed, that its memories shall be joyous, while also holy.

But every Christian must determine his observance in part, by the rights of others in the day, never permitting himself practices which encourage its violation, or needlessly increase its difficulties.

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*1 cent each; 12 for 10 cents; 100 for 50 cents.*

WOMAN'S NATIONAL SABBATH ALLIANCE,  
Room 607, 156 Fifth Avenue, New York.



MARK ii, 27, 28.

THE SABBATH WAS MADE FOR  
MAN . . . THEREFORE THE SON OF  
MAN IS LORD ALSO OF THE SAB-  
BATH.

Believing that the publication of  
the Sunday newspaper compels  
many thousands of my fellow  
beings to work on Sunday, thus  
depriving them of the possibility  
of obeying God's law to keep holy  
His day, and depriving them of the  
much needed rest after the toil of  
six days, I therefore resolve not to  
buy or read any Sunday news-  
papers, and I will also use my in-  
fluence to prevent the reading or  
purchasing of them by others.

ROMANS xiv, 15.

BUT IF THY BROTHER BE  
GRIEVED . . . NOW WALKEST THOU  
NOT CHARITABLY . . . DESTROY  
NOT HIM FOR WHOM CHRIST DIED.

*Signature* .....

PLEASE RETURN TO  
THE WOMAN'S NATIONAL SABBATH ALLIANCE  
ROOM 1007, 156 FIFTH AVE.  
NEW YORK.

# An Appeal to Loyal Americans

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**George Washington**

National morality cannot prevail if religious principles be excluded.

**Daniel Webster**

The longer I live the more highly do I esteem the proper observance of the Christian Sabbath and the more grateful do I feel toward those who impress its importance on the community.

**Justice McLean, of the Supreme Court**

Where there is no Christian Sabbath, there is no Christian morality; and without this free institutions cannot long be sustained.

**William H. Seward**

Every day's observation and experience confirm the opinion that the ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty, for temporal blessings and spiritual hopes.

**Ex-President Benjamin Harrison**

Experience and observation convince me that all who work with hand or brain require the rest which a general observance of the Sabbath only can secure. The philanthropist and the Christian may approach the subject from different directions; but whether we regard man as an animal or mortal, we should unite in securing for him the rest that body and spirit both demand for their best condition and highest good. Those who do not find the Divine command in the Book cannot fail to find it in the man.

**Hon. William Strong, Justice of the United States Supreme Court**

The first settlers of this country were a body of select men. They were profoundly impressed by the conviction that a weekly Sabbath was essential to the highest welfare of the communities which they established, and they therefore enacted laws to enforce a proper observance of that day. It was not more upon theological considerations than it was upon secular and social that they framed those laws and enforced strict observance to them. The Sabbath so observed, no one can doubt, contributed largely to the formation of that character which has stood us in so much stead in our own history, and which has been the admiration of the world.

**Rev. Wilbur F. Crafts, Superintendent of Reform Bureau, Washington, D. C.**

Let us then hold at any cost—for it is easier to defend than to capture—the only defensible ground of Sabbath observance, namely, that both the authority of God and the good of man require on that day the cessation of all needless work and of all public amusements.

**Josiah Strong, President American Institute of Social Service**

The Sabbath is a bulwark of a vital Christianity, and a vital Christianity is the bulwark of the nation.

**D. L. Moody**

You show me a nation that has given up the Sabbath and I will show you a nation that has got the seeds of decay.

**Unanimous Decision, Supreme Court of the United States, delivered by Mr. Justice Field, March 16, 1885.—113 U. S. 710.**

Laws setting aside Sunday as a day of rest are upheld, not from any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the states.

**Catholic Presbyterian**

The cause of God, the cause of nations, and pre-eminently the cause of the working men.

**Dr. Mark Hopkins**

God has joined liberty with the sacred Sabbath.

**Rev. W. W. Atterbury, Secretary New York Sabbath Committee**

Here is a question where men who differ on other subjects may stand together. The Protestant and the Roman Catholic, the Lutheran and the strictest Puritan, have alike an interest in maintaining our Sunday law.

**Ralph Waldo Emerson**

Christianity has given us the Sabbath, the Jubilee of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and everywhere suggests, even to the vile, the dignity of spiritual being.

**Prof. Goldwin Smith**

It is the freedom and educating power of Sundays which explains the average prosperity of America.

**John Stuart Mill**

Operatives are perfectly right in thinking that if there were no Sunday rest, seven days work would have to be given for six days pay.

**Horace Greeley**

Under our civilization the *liberty of rest for each* is secured only by a *law of rest for all*.

**Henry George**

I believe that the institution of the Sabbath is one of the greatest benefits the human race ever had. I believe in the strict enforcement of the law that prevents servile labor being carried on on the seventh day.

**Bishop Henry C. Potter**

It is as utter impertinence for the German or the Frenchman, for the Jew or the Mohammedan, to come here demanding that we shall waive the customs, and repeal the laws that hallow our Lord's Day, as that we should surrender our language for the dialect of the Black Forest, or our marriage relations for the domestic usages of the Sultan.

**Hon. John Randolph Tucker, M. C.**

I wish to testify my belief that the institutional customs of our fathers, in remembering the Sabbath day to keep it holy, as the conservator of their Christian religion, is the Foundation of our political system, and the only hope of American freedom, progress and glory.

**Rt. Hon. W. E. Gladstone**

From a moral, social and physical point of view the observance of Sunday is a duty of absolute consequence.

**John Bright**

The stability and character of our country and the advancement of our race depends, I believe, very largely upon the mode in which the Day of Rest, which seems to have been specially adapted to the needs of mankind, shall be used and observed.

**Blackstone**

A corruption of morals usually follows a profanation of the Sabbath.

**Bishop Regan**

God grant that we may never see the Sunday profaned here in our own country as we have seen it in other lands.

**Sir Walter Scott**

Give the world one-half of Sunday and you will soon find that religion has no strong hold on the other half.

**De Tocqueville**

France must have her American Sabbath or she is ruined.

**Humboldt**

It is as unreasonable as inhuman to work beyond six days weekly.

### **Lutheran World**

An examination of life's activities will reveal its throbbing commercial spirit. It has gained our country an unique position in the eyes of the world. It has characterized our age as materialistic. And it has forced a warning from the lips and pens of thoughtful men. Our age is in danger of running itself out of breath and dying of heart disease. In its chase for wealth it may run away from God; and in its flight it may throw off those moral principles that bind together strong government and that are the sinews of normal national life. If the tread of the times is away from the Lord's day as a day of rest, then the first day of the week is a vital problem. Somewhere and sometime under God's providence a halt must be made. Let us pray that it come not too late, when our resources have slipped through our fingers and our strength is exhausted!

### **La Presse, Paris**

England owes much of her energy and character to the religious keeping of Sunday. Why cannot France follow her, as the Sabbath was made for all men and we need its blessing.

### **Dr. Peterman, of Prussian Reichstag**

In England, Sunday is kept as a day for God and man, and above all, for the workman. Oh, that our poor misguided Socialists would come to a place like London, in order to see how honestly, industriously, punctually, vigorously, and orderly, work is carried on there throughout the week! then on a Sunday comes the rest.

### **Louis Blanc**

The diminution of the hours of labor does not involve any diminution of production. In England a workman produces in fifty-six hours as much as a French workman produces in seventy-two hours, because his forces are better husbanded.

### **Gilfillan**

There has perhaps never been a topic on which a greater number of the wise and good have been agreed, than the divine authority, the sanctity and the value of a weekly day of rest and prayer.

### **Hallam**

A holiday Sabbath is the ally of despotism, a Christian Sabbath is the Holy Day of freedom.

### **De Tocqueville**

Despotism may govern without faith, but liberty cannot.

### **John Foster**

The Sabbath is a remarkable appointment for raising the general tenor of moral existence.

### **Ex-President Theodore Roosevelt**

Experience shows that the day of rest is essential to mankind; that it is demanded by civilization, as well as by Christianity.—*February, 1904.*

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## A TALK ON SUNDAY OBSERVANCE.

By REV. W. R. RICHARDS, D.D., Plainfield, N. J.



“Let us lay aside every weight.” Heb. xii, 1.

IT IS that splendid figure of the foot race, the Christian running the race—tiers upon tiers of spectators rising above him. A great cloud of witnesses; all the good men and true of past ages looking down upon him; and the knowledge of their presence cheers the runner to his utmost exertions; but he is not looking at the spectators—no time for that; he looks straight forward toward one who stands at the finish, Jesus, holding out the prize.

It is a wonderful parable, and full of instruction, but to-day I ask you to attend to a single clause in it: “Let us lay aside every weight.” That is what any runner will do who is in earnest in his desire to win. He has cast off every rag of needless clothing, he has trained off every ounce of superfluous flesh; the race will be decided, perhaps, by the last fifth of a second, and he is not willing to carry anything, any needless burden, that might retard his running, for he runs to win; and that is what the Apostle sets before us as an emblem, or parable, of the Christian life.

It is a very instructive parable. What a new light it may throw on the nature of certain common accessories of our life when you treat them as possible weights or hindrances in running a race. We often discuss them from another point of view. You will sometimes hear men discussing whether this or that conduct is right for a Christian, and arguing that everything they feel like doing must be right, unless some clear law can be produced that will prove it wrong. If any neighbor ventures a kindly remonstrance with us concerning some pleasant habit of ours, or some questionable association; or if our consciences, which can be far more troublesome in these matters than the most troublesome neighbor—if even our own consciences begin to put in their remonstrance, making us uncomfortable about things that we have determined to enjoy, we answer rather peevishly, "What is the harm. When has it ever been forbidden? Open the Bible; show us any clear law against it." That is hard to do, for it must be confessed that the New Testament does not furnish many plain laws on these questions of conduct.

But now suppose that instead of talking about laws, you put yourself in the atmosphere of the race course, talking about weights. Will you imagine some contestant entering a race, and when the time comes he takes his place at the starting line, but they cry out to him: "You don't mean to say you are going to run in all those things?" "Yes," he answers, "why not?" "That heavy suit of clothes?" "Yes, it is a fine suit, imported from London." "That heavy fur overcoat?" "Yes, that is a favorite coat of mine, very becoming; don't you think so?" "That

valise in your hand?" "Yes, it is full of gold. You do not suppose I would leave this behind for some one to run off with?" "But do you expect to run the race with all that weight on you?" "Yes," the man answers, impatiently, "I expect to do it, and I shall do it, and you cannot stop me; there is no law against it. I have read through carefully all the rules of this competition, and there is not a single word in them against wearing overcoats or carrying valises. I shall do it." "Very well, then," they say, "we can stand it if you can. Are you ready? Go!"

It is hard to imagine anything so utterly absurd as that on a literal race track, but can you not imagine some such conversation as that on this spiritual race course, that we call the Christian life?

Now, our good friend who wrote us this epistle advises against any such foolish policy. It is truly a race, he says, that is set before you, and it will take your very best running to win; therefore lay aside every weight.

For the whole life is like a race. And yet we are not expected to run in just the same way all the time. The race is run off in heats, as you might say. There are running times and breathing times, and the proper costume differs according to the times. Only a fool would wear that heavy coat while he was running, but the runner might be foolish not to throw some such protection over his shoulders when he was catching his breath after the run. So, as our lives are ordered in this world by divine Providence, there will be great diversity in the proper employment of their different times. To-day, there may be some strong enemy to be overcome, or some one goal

to be attained, and I must let everything else go to attend to this. Employments and pleasures, that would be proper and necessary at other times, might be a fatal hindrance at this time for attaining the particular goal, or overcoming the particular enemy now set before me, and therefore I must let them go—to-day. To-morrow, when this particular spurt has been finished, the Lord may allow me to catch my breath and attend to other matters, until the next hard spurt comes, on some later day.

You find illustrations of this in the life of our Lord himself. Those forty days of temptation after His baptism were evidently a period that made peculiar demand upon Him. He turned away from men altogether, and He neither ate nor drank. Even the common employments and associations of His life at other times, would have hindered His settling aright the great questions then put upon Him for settlement. And so He stripped Himself of all of them; anything would be a weight; and He laid aside every weight, until that goal was won. But when He came back from the solitude and that particular goal had been won, then He went among men once more eating and drinking.

But then again came the crisis of choosing His twelve apostles. All that that meant to Him in the way of decision, we may not know, but we do know that it meant so much that He went alone into the mountains, and continued all night in prayer. There was a wrestling to be accomplished then which would demand His utmost faculties of soul, and He must not be diverted from it even by the friendly society of his disciples. When daylight broke again

the next day, He had attained that goal, and might relax the tension, and then He welcomed the disciples and the multitudes about him.

And so again that solemn night before the Crucifixion, when that last great battle of His life was to be fought and won, and there was no time even for accepting God's blessed gift of sleep, but He charged his disciples to watch and pray, and they did not, but He did; that prayer of Gethsemane—that was a time when the Author and Finisher of our faith had laid aside every weight.

So in our own lives, we are not to expect a monotonous uniformity of contest as if all times were the same, but the conditions will differ from time to time. Of course there are some things that would always be wrong, but other things which were proper and helpful yesterday, and will be again to-morrow, might be fatal hindrances in the special race that we are appointed to run to-day. And that brings me to the particular subject which I should like to present to you this morning; the race that is set before us this day; what is it, and how does it differ from the races that we may have been running yesterday, or will run to-morrow? How does *this day* itself differ from other days? I mean this first day of the week, this Sunday, this Lord's Day, as we have been taught to call it reverently? How does it differ from the other days? That whole question is too large, perhaps, to try to answer in a single sermon, but will you let me offer one piece of an answer big enough to occupy us here, and I will take it from the words of the Apostle John, when he says: "I was in the Spirit of the Lord's Day." A safe

definition of one purpose which this one day of the week was intended to serve;—to put us all in the Spirit; so that is our race to-day, to get into the Spirit. We are all creatures of flesh and of spirit; our Creator has strangely compounded us so, and we must not find fault with the arrangement—it must be the right arrangement—but it does give us a vast deal of perplexity. For, as the Apostle says: “The flesh lusteth against the spirit, and the spirit against the flesh.” We feel sure that the real goal of our life must be the spiritual, and yet here we find its starting point from among the things of the flesh. We first awake to consciousness with the sense of bodily hunger, and for most of us a large part of the serious effort of life from the beginning to the end will be the earning of bread to meet that hunger, for ourselves and for those rightfully dependent upon us. “In the sweat of thy face shalt thou eat bread” may be called a curse or blessing, as you choose, but in either case it reads in the tone of a command. The same command was repeated long afterward, in the same tone, by a Christian Apostle, when he said: “If a man will not work, neither shall he eat.” Let every man labor and eat his own bread. But that means that for a large part of our lives many of us will be working as hard as we can among the things of sense, things connected with the body, these things that are apparently antagonistic to the spirit. You will see the husbandman sweating at his work—the man with the hoe, bending his face wearily to the ground all day long, and with no time left to glance at the blue sky over his head. How shall that crushed victim of toil ever find time to look up-

ward? How shall his soul ever learn to spread its wings, when all the vital energy he has is exhausted in the hopeless struggle for bread enough to feed his body? It is the old history of Pharaoh's bond-slaves in Egypt, under their task-master's lash, working desperately to complete the tale of brick when they had no straw.

Speaking of Egypt, it seems that that one land has been allowed to maintain through all time the massive monuments of the selfish and criminal ambition of its kings, that we might never forget the hopeless lot of the slaves who built them. Who could lift his thoughts toward Heaven, with the dead weight of one of those pyramids crushing him to the earth.

But when the people of Israel were delivered from bondage in Egypt, the first great national institution given them, or restored to them, was the Sabbath, the weekly day of rest. There had been no Sabbath for the slaves in Egypt, but now these freedmen, for one day in the week, may lay aside that crushing weight of toil. They may rest; they must rest. What else they should do might not clearly appear at first. The original commandment has nothing to say of acts of worship toward God, or deeds of mercy toward men, but simply: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant; nor thine ox, nor thine ass, nor the stranger within thy gates." "Lay aside every weight," that was lesson enough to start with. For one day in the week God's people should be set free from bodily work; when this point is gained, then it may be

time enough to ask how that empty day shall be filled. But it was an immense work to get it empty—to lift off of man's oppressed soul for one day in the week that crushing weight of the pyramid. That was the greatest boon to our toiling humanity. All other labor reforms put together are of less permanent value to the race than that one reform which was accomplished when Moses said: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy servant."

For if the burden of fleshly things can once be lifted off, then the poor forgotten spirit of man will at last find its opportunity. You will find hints of this in the later prophets;—that the Sabbath of bodily rest is a spiritual opportunity. But it was left for Christianity to show this clearly, and perhaps one reason why the early Christian believers were led to change the holy time from the end of the week to its beginning, was to mark the importance of this change from the Jewish Sabbath to the Christian's Lord's Day. On the old Sabbath, men must be sure to drop their work; on the Lord's Day they must be in the spirit. The dropping of their work was to this end, that they might be in the spirit; and with this new interpretation of its meaning our Christian Holy Day becomes indeed the first and best of the week, a worthy emblem of Heaven itself. When men have left the things of sense behind them, and live in the spirit, with this true understanding of it, we can agree with Emerson, when he says: "The old Sabbath and seventh day, white with the religions of unknown thousands of years, when this hallowed



hour dawns out of the deep; a clean page, which the wise may inscribe with truth, whilst the savage scrawls it with fetiches, the cathedral music of history breathes through it a psalm to our solitude." Yes, this Lord's Day is now consecrated to the things of the spirit. The Bible encourages a Christian at all times to mind these things of the spirit as well as we can, but on this day nothing shall hinder us from giving our whole mind to these things.

Let us do it, brethren. Let us lay aside every weight, then, so that we may run successfully the particular race, that is set before us for to-day, and make sure of the prize. The prize is that *we should be in the spirit*, so that these things of the spirit shall become to us the great reality. The many things which we always profess to believe, but often find it hard to believe—that we may know them to be true to-day. Take the simple sentences of the Apostles' Creed: "I believe in God, the Father Almighty \* \* and in Jesus Christ, his only Son, our Lord \* \* I believe in the Holy Spirit, the forgiveness of sins. \* \* the communion of saints, the life everlasting, Amen." Did you find it easy to believe all that yesterday? Did you believe it with much triumphant confidence of faith, under the pressure and worry of your daily work, when you were in the dusty street; on the floor of the noisy Exchange; among men buying and selling in the market; defeaned by din of whirling machinery in the shop; footing up columns of figures in your ledger; encumbered by so many burdens? Did these other names really mean much to you then? "God, the Father Almighty?" "His only Son, our Lord?" "The

forgiveness of sins?" "The communion of saints?" "The life everlasting?" Could you think much of them, when the world's toil, like some immense pyramid, was crushing you down and the lash of Pharaoh's task-masters was whistling and cracking over your back? If you could, many of us could not. It is a hard thing for most of us to outrun our earthly cares and reach the goal of spiritual perception. It is a hard climb for most of us to get above the heavy air of this lower world, on the tops of those delectable mountains, from which men begin to see the gates of pearl, and the fair outlines of the Celestial City. And even if you had the vision, a year ago, it is not easy to remember it, and it is hard to climb to the height from which you may see it again. It will take all the mind you have, probably, and all the strength you have, and so God in His mercy leaves us this one day in the week, when we can drop all other burdens, and give our whole mind and strength to this one thing. And so this kindly Christian counsel comes down to us through the ages, with regard to the wisest improvement of this particular Sunday—"Let us lay aside every weight, and run the race that is set before us."

But some man says: "Do you mean by that to tell me that the old Jewish law of the Sabbath is binding on a Christian? Would you put a man to death, as Moses commanded, for gathering sticks to make a fire on the Sabbath day? Or do you intend to reimpose the old Puritan regulations of our fathers, and stop every man who is driving along the highway, and force him into church, whether he will or not? Why should I not balance my week's

accounts on Sunday, if I find it convenient? What possible objection to my spending Sunday morning over my newspaper? If I want to do these things, who is to stop me? Where is the law compelling me to do this, or forbidding me to do that?"

I shall not undertake to answer all these indignant questions. I was not proposing to speak of laws at all. We were talking about winning races, and climbing mountains, and here you are asking what rule there is against your running the race in a fur overcoat, if you want to, or carrying a valise full of gold, or a whole safe deposit vault of securities, or a whole Egyptian pyramid? "Where does the Gospel lay down any rule against it?" I do not know. If you insist on running the race in that kind of rig, I am not sure that I can lay my finger on any verse of the New Testament that rules against it; but I am sure that the Apostle would tell you sorrowfully that with all that weight upon you you will never win the race. The man who does win this day's race, the man who is going to succeed in climbing high enough up the mountain to-day to see God, will not be loaded down with much extra weight, you may be sure of that. For myself, I doubt whether he will have so much as a newspaper in his pocket or in his mind. It is not so much a question of rules and prohibitions; the real question is whether you want some glimpses of that vision, whether you care ever to reach that height, whether you want to win that race.

I think this question of Sunday keeping becomes the more vitally important to men, in proportion as their daily work brings them closer to the things of

the world. The Israelites really needed the Sabbath more among the pyramids of Egypt than in the wilderness. And so to-day, if we were talking about some poor, lonely author or teacher, or country parson, who is not expected to know much about the mammon of unrighteousness even on a week day, you may say that he has not much weight to lay aside on Sunday. But a man who spends those six days dealing in money and not much else, handling it continuously, lifting ponderous amounts of it himself, one of the master architects of the pyramid, why, unless he can get out from under all that weight at least one day in seven, how can he hope to see God, or to even make acquaintance with his own soul? I doubt if an archangel could fly heavenward with all that weight on his shoulders. Oh, lay the weight aside when you get a chance, brethren! I am not undertaking to lay down a law to you, but offering you a heavenly privilege. You were born among these things of sense, and they have their proper claim on your attention, no doubt, but your destiny ought to be in higher regions, where men have seen God and His truth; and if you are ever to get fairly started that way, I am sure you will need as much as fifty days in the year to give you the start. It may be a close thing then, an almost even race between your soul and these earthly things which it is trying to leave behind. You ought to give yourself the best possible chance. "Lay aside every weight"—it is a wise rule for every Sunday, if you are to get a breath of that higher, more invigorating air.

And it is not only the weight of toil. There are

other things beside toil that tend to hold the soul down from its lofty heights. There are kinds of pleasure that do it, and I do not speak now of sinful pleasure. The Apostle charges us, of course, to lay aside the sin that doth so easily beset us; but he also says, "every weight." That seems to be something that in itself could not be called a sin, yet it is a hindrance, when you are running a particular kind of race.

When we turn our eyes once more to the Great Example, we find that He did not frown upon all the pleasures of men, His life was not that of a hermit, He did not copy even the austerities of John the Baptist. He conducted himself in such a way that His enemies called Him "a gluttonous man and a winebibber." It was a malicious slander, but it proves that our Lord did not commonly refuse the ordinary pleasures of social life. Pharisees and publicans invited Him to their tables and He went sometimes. But He did not go to men's feasts at the times when He was meeting His great enemy in the wilderness; not when He was praying all night before He chose His disciples; not in Gethsemane. There are kinds of pleasures that may be restful and very wholesome at times, Saturday afternoons, for instance, when one is crawling out from under the burden of his work, which yet would completely shut him away from the spiritual blessings that he needs, and may have, before he has finished his Sunday.

Pleasure is innocent enough in itself, but it occupies a dangerous proximity to sinful selfishness. A Christian ought to have pleasure, he ought to be pleased often; but a man who spends his time pleas-

ing himself, who seeks pleasure, has not yet received the mind of Christ; for "He pleased not Himself"; and this day is our one good chance in the week to get some of that mind of Christ in us; so that we shall really know what it means to live to please others, not ourselves; and to enrich others, not ourselves. But it is a hard lesson for these fleshly hearts to master; a hard goal to reach. We do well to lay aside every weight of money-making, and every weight of mere pleasure-seeking, if we expect to reach that goal, and win that prize.

Oh, let us be very careful to keep this first day for its highest uses. Our fathers gave it to us. "Keep the Sabbath;" let us carefully *keep* it for our children; for in these days many things are threatening it. An institution of this sort is precious, but it is fragile. It took thousands of years in the building; you can destroy it in a generation. "This clean page, white with the religions of thousands of years;" in as many days you can let it be soiled and stained, till it looks to you like all the other pages; and then I know not how you will whiten it again. I like to protect my holy day with a good many barriers of personal habit and scruple, so as to make sure that it shall stay different from other days. They may be unreasonable scruples, meaningless habits. I do not much care if they are. The great point is that somehow this page may be kept white from the earthly grime and stain, so that some day I may see the handwriting of God upon it. Let us separate this day from others, make it different, so that that heavy earthward pressure of the flesh and the devil may be lifted for a little while, so that our

soul may stretch her wings for awhile and fly. There is a whole great world up there above us of holiness and beauty, and truth and self-sacrifice, which often I cannot see, but which I am sure is of all worlds the best worth seeing, and the hush of this holy time gives me my best opportunity to make acquaintance with it. I am not willing to risk missing the chance. Let us lay aside every weight, put away every fleshly hindrance, and perhaps this very day we shall reach that goal, we shall see that vision, and we may find in us the mind of Jesus Christ, we shall find ourselves encompassed by the very spirit of God.



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# WHY ATTEND CHURCH?

## THE INCONSISTENCY OF A GOOD MAN.

BY THE REV. DONALD SAGE MACKAY, D.D.  
Pastor of the Collegiate Church.



*Jotham did that which was right in the sight of the Lord according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord; and the people did yet corruptly.—II Chron. xxvii : 2.*

One would naturally infer from these words that Jotham was not a church-going man. In other respects, indeed, he was a good man and a good king. "He did that which was right in the sight of the Lord; howbeit" (and this apparently was his inconsistency) "he entered not into the temple." Like lots of other people, Jotham was not addicted to the church-going habit; did not feel the need of it, perhaps; felt that he could do his duty just as well without any such ritual as the temple services supplied.

Some of the commentators have, indeed, a different interpretation, into which I do not propose to enter this morning. Jotham's father, King Uzziah, you may remember, entered the holy place of the temple, where none but the priests might go, and for his

irreverence was stricken with leprosy before the altar. The shock of that judgment may have affected Jotham so terribly that ever after he shunned the temple altogether. Its associations were too dreadful, and the result was, as so often happens to-day, that while the father made too much of the temple—made, in fact, a superstition of it—the son made too little of the temple, blotted it out of his life altogether and never crossed its threshold.

Here, then, we have a good man, upright in his dealings, who never entered God's house to mingle his prayers and praises with God's people. And what was the result? The very next words in the text tell us: "The people did yet corruptly." That was the penalty. Jotham's example was ruinous to the morals of the nation. Spiritual apathy on his part became moral degradation in its wider issues. Jotham as an individual may have felt himself justified in dispensing with the public worship of God, but when other men weaker than he, more exposed to the grosser temptations of life, temperamentally men of less self control, followed his example, then the inevitable result was spiritual death, moral corruption, national ruin.

I want to say something on this question of church-going to-day. Personally, I am not a pessimist on this subject. I believe that more thoughtful, intellectual men are going to church in New York to-day than there were ten years ago. On the other hand, I believe that, proportionately, fewer women are attending church than formerly. That is espec-

ially so amongst women of leisure and the so-called society woman, for whom Sunday is crowded with social engagements. It is also true largely of the wage-earning woman, who not unnaturally desires the Sabbath for recreation. In the aggregate, of course, there are more women in our churches than men; but, after close observation and comparison with my brother ministers, I make the assertion that the thoughtful men of New York City to-day are on the upward grade in this matter of church attendance. That fact is to be noted and welcomed, and the Christian pulpit, if it is wise, will do everything in its power to attract, by straight, practical, everyday gospel preaching, intellectual men and women to the public services of the church. A church service in which an elaborate ritual is the be-all and end-all will no doubt always attract women, as well as men of an effeminate type, who are still in the kindergarten stage of their intellectual development and are likely to stop there. But it is the gospel, in its terse, concrete application to common life, that will alone successfully attract that type of thoughtful man who seeks the consecration of his intellect more than the tickling of his emotions in the public worship of God.

But there is another side to this, and it would be folly to deny it. There are multitudes of good men like Jotham, living fair, respectable lives, who never cross the threshold of a church,—and why should they, they ask. They will tell you contemptuously that the pertinent question is not why men do not go

to church, but rather why they go at all. Yet these men give generously to philanthropic enterprises. They are public-spirited. But, so far as religious duty is concerned, they stand apart from the church of God, utterly indifferent. They will remind you, perhaps, that the worst inconsistencies in life are found amongst the people who attend church, and not amongst those who do not.

It is to this class of people that Jotham speaks. Let us suppose that Jotham felt himself justified in staying away from the temple. "My father's life was ruined by dabbling there with things that didn't concern him," he may have said; "I am going to keep out of it altogether." So he may have argued. But meantime, in ways unseen, by influences of which he never knew, Jotham's example spread ruin through his nation. The people did corruptly. The example of one influential man became contagious in the ruin of many. Jotham forgot, as we forget, that the influence of one bad habit is sufficient to offset the influence of many good habits. It is not our consistency in many things that men judge us by, but our inconsistency in one thing. A man may be a good husband, a kind father, a generous friend; and yet if the world can detect in that man's life one glaring inconsistency—as, for example, that he is not square in his money obligations—then you may be sure that by an unerring instinct the world will judge that man, not by what he is, but by what he is not; not by the many good things he does, but by the one or two glaringly bad things in his life. You may say

that is an uncharitable judgment, that it is unfair. Nevertheless, it is this *howbeit* in a man's biography that in nine cases out of ten turns the scale of destiny. "Jotham did that which was right, *howbeit* he entered not the temple; and the people did corruptly."

So in this matter of church attendance. Where would this city be, where would our country be, if every Christian church were closed to-day? Is there any man who, if he had the power, would assume the responsibility of shutting down the churches of this land? Immediately a deterioration of morals would ensue. A tremendous slump in ideals would follow, and all over the land the closed door of the church would be offset by a thousand open doors of nameless degradation. Is that an exaggerated prophecy? Well, let me give you but a single example from the newspapers of last week. One of the papers in this city has for the past few months been making a personal and exhaustive examination into the political morals of a certain New England state. It has been alleged that politically that state is rotten, that its votes are regularly bought and sold at every election. Last Thursday (May 7th) a detailed description of each of the most corrupt towns in that state was given, and this was the appalling fact brought out: The worst towns (some of them with a few hundred inhabitants), where bribery was most persistent, where illegal liquor selling was most rampant, where immorality was most flagrant, were those towns in which there was no resident minister and where no Christian service was regularly held.

For instance, in one town known as "Darkest Exeter," there were twenty years ago six churches; four of them are in ruins to-day, two are occasionally used, but there is no resident minister. The result is "Darkest Exeter," a New England farming town, once peopled by the sturdy sons of the pilgrim, heir to all the noble qualities of a sturdy race;—howbeit they entered not the temple, and the people do corruptly.

Now, my point is this: Here is evidence three days old, gathered not from the Philippines or China, not from the far-off West, but from the heart of New England. And I say in the face of it, every man who habitually refuses to attend God's House is helping along, to the limit of his personal influence, this degradation of life for the entire country. It does not matter how good a man may be in his own life, or how correct his personal morals may be—Jotham was all that; his influence like that of Jotham, in refusing to enter the House of God, is a direct contribution to the corruption of the nation.

To-day I want to plead especially with you, my hearers, who in another week or two will have left the city for the summer. As you love your country, as you believe in God, as you are loyal to Christ, do not live the life of summer atheism. Do not leave behind you in this church your religious responsibilities.

I sometimes think if the angels could look into our empty city churches in the hot midsummer months, they might see, piled around the walls, bags and bundles, marked "Mr. So-and-So's Religion—to

be left till called for," or "Mrs. Blank's Church Duties—to be claimed in the fall." Meanwhile, what are Mr. So-in-So and Mrs. Blank and their families doing? Here in the winter you may see them with quite remarkable regularity in their pews, but there in the country for four and even six months in the year, church and religion are never thought of. And what is the result? I will not speak of the immediate results upon themselves and their families; for that they must answer before a higher tribunal. But it is the effect on the country district and the people there that is so disastrous. It is absolutely demoralizing to the country church if the city man presents Sabbath after Sabbath the spectacle of Sunday desecration. If he and his guests use that day for purposes which make church-going a mockery, is it likely that the young man or woman living in that parish is going to have a particularly high idea of the obligations of the Lord's Day? Still less will the countryman think of his church, if he knows that the city man who so openly scorns God's house in the summer is in the winter a reputable member and perhaps office-bearer in an influential church. More of the decadence of church-going in the country districts is due to this godless example of summer visitors than any of us are aware. So far from being a blessing, the advent of the city boarder is often a curse to many a quiet country village.

If I may say a further word, do not flock to the fashionable church, wherever you are. We can give you all the fashionable religion you want in New

York. Think of the country minister, to whom your coming, your gifts and your attendance will be like a rift of sunlight in his lonely pastorate. Think of his struggle through the dark winter months; and the discouragements which so often beset the country ministry. Do not make that burden heavier by letting him see you drive past his church door on a Sunday morning, when you might be and ought to be worshipping in that quiet country temple amongst the hills. In certain places summer churches, I am well aware, are necessary. I mean churches open for a month or two in the year for city people. But for the most part the summer church, with its highly paid city choir and city minister, is an insult to the little sanctuary that all the year through is fighting its battle for the Lord. That is the church you should support. There is where your duty lies. Do not let vulgar snobbishness switch you off to conventicles of fashion that have neither right nor place to be.

The result of this sort of inconsistency of which I have been speaking on a man himself is that it blunts his conscience; it deteriorates his moral and spiritual ideals. If there is a certain habit in my life that I know is unworthy of my profession as a Christian, and if in spite of that knowledge I deliberately cherish it and excuse it, then to that extent I am lowering the standard of honesty and integrity in my own soul. I am cheapening my conscience and degrading the ideal of my manhood. Consciously or unconsciously, I must adapt my inner life to the level



of that one inconsistency. However fair to outward appearance the rest of my life may seem, underneath the surface there is a latent insincerity, a dormant hypocrisy, which vitiates the integrity of my character. That is the weakness of so much of our Christianity to-day. It is very largely a religion of compromise. We bring it down to the level of our inconsistency. We adapt our religion to our selfishness and worldliness, and the result is that many of us who are shining examples in one direction are often glaring warnings in another.

Do we realize, my friends, the tremendous neutralizing power of even one habitual inconsistency? An inconsistency is like the sleeve of a careless school-boy at his copybook; he smears and blots with his arm what he writes fair with his hand. It is the smeared page that the world looks at and judges us by, and not the care and pains with which we may originally have tried to reproduce in our lives the precepts of the gospel.

So this morning I plead for a more whole-hearted, sincere type of spiritual life, broad as the love of God, tolerant as the spirit of Jesus and aflame with the zeal of the Holy Ghost. Let us for these summer months resolve this morning that no matter where we may go, we shall be loyal in our attendance upon the worship of God. More than that, every day we live let us seek to be true to Christ in our walk and conversation. An inconsistency, however trivial in itself, it may be, is the dry rot of the soul. You may remember how vividly Henry Drummond describes

the ravages of the African white ant. "One may never see the insect—possibly, in his flesh, for it lives underground. But its ravages confront one at every turn. You build your house, perhaps, and for a few months fancy you have pitched on the one solitary site in the country where there are no white ants. But one day, suddenly the door-post totters, and lintel and rafter come down together with a crash. You look at a section of the wrecked timbers and discover that the whole inside is eaten clean away. The apparently solid logs of which the rest of the house is built are now mere cylinders of bark, and through the thickest of them you can push your little finger." It is a vivid picture of the way in which an inconsistency eats out the pith of the soul. To the outward eye everything may remain the same but the fibre of character has been punctured through and through, until a trivial inconsistency completes the destruction of an immortal soul. Jotham was a good man, howbeit he entered not the House of God, and Jotham's wife, Jotham's children and Jotham's associates—I mean Jotham here in New York—suffered through his indifference. Some day that one inconsistency, however trivial it may seem to Jotham to-day, will be the switchpoint in his destiny. Let George Herbert's prayer be ours,

"Teach me, my God and King,  
In all things Thee to see,  
And what I do in anything,  
To do it as for Thee."

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**Room 709, 156 Fifth Avenue, New York.**

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# THE SUNDAY NEWSPAPER.

BY REV. JOHN GILLESPIE, D. D.

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A FEW plain words on this subject to my fellow-Christians! The appeal is not to prejudice or bigotry, but to reason and an enlightened conscience. "Come now and let us reason together." As followers of Christ, it may be safely assumed that we love God's holy day, and that we mean to stand for its defence against whatever antagonizes its spirit or threatens its integrity as a sacred institution.

Beyond a doubt, the tendency in many quarters is to divest the day of its divine authority, to strip it of its hallowed associations, and to devote it to business and pleasure.

The forces at work in this direction are legion, but it is safe to say that few are more effective than *the Sunday newspaper*.

Coming to us largely as a legacy from our late Civil War, it has gradually intruded itself until it is firmly intrenched in almost every thickly-settled community. But we venture to challenge its right to such a position, and to affirm that *the Sunday newspaper, in its issue, its sale, its reading, is antagonistic to the spirit of the Lord's day, and tends to subvert the institution.*

Look at it. The Lord's day, what is it? It is a *holy* day, a day set apart, separated from secular to sacred uses. And the design of that day? "The Sabbath was made for man"—for man's highest well-being. But this means rest from worldly care and toil, a rest which will refresh the body and invigorate the mind. It means more. It means the turning of thought and affection from the ordinary topics of every-day life to higher and grander themes, and the lifting of man into communion with God.

Now side by side with this conceded object of the day place the Sunday newspaper. It is opposed to the spirit and end of the Lord's day in

## ITS CHARACTER AND PURPOSE.

The Sunday newspaper is *secular* and only secular. In all their important features these sheets are substantially the same as the ordinary newspapers published on the secular days of the week.

But more than this and worse. If you look beyond the larger issues of the metropolitan press, you will find that the staple of many Sunday newspapers is *sensational stories* which pander to and cultivate a corrupt taste.

Now what is this but to defeat the very end of the Lord's day? What Christian man would think of taking his ledger home on Saturday evening that he might devote the quiet hours of God's day to posting his accounts! Yet in its effect on the mind and heart wherein does posting the ledger differ from reading the latest market quotations and noting the fluctuations in trade as reported in the Sunday newspaper? Such reading is a deliberate opening of the heart to the world, and must be a poor prepara-

tion for the devout worship of God. More than this. It takes the time, all too little at best, which had else been given to the study of God's Word and to the acquiring of that knowledge which makes the Christian man an intelligent and interested sharer in the great work of the church, for which small opportunity is found during the week-days.

It may be alleged that so-called *religious* newspapers are open to the same objection. Certainly, if these papers are to be read as a whole on the Lord's day. It is deeply to be regretted that the religious element in some of them is far from being prominent. But the sacred can never so sanctify the secular, even in these papers, as to make it appropriate and profitable reading for the day of rest, nor is it meant that it should. These religious papers are not published on Sunday, nor designed to be read on that day in all their departments.

But the Sunday newspaper is antagonistic to be the spirit and design of the Lord's day also, because

IT REQUIRES THE HABITUAL VIOLATION



OF THE HOLY DAY IN ITS ISSUE AND DISTRIBUTION. "Six days shalt thou labor and do all thy work." The recognized exceptions to this general law are works of necessity and mercy. Under which of these two exceptions shall we place the issue and distribution of the Sunday newspapers? Not necessity certainly, when it is remembered that the late edition of Saturday evening almost joins itself to the early edition of Monday morning. Beyond this, what Christian man will soberly affirm that it is necessary for him to be informed on these matters to which he devotes six days out of the seven? Will it do then to press the plea of mercy? Mercy to whom? To the skilled workmen who must toil all night and far into the Sunday morning to put the paper on the market? To the thousands of boys—some of them very young—who, to turn a penny, are pressed into the service of distributing the paper, and so trained to Sabbath-breaking?

But it is objected, and with some show of reason, that no more Sunday labor is re-

quired in issuing and distributing the Sunday paper than in issuing the Monday morning paper. Admit the premises for a moment. What follows? That it is right to issue and distribute a Sunday edition? Surely not. Two wrongs can never make a right. From such premises the only legitimate conclusion to be drawn is, not that it is right to publish a Sunday paper, but that it is wrong to publish a Monday morning paper. But we deny the premises. The cases are far from being parallel. The labor connected with the Sunday paper which is the most flagrant violation of the Lord's day, and the most demoralizing in its tendency, is perhaps that which is required after the paper has left the press-room. Think of the vast army of men, women, and children employed in putting these papers into the hands of customers! A Brooklyn newsdealer who serves four hundred customers with the daily papers recently stated that all but twenty of the four hundred take the Sunday edition, that a number of persons who take no paper during the week take a Sunday issue, and

that quite a number of his regular patrons take several of the Sunday papers. To how many persons does this involve labor and the loss of the religious blessings of the rest-day! Can the Christian man who helps to swell the list of these patrons evade responsibility in the matter?

Another fact. The writer has been assured by one who is in position to know that the Sunday labor necessary for issuing the Monday morning paper is largely owing to the issuing of a Sunday edition. But for this a large amount of the work on the Monday morning paper could be done on the Saturday; so that after all it is the Sunday paper, and not the Monday paper, which robs the printer of the day of rest.

But possibly a still graver objection remains: THE LEGITIMATE TENDENCY OF THE SUNDAY NEWSPAPER IS TO OBLITERATE ALL DISTINCTION BETWEEN DAYS, AND THUS TO ENCOURAGE AND STRENGTHEN THE ALREADY ALARMING SPIRIT OF OPPOSITION TO THE LORD'S DAY. Necessarily so, for the issue of the Sunday news-

paper is itself a flagrant violation of the Lord's day. Logical consistency requires of these papers that if they do not welcome every assault on the Lord's day they must at least discourage all attempts to guard it. In every great issue involving the proper observance of the Lord's day the Sunday press must of necessity take sides against its observance as in any true sense a holy day.

We have thus one of the great educating forces of this nineteenth century committed against the Christian interpretation of the spirit and the purpose of the day of rest. It is a fact that newspaper enterprise is outstripping itself in its efforts to make the Sunday editions attractive, and to put them upon the market regardless of cost. Their special features are carefully and conspicuously intimated in the Saturday issue, and special inducements are held out to advertisers to insert their business notices. Moreover, to increase the circulation, not only are pony expresses and special trains pressed into the service at certain seasons, but a larger per cent. of profit is allowed to the

newsdealer to stimulate him in pushing the traffic.

Then look at the conclusion to which the issue and sale of the Sunday newspaper inevitably carries us. If it be right to infringe so far upon the Lord's day as to advertise the programme of the theatre, for example, can it be wrong to open the theatre and execute the programme? Chicago and Cincinnati, St. Louis, New Orleans, and San Francisco, answer, "No." If it be right on Sunday to advertise wares for sale, can it be wrong to open the store and sell these wares on that day? Then we would have the French Sunday upon us with its high-handed defiance of divine law. The French Sunday is known to be the great day "for the races, for political and social festivals, for operas, theatres, masquerade balls, and general dissipation." Horace Greeley, who certainly was beyond suspicion of being puritanical, wrote as follows: "This French use of the Christian Sabbath as a mere fête day, or holiday, impresses me very unfavorably. Half the stores are open on that day; men

are cutting stones and doing all manner of work, as on other days; the journals are published, offices open, business transacted; only there is more hilarity, more dancing, more drinking, more theatre-going, more dissipation, than on any other day of the week. I suspect that labor gets no more pay in the long run for seven days' work per week than it would if one day in each week was generally welcomed as a day of rest and worship." Let the principles involved in the issue, sale, and reading of Sunday newspapers be carried out, and a similar state of things will in time overtake our beloved land.

#### WHAT IS TO BE DONE?

What are *we* to do as the followers of Christ, charged with the defence and perpetuation of the Lord's day? Isaiah says, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Now the Spirit lifts up the standard against the encroachments of sin by enabling the people of God to lift it up.

Up then without delay with the standard of a manly, *consistent example* in this direction. "Come out from among them and be ye separate." This the first thing and the main thing. These words may meet the eye of some who, through thoughtlessness or want of serious investigation, have drifted into the habit of reading the Sunday newspaper. Let me beg you to pause and think—think whose you are, and whom you serve, and whose day is being secularized by the Sunday newspaper. Cancel your subscription at once, even though the concession to conscience involve a self-denial. Let no Sunday newspaper invade the sanctity of a home consecrated to Him who is "Lord of the Sabbath day." Rather let such homes stand in silent protest against every agency which opposes the authority and impairs the influence of the day of sacred rest.

Let us lift up the standard also of a *higher public sentiment* against this abuse of the Lord's day. The public sentiment which not only tolerates, but encourages, the Sunday newspaper needs toning up. But this

means earnest, persistent effort on the part of those who love God's law and reverence God's day. "None of us liveth to himself." Each is bound to do what in him lies to educate the sentiment of the community against this encroachment on the day of rest.

Christian friend, what will you do? If the Lord's day is to be preserved to us in its integrity as a sacred institution, if it is to stand as a bulwark against the incoming tide of worldliness and self-indulgence, if it is to be perpetuated as a season of rest and spiritual refreshment, if it is to continue to be a safeguard to the home and an element of strength to the nation, it must be through the influence of the conscientious and consistent observance of it on the part of Christians.

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all that. Minorities can often pass laws, but majorities attend to their enforcement or non-enforcement.

The only way really to close the Sunday shows is to persuade the people who like them that they are not desirable. This, if it can be done, will probably be effected along economic lines. It is in that way that prohibition has made progress, and not by the old-fashioned method of vehement declaration that it is wicked to drink even a little alcohol.

*James M. ...*

French duels

## HISTORICAL SKETCH

The New York Sabbath Committee was organized in April, 1857, by a number of citizens interested in protecting the public from the ever increasing encroachment upon the Sunday rest and quiet, which had begun, even at that early date, to assume alarming proportions. Its purpose was and is to secure a better and more general coöperation of good citizens in matters involving legislative action, the enforcement of law, the gathering and diffusion of information and the promotion of Sunday observance.

The home of the Committee has always been in New York, and its first work was done here. It has, however, extended its work to all parts of the country and has been particularly active in organizing movements as occasion has required in most of the important centres, from Portland, Oregon, to Portland, Maine, and has frequently succeeded in establishing, as a result of this, other Sabbath observance societies. Its invariable policy has been to have these other societies absolutely independent.

At a public meeting of citizens from various parts of the Union held at Saratoga, in August, 1862, the New York Sabbath Committee was requested "to communicate with our National and State authorities, civil and military; and to take such further measures as may tend to the preservation of the Christian Sabbath from needless profanation in the time of war." The Committee addressed a communication on the subject to the Governors of the several loyal States and to the public, and a deputation was appointed, consisting of the Chairman and Secretary of the Committee, with Messrs. David Headley, Wm. A. Booth, Fred S. Winston, Fred G. Foster and Gustav Schwab, and was sent to Washington to lay the matter before President Lincoln. On the 13th of November, they were honored with an interview in the Executive Chamber—the Secretary of War and the Navy. Admiral Foote, Governor Morgan, the Hon. Peter Parker, and the Rev. Dr. Gurley being present. Governor Morgan, of New York, introduced the deputation in a brief and cordial address. Mr. Norman White, Chairman, stated succinctly the object of the deputation, assuring the President of the sympathy of the classes it represented, and of their daily entreaties for wisdom to be given him for the duties of his high office, and requesting Mr. Cook, the Secretary, to read the formal address which had been prepared. The address is too long to be quoted here.

The President responded briefly and cordially to the suggestion of the deputation. He expressed his high regard for the Holy Day and in the course of his remarks, used the sentence which has become so famous, "As we keep or break the Sabbath Day, we nobly save or meanly lose the last, best hope by which man rises." He expressed a desire to do all that was feasible to meet the views of the deputation, after consulting his Cabinet. His appeal to Admiral Foote for his views on some practical question elicited from that scarred veteran an expression of his belief that the sailors would hail a Sunday order with gratitude, and that the Sabbath and its usual services formed a most valuable influence in naval discipline.

It is due to the President, Secretary Stanton, Secretary Welles, Admiral Foote and General Hallock, to state that their courteous bearing and their cordial appreciation of the object of the deputation, were worthy of the high positions they severally occupied in the civil, military and naval service of a Christian Republic.

After the Cabinet meeting, which was held the next day, the following order was issued:

"Executive Mansion  
Washington, November 15, 1862.

The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine Will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity? The discipline and character of the National forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High. 'At this time of public distress,' adopting the words of Washington in 1776, 'Men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality.' The first general order issued by the Father of his Country, after the Declaration of Independence, indicates the spirit in which our institutions were founded and should ever be defended, 'The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.'

(Signed)

*Abraham Lincoln."*

In the year 1858 and again seven years later the Committee sent its Secretary to Europe, and he spent much time talking upon the Sabbath question and organizing societies to work for the beneficent privileges of the Sabbath, with the result that many strong societies were founded in Europe which are still doing active work today.

The New York Sabbath Committee is a charter member of the International Federation of Sunday Rest Societies formed at Geneva, Switzerland, in 1875, enlarged in 1912, and now known as The Universal League of Sunday Rest Societies, and has always been its American representative.

While recognizing the paramount importance of the religious observance and uses of the Lord's Day, the Committee has to do with Sunday rest chiefly as a civil institution. In prosecuting its work, it has published a number of volumes and many documents; it has used the press freely; it has been represented in the pulpit and on the platform all over the land. It is directed by laymen, but is the ally of the pulpit and all philanthropic agencies.

To protect the observance of Sunday rest as one of the important guarantees